IOSEPHUS,
The Learned & Warlike Jew.

Printed for H: Herringman, T: Baſset, R: Chiſwell, N: Ranew, I: Wright, & I. Robinſon, 1683

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THE WORKS OF JOSEPHUS.

With great diligence Reviſed and Amended, according to the Excellent

French Tranſlation

OF

Monſieur *ARNAULD D'ANDILLY*

Alſo the EMBASSY of

PHILO JUDÆUS,

To the EMPEROR

CAIUS CALIGULA.

Never Tranſlated before.

With the References of the SCRIPTURE, A New Map of the HOLY LAND, And divers COPPER-PLATES, ſerving to Illuſtrate the HISTORY.

Franciſ. Patricius de Regno, Lib. II. Cap. 10.

Hiſtoriarum cognitio Regibus, Ducibus, Imperatoribus & omnibus Principibus perquam neceſſaria habenda eſt: quam Cicero *appellat Teſtem Temporum, Vitæ Magiſtram, veram Memoriæ & veritatis Nunciam.*

Bernardus, Epiſtola ad Suggerium.

Tunc recentia jucundius bona clareſcunt, cum fuerint malis comparata prioribus.

LONDON,

Printed for *H. Herringman*, *T. Baſſet*, *N. Ranew*, *R. Chiſwell*, *J. Wright*, and *J. Robinſon*. MDCLXXXIII.

HONOR
VIRTUTIS
PREMIUM

ADVERTISEMENTS
CONCERNING THE
WORKS of JOSEPHUS.

I. Of the Jewiſh Antiquities.

THE Title alone of this Hiſtory ſeems to recommend the ſame more than any Preface could do; inaſmuch as, profeſſing to deduce things from the Creation of the World, to reach as high as the Reign of Nero, and to derive the greateſt part of its Relations from the Records of the Old Teſtament, it implies that no other can equal it, in Antiquity, in Continuance, and in Authority.

But that which further renders it (after the Holy Scripture) preferable to all other Hiſtories, is, That whereas thoſe have no other groundwork but the Actions of Men, this repreſents to us the Actions of God himſelf. There is ſeen reſplendent every where in it his Power, his Government, his Goodneſs, and his Juſtice. His Power opens Seas, and divides Rivers to give a dry paſſage to whole Armies, and cauſe the Walls of the ſtrongeſt Cities to fall down without battery. His Government regulates all things, and gives ſuch Laws as may be ſtil'd the Fountain from which has been drawn whatever wiſdom there is in the World. His Goodneſs makes to fall from Heaven, and to iſſue from the boſom of Rocks, wherewith to ſatisfie the Hunger, and allay the Thirſt of a great People in the drieſt Deſarts. And all the Elements being as the Miniſters of the Decrees which his Juſtice pronounces, the Water deſtroys by a Deluge thoſe which it condemns, the Fire conſumes them, the Air overthrows them by its Tempeſts, and the Earth opens it ſelf to devour them. His Prophets foretel nothing, but they confirm the ſame by Miracles. They who command his Armies, undertake nothing but they atchieve it. And the Leaders of his People, being fill'd with his Spirit, act like Angels rather than Men.

Moſes alone may be a Proof of all this. Never did ſo many eminent Qualities meet together in one Perſon; Nor did God ever ſhew in any Man under the Old Law, ſince the Fall of the Firſt, how high the perfection of a Creature may riſe, whom he vouchſafes to accumulate with his favors. Wherefore, ſince a great part of this Hiſtory may in ſome ſort be ſaid to be the Work of that incomparable Lawgiver, becauſe the ſame is wholly taken out of him, it ought to be read not only with Eſteem, but alſo with Reſpect; and the ſequel to the end of what is contained in the Bible deſerves no leſs, in regard it was dictated by the ſame Spirit of God which guided the Pen of Moſes when he writ the five firſt Books of the ſacred Hiſtory.

But moreover, what might not be ſaid of thoſe admirable Patriarchs, Abraham, Iſaac, and Jacob; of David that great both King and Prophet, who deſerv'd the unequal Elogium, of being a Man according to God's own heart; of Jonathan, that moſt accompliſht Prince, whoſe ſoul the Scripture ſaith was inſeparably ty'd to that of that holy King; of the illuſtrious Maccabees, whoſe Piety, equal to their Courage, effected an union of the Supreme Power attending Royalty, with the moſt Sacred Functions of the High-Prieſthood; and laſtly of Joſeph, of Joſhua, of Gideon, and of divers others, who may paſs for perfect Models of Virtue, Conduct, and Valor? If the Heroes of Pagan Antiquity never atchiev'd any thing comparable to theſe Heroes of God's People, whoſe Actions might paſs for Fables, if it were not impiety to refuſe credit to them, there is no reaſon to wonder, ſince thoſe Heathens had only humane Force; but the hands of thoſe whom God choſe to fight under his Comand, were arm'd with his invincible help: and the example of Deborah, ſhews that even a Woman may become, in a moment, a great General of an Army.

Now if the Favors wherewith God cheriſhes thoſe that are his, ought to induce Monarchs not to truſt but in his aſſiſtance, the dreadful Puniſhments which he executes on thoſe that lean on their own ſtrength, oblige them to tremble; and the rejection of Saul, and divers other great Princes, inſtructs them, by the terrible repreſentation of their Fall, to have recourſe to God, that they may eſcape the like misfortunes.

Yet not only Princes, but Princesses also may find in this Book examples both to avoid and to imitate. Queen Jezabel *is a dismal one both of impiety and punishment. And* Queen Esther *is a rare one of all the perfections, and of all the rewards which can render the virtue and felicity of a great and holy Princess admir'd.*

If great Personages find so great Examples here to lead them to avoid Vice and embrace Virtue, there is no person of any condition whatsoever but may profit likewise by so useful a Book. 'Tis of general benefit for all, so proper to imprint a respect of the Divine Majesty, by the view of so many effects of his infinite Power, and of his adorable Providence, that his heart must be very hard that is not affected therewith.

And how can Christians but be mov'd with such a holy respect, since the same History teaches us, that those illustrious and so celebrated Conquerors, Cyrus, Darius *and* Alexander, *though Idolaters, could not forbear having a Veneration for the Majesty and the Ceremonies of that Temple which was but a Figure of the Christian Church.*

But if this History be so excellent in it self, it must be confess'd that no man was so fit to write it, as he that gave it both to his own Age and to Posterity. For who could be better inform'd of the Customs and Manners of the Jews, *than a* Jew? *Who could be better instructed of all the Ceremonies and Observations of the Law, than a Priest? Who could better relate the Events of so many Wars, than a great Captain? And who could better comprehend things, and make judicious Reflections upon them, than a man of great Quality, and a great States-man? Now all these qualifications concenter in* Josephus. *He was a* Jew *by birth. He was not only a Priest, but of the first of the four and twenty races of the Priests, who held the chief rank amongst those of their Nation. He was descended from the* Asmonæan *Kings. His great Exploits in War had made him admir'd even by the* Romans. *And the several great Employments, of which he so worthily acquitted himself, leave no room to doubt of his experience in Affairs.*

Lastly, His Life written by himself, join'd with his History of the Jewish *Wars, make him sufficiently known. And as for his manner of writing, I think it needless to commend it, since this Work manifests it so excellent every where; particularly in the Nineteenth Book, where he relates the Actions and Death of the Emperour* Caligula, *which no* Roman *Author has done so accurately; I think I may say without fear, that there is not in* Tacitus *any History which surpasses that eloquent and judicious Narration. I know some will wonder, that after having mention'd the greatest Miracles, he diminishes the belief of them, by saying,* That he leaves every man at liberty to have such opinion thereof as he thinks fit. *But in my judgment he does it only on this account, That having compos'd this History chiefly for the* Greeks *and* Romans, *as 'tis easie to gather, by his writing the same in* Greek, *and not in* Hebrew, *he fear'd their incredulity would render it suspected to them, if he affirm'd positively the truth of things which seem'd to them impossible.*

But whatever Reason induc'd him to use that Caution, I pretend not to defend him either in those places, or any others, where he is not conformable to the Bible. This alone is the Divine Fountain of written Truths, which cannot be sought elsewhere without hazard of Error; and one cannot excuse himself from condemning whatever is found contrary thereunto. I do it with all my heart; and there is no person but ought to do it, in order to read this excellent History with satisfaction, and without scruple.

Neither yet do I pretend to justifie this Author, in some places where he speaks of the several sorts of Government; *nor as to some other particular sentiments, which no body is oblig'd to follow. Nor do I engage my self in any matter of Criticism, the contests whereof I leave to such as are exercis'd in that sort of study.*

If in some places, as amongst others, in the description of the Tabernacle, and of the Table of Shew-bread, some difference be found between this Translation and the Greek, *the cause thereof is, that those passages are so corrupted in the* Greek *Text, that all I could do, was to bring them into the condition wherein they are.*

II. Of the History of the *Jewish* War against the *Romans*, &c.

If the History of the Jews, *advances its Author into the rank of the best Historians, 'tis plain that in that of their War against the* Romans, *he has surpass'd himself. Several reasons have concurr'd to render this History a Master-piece; the greatness of the Subject; the sentiments excited in his breast, by the ruine of his Countrey; and the share he had in the most considerable Events of that bloody War. For what other Subjects can equal this great Siege, which manifested to all the Earth, that one City alone would have been the Rock of the* Roman *Glory, had not God, for punishment of its sins, overthrown it by the storms of his wrath? What sentiments of Grief can be more lively, than those of a* Jew, *and of a Priest, who saw subverted the Laws of his own Nation, whereof no other was ever so jealous, and that magnificent*

cent Temple, the object of his devotion and of his zeal, reduced to aſhes? And what greater intereſt can an Hiſtorian have in his Work, than to be obliged to bring into it the principal Actions of his own Life; and to labour for his own Glory, by an unflattering advancement of that of the Conquerors; and by acquitting himſelf at the ſame time of what he owed to the generoſity of thoſe two excellent Princes Veſpaſian *and* Titus, *to whom the honour of having finiſhed this great War was due.*

But foraſmuch as there are ſo many remarkable Occurrences in this Hiſtory, I think to do the Readers a pleaſure, in preſenting them here with an Abſtract thereof, from which general Idea they may afterwards proceed to the particulars depending thereupon. It is divided into ſeven Books.

The firſt Book, and the ſecond, to the twenty eighth Chapter, are an abridgment of the Jewiſh Hiſtory, *from* Antiochus Epiphanes *King of* Syria *(who ſpoiled the Temple, and went about to aboliſh Religion) to* Florus, *Governor of* Judea, *whoſe avarice and cruelty were the chief occaſion of that War which they maintained againſt the* Romans. *This abridgment is ſo delightful, that* Joſephus *ſeems to have deſigned to ſhew that he could, like excellent Painters, repreſent the ſame objects in different manners, with ſo much art, that it ſhould be hard to know to which to give the preference. For whereas theſe Hiſtories are ſometimes interrupted by the Narration of things hapned at the ſame time, they are here written in a continued ſeries, and give the Readers the pleaſure to behold in one Table, what they ſaw before ſeparately in ſeveral. From the twenty eighth Chapter of the ſecond Book to the end,* Joſephus *relates what paſſed in conſequence of the troubles raiſed by* Florus, *till the defeat of the* Roman *Army commanded by* Ceſtius Gallus, *Governor of* Syria.

In the beginning of the third Book, Joſephus *ſhews the conſternation of the Emperor* Nero *upon this ill ſucceſs of his Arms, which was likely to be followed with a revolt of all the Eaſt; and how caſting his eyes on all ſides, he found only* Veſpaſian *fit to bear the weight of ſo important a War, and accordingly gave him the conduct thereof. He relates afterwards in what manner this great Captain, accompanied with* Titus *his ſon, entred into* Galilee, *whereof our Author himſelf was Governor, and beſieged him in* Jotapat; *where, after the greateſt reſiſtance imaginable, he was taken and led Priſoner to* Veſpaſian: *and how* Titus *took divers other places, and performed actions of incredible valor.*

The fourth Book brings in Veſpaſian *conquering the reſt of* Galilee; *the* Jews *beginning to tumultuate in* Jeruſalem, *the Factious, who took the name of Zealots, becoming Maſters of the Temple under the conduct of* John *of* Giſcala, Ananus *the High-Prieſt ſtirring up the people to beſiege them there; the* Idumæans *coming to their aſſiſtance, exerciſing horrible cruelties, and afterwards retiring;* Veſpaſian *taking ſundry places in* Judea, *blocking up* Jeruſalem, *in order to beſiege it; and forbearing that deſign, by reaſon of the troubles riſen in the Empire, before and after the death of the Emperors* Nero, Galba *and* Otho; Simon, *ſon of* Gioras, *another Head of the Factious, received by the people into* Jeruſalem; Vitellius, *who had ſeized upon the Empire after* Otho's *death, rendring himſelf odious and contemptible for his cruelty and debauchery; the Army commanded by* Veſpaſian, *declaring him Emperor: And laſtly,* Vitellius *aſſaſſinated at* Rome, *after the defeat of his Forces, by* Antonius Primus, *who had embraced* Veſpaſian's *party.*

The fifth Book relates how a third Faction, of which Eleazar *was Head, was formed in* Jeruſalem; *That afterwards thoſe three Factions were again reduced to two, and in what manner they made War one againſt another. It contains alſo the deſcription of* Jeruſalem, *of the Towers* Hippicos, Phazael *and* Mariamne, *of the Caſtle* Antonia, *of the Temple, of the High-Prieſt, and of ſundry other remarkable things; the Siege of that great City formed by* Titus; *the incredible Works, and prodigious Exploits of Valor done on both ſides; the grievous Famine wherewith the City was afflicted, and the ſtrange Cruelties of the Factious.*

The ſixth Book repreſents the horrid miſeries whereinto Jeruſalem *was reduced; the continuation of the Siege with the ſame ardor as before; and how, after many Fights,* Titus *having forced the firſt and ſecond wall of the City, took and ruined the Caſtle of* Antonia, *and aſſaulted the Temple which was burnt, notwithſtanding all this Prince could do to prevent it; and how at laſt he became Maſter of all the reſt.*

In the ſeventh and laſt of theſe Books, 'tis ſhewed how Titus *cauſed* Jeruſalem *to be deſtroyed, ſaving only the Towers* Hippicos, Phazael *and* Mariamne: *In what manner he commended and rewarded his Army; what Spectacles he gave to the Nations of* Syria; *what horrible Perſecutions were exerciſed upon the* Jews *in ſeveral Cities; with what incredible joy the Emperor* Veſpaſian, *and* Titus, *who was declared* Cæſar, *were received into* Rome; *what a magnificent Triumph they made; how the Caſtles of* Herodion, Macheron, *and* Maſſada, *the only places remaining to the* Jews *in* Judea, *were taken; and how thoſe that defended this laſt, all killed themſelves with their Wives and Children.*

This is in general what this Hiſtory of the Jewiſh *War againſt the* Romans *contains. And there are no ornaments wherewith this great perſon has not enriched it. He has omitted no occaſion of embelliſhing it, by elegant deſcriptions of Provinces, Lakes, Rivers, Fountains, Mountains, ſeveral Rarities, and Buildings, whoſe magnificence would ſeem fabulous, if what he relates thereof could be called in doubt, when we ſee no perſon found that has dared to contradict him, though the excellence of his Hiſtory raiſed no ſmall envy againſt him.*

It may be ſaid with truth, that whether he ſpeaks of the Romans *Military Diſcipline, or whether he repreſents Battels, Tempeſts, Shipwracks, a Famine or a Triumph, every thing is ſo lively ſet forth, that he charms the attention of his Readers. And I fear not to add that no other, not excepting even* Tacitus *himſelf, has excelled more in Orations; they are ſo noble, ſtrong and perſwaſive, always reſtrained within their own ſubject, and proportioned both to the perſons to ſpeak, and to thoſe that are ſpoken unto.*

Moreover, can the judgment and faithfulneſs of this Hiſtorian be too much commended, for the moderation which he uſes between the praiſes deſerved by the Romans *for finiſhing ſo great a War, and thoſe due to the* Jews *for having withſtood the ſame, although vanquiſhed at laſt, with invincible courage? ſo that neither his gratitude for the obligations he had to* Veſpaſian *and* Titus, *nor his love for his Country, biaſs'd him contrary to juſtice more on the one ſide than the other.*

But that which I account moſt eſtimable in him, is, that he never fails upon any occaſion to praiſe Virtue, to reprehend Vice, and to make excellent reflections upon the admirable Providence of God, and upon the fear which we ought to have of his dreadful judgments.

It may be boldly affirmed, That never was ſeen a greater example thereof, than the ruine of that ungrateful Nation, of that proud City, and of that venerable Temple; ſince although the Romans *were Maſters of the World, and that this Siege was the work of one of the greateſt Princes they glory to have had for Emperors, the power of this victorious people, and the heroical valor of* Titus, *would have in vain undertaken this deſign, if God had not choſen them to be the executioners of his juſtice. The blood of his Son ſhed, the moſt horrid of all crimes, was the only true cauſe of the ruine of that unhappy City. The heavy hand of God upon that wretched people, cauſed that how terrible ſoever the War was that aſſaulted them without, it was yet much more dreadful within, by the cruelty of thoſe unnatural* Jews, *who more like Devils than Men, deſtroyed by the Sword and the Famine, of which they were the Authors,* 1100000 *perſons; and reduced the remainder to that paſs, that they could hope for no ſafety but from their Enemies, by caſting themſelves into the arms of the* Romans. *Such prodigious effects of vengeance for the death of a God, might paſs for incredible with thoſe who have not the happineſs to be enlightned with the light of the Goſpel, if they were not related by a Man of that very ſame Nation, as conſiderable as* Joſephus *was, for his Birth, for his quality of Prieſt, and for his Virtue. And methinks 'tis viſible, that God minding to make uſe of his teſtimony to authorize ſuch important truths, preſerved him by a miracle, when after the taking of* Joſaphat, *of forty which were retired with him into a Cave, the lot being caſt ſo often to know who ſhould be ſlain firſt, he only and one other remained alive.*

This ſhews that this Hiſtorian is to be conſidered with a different reſpect from all others, ſince whereas they relate only humane Events, although dependent on the orders of the Supreme Providence, it appears that God caſt his eye upon him to make him ſubſervient to the greateſt of his deſigns.

For we muſt not only conſider the deſtruction of the Jews *as the moſt dreadful effect that ever was of Gods juſtice, and as the moſt diſmal image of the vengeance which he will exerciſe at the laſt day againſt the Reprobate; we muſt alſo behold it as one of the moſt illuſtrious proofs which it hath pleaſed him to give men of the Divinity of his Son; inaſmuch as this prodigious Event had been foretold by our Saviour in preciſe and intelligible terms. He had ſaid to his Diſciples, ſhewing them the Temple of* Jeruſalem, That all thoſe goodly buildings ſhould be ſo deſtroyed, that there ſhould not be left one ſtone upon another, *S. Matth. 24. ver. 2. S. Mark 13. ver. 2. S. Luke 19. v. 44. And alſo,* That when they ſhould ſee *Jeruſalem* encompaſſed with Armies, they ſhould know that its deſolation was at hand, *S. Luke 21. ver. 20.*

He had mentioned particularly the dreadful circumſtances of this deſolation. He had ſaid to them, Wo to thoſe that ſhall be with child or give ſuck in thoſe days; for there ſhall be great diſtreſs in the land, and wrath upon this people. And they ſhall fall by the edge of the ſword, and ſhall be led away captive into all Nations, and *Jeruſalem* ſhall be troden down by the *Gentiles*, S. Luke 31. ver. 23, 24.

And laſtly he had declared, that the accompliſhment of theſe prophecies was ready to come to paſs; That the time was drawing nigh that their houſe ſhould be left unto them deſolate: *and that even ſuch as were then living ſhould ſee it,* Verily I ſay unto you, All theſe things ſhall come upon this generation, *S. Matth. 23. ver. 38, & 39.*

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All these things had been foretold by our Saviour, and written by the Evangelists before the revolt of the Jews, *and at a time when there was not yet the least appearance of so strange a Revolution.*

Now inasmuch as Prophecy is the greatest of Miracles, and the most powerful way whereby God Almighty authorizes his doctrine; this Prophecy of Jesus Christ, to which no other is comparable, may be justly accounted the chief and most irrefragable evidence to mankind of his Divine Birth and Mission. For as no other Prophecy was ever more clear, so neither was any more punctually accomplisht. Jerusalem *was destroyed to the ground by the first Army that besieged it; there remained not the least footstep of that proud Temple, the wonder of the Universe, and the object of the* Jews *vanity; and the calamities which ruined them, answered precisely to that dreadful Prediction of our Saviour.*

But to the end so great an Event might serve as well for the instruction of those that were to be born in after-times, as for those that were spectators of it, it was necessary, as I have said, that the History should be written by an irreprochable Witness. To which purpose 'twas fit the Writer should be a Jew, *and not a Christian, lest he might be suspected to have accommodated the Events to the Prophecies. 'Twas fit he should be a person of quality, to the end he might be fully informed of all things, 'Twas fit he should see with his own eyes the wonderful things which he was to relate, to the end he might be capable of credit. And lastly, 'twas fit he should be a Man, whose eloquence and judgment might be suitable to the greatness of such a subject.*

All which qualifications, so necessary to render this History compleat in all points, meet so perfectly in Josephus, *that 'tis evident God Almighty chose him expresly to perswade all reasonable persons of the truth of this marvellous occurrence.*

'Tis certain, that having contributed in this manner to the confirmation of the Gospel, it appears not that he made any benefit thereof for himself, or that he had any share in the blessings so plentifully poured down in his time upon all the earth. But if there be reason to commiserate his unhappiness in this point, there is some also to bless the Providence of God, who has made his blindness serve to our advantage; since the things he writes concerning his own Nation, are, in respect of the incredulous, incomparably of more force for confirmation of the Christian Religion, than if he had embraced Christianity: so that we may apply to him in particular what the Apostle saith of all the Jews.

III. *Josephus's* Answer to *Appion.*

The next of the Works of Josephus, *besides his Life written by himself, is an Answer in two Books to what* Appion *and some others had written against his History of the* Jews, *against the Antiquity of their Race, against the Purity of their Laws, and against the Conduct of* Moses. *Nothing can be more solid than this Answer, wherein* Josephus *proves invincibly the Antiquity of his Nation by the* Egyptian, Chaldean, Phœnician, *and even by the* Greek *Historians themselves. He shews that all which* Appion *and those other Authors have alledged to the disadvantage of the* Jews, *are ridiculous Fables, as well as the plurality of their Gods; and he excellently sets forth the greatness of the actions of* Moses, *and the sanctity of the Laws which God gave the* Jews *by his intervention.*

IV. The Martyrdom of the *Maccabees.*

The Martyrdom of the Maccabees *follows next. 'Tis a piece which* Erasmus, *so famous among the Learned, calls a Masterpiece of Eloquence: and I confess I understand not why having with reason so advantageous an opinion of it, he paraphrased it, and not translated it. Never was Copy more different from its Original. 'Tis hardly any of its principal Lineaments; and if I mistake not, nothing can more advance the reputation of* Josephus, *than to see that so able a Man intending to embellish his Work, has, on the contrary, so much diminisht the beauty of it, and thereby shewed how much* Josephus *is to be esteemed for writing, not after the manner of most of the* Greeks *in a long-winded style, but closely and compendiously, as affecting to say nothing but what is necessary. And I cannot sufficiently wonder, that no person hitherto has made a Translation of it from the* Greek *either into* Latine *or* French, *at least to my knowledge. For* Genebrard, *instead of Translating* Josephus, *has only Translated* Erasmus. *For my part I have faithfully adhered to the original Greek, without following that Paraphrase of* Erasmus *any where, which invents names that are neither in* Josephus, *nor the Bible, for the Mother of the* Maccabees. *It should seem* Josephus *did not write this famous Martyrdom authorized by the Holy Scripture, but to prove the truth of a discourse which he makes in the beginning, to shew* that Reason is the Mistress of Passions; *and he attributes to it a power over them, which there would be reason to*

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wonder at, if it were ſtrange that a Jew *ſhould be ignorant that this power belongs only to the grace of Jeſus Chriſt. He is contented to declare that he means only a Reaſon accompanied with juſtice and piety.*

V. The Embaſſy of *Philo* to *C. Caligula* the Roman Emperor.

This is a brief account of all the Works of Joſephus. *Now becauſe* Philo, *although a* Jew *as well as he, writ alſo in* Greek *upon part of the ſame Subjects, but handles the ſame rather as a Philoſopher, than an Hiſtorian; and becauſe none amongſt all his Writings is ſo eſteemed as that of his Embaſſage to the Emperor* C. Caligula, *of whom* Joſephus *ſpeaks particularly in the* 10th *Chapter of the* 18th *Book of the* Jewiſh Antiquities, *I conceived that this Piece having ſo great affinity therewith, it would not be amiſs to ſhew by a Tranſlation of it, the different manner of writing of theſe two great Perſons. That of* Joſephus *is undoubtedly more compendious, and has nothing of the* Aſiatic *ſtyle; ſo that he expreſſes that in few words, which* Philo *doth ſometimes in as many lines. The Hiſtory of that Emperor may be made up from the writings of theſe two famous Authors, inaſmuch as* Philo *relates as particularly and eloquently the Actions of his Life, as* Joſephus *has written nobly and excellently the paſſages of his Death. Both the one and the other were ſo extraordinary, that 'tis an advantage there remains ſuch Images thereof to Poſterity, to animate good Princes to merit by their Virtue as great affection for their Memory, as People have horror for thoſe who have ſhewed themſelves unworthy of the rank which they held in the World.*

It remains only to add, That as this Volume comprehends all the ancient holy Hiſtory, ſo the Readers are deſired to peruſe it not only for Divertiſement or Curioſity, but alſo with an aim to profit by the uſeful Conſiderations for which it affords ſo much matter. And that whereas the old Tranſlation of Doctor Lodge *was, not undeſervedly, complained of on many accounts; much pains hath been taken in this Edition to amend it, as the Reader will eaſily find by comparing it with the former. If it be not ſo compleat as could be wiſhed, the Reader is deſired to accept candidly what has been done for his ſatisfaction; and to conſider, that though an old repaired Building can hardly have all the beauty, yet it may have all the conveniency of a new Fabrick.*

A brief Computation very useful to the understanding of the History.

From *Adam* till the Deluge, were years	1656
From the Deluge till *Abraham*'s time.	291
From *Abraham* till the Departure out of *Egypt*	500
From the Departure out of *Egypt*, till the Building of the Temple by *Solomon*	480
From the Building of the Temple, till the *Babyloniſh* Captivity	410
From the Return from the Captivity, till the *Maccabees* time	432
From the *Maccabees* time, till that of *Herod*	134
From *Herods* time, till the final and fatal deſtuction of *Jeruſalem*	103

The *Jews* have two ſorts of years; the Civil, which begins in *September*; and the Sacred or Eccleſiaſtick, which begins in *March*.

They have twelve Months or Moons; and every third Year hath a thirteenth Month of 22 days; and the fourth hath a thirteenth Month of 23.

Before the Captivity of *Babylon*, they accounted the Months ſucceſſively by 1, 2, 3, *&c.* ſince their Return, they have named them rather after the manner of the *Chaldees*, than the *Hebrews*.

The Hebrew	*The Engliſh*	The Greek
Niſan.	March.	*Andineen.*
Ziu or *Jar.*	April.	*Veritien.*
Sivan.	May.	*Diſtre.*
Tamuz.	June.	*Xantique.*
Ab.	July.	*Arthemiſien.*
Elul.	Auguſt.	*Deſien.*
Ethanin or *Tiſri.*	September.	*Paneme.*
Bul or *Marksuan.*	October.	*Loie.*
Caſleu.	November.	*Gorpian.*
Thebet.	December.	*Hyperberete.*
Sebath.	January.	*Dien.*
Adar.	February.	*Apelleen.*

This Nation in their beginning, was governed by Judges.

Moſes	*Jair*
Joſhua	*Jephtha*
Othoniel	*Abſan*
Adol	*Elon*
Baruc and *Debora*	*Abdon*
Gedeon	*Samſon*
Abimelech	*Eli*
Thola	*Samuel.*

After them they had theſe Kings.

Saul	*Ochozias*
David	*Athalia*
Solomon	*Joas*
Roboam	*Amaſias*
Abia	*Ozias*
Aſa	*Jonathan*
Jehoſhaphat	*Achaz*
Joram	*Ezechias*
Manaſſes	*Eliacim*
Amon	*Joachim*
Joſias	*Zedechias.*
Joachas	

The Captivity of *Babylon* continued 70 years. Governors after the Captivity, were

Zorobabel	*Nagge*
Rheſa	*Hagaieli*
John Ben Reſa	*Naum*
Judas Hircanus	*Amos*
Joſeph	*Mattathias*
Abner	*Joſeph Arſes*
Heli	*Jannes Hircanus*
Mahat	*Mattathias.*

The *Maccabees*, who were both Princes and Prieſts.

Judas	*Simon*
Jonathan	*John Hircanus.*

These following were both Kings and Princes.

Ariſtobulus 1.
John Alexander
Alexandra
Ariſtobulus 2.
Hircanus
Ariſtob. ſon of *Ariſtob.*
Ariſtobulus 3.
Hircanus.

The Race of *Herod.*

Antipater
Herod the Great
Archelaus the Great
Agrippa ſon of *Agrip.*

The names of the High Prieſts from the Departure out of *Egypt*, till the building of the Temple by *Solomon.*

Aaron
Eleazar
Phinees
Abiſua
Buſqui
Oſes
Heli
Achitob
Achimelech
Abiathar
Sadoc
Achimaas
Azarias.

From the building of the Temple, till the Captivity of *Babylon.*

Joram
Joſes
Axioram
Sudeas
Joathan
Urias
Nerias
Odeas
Sellum
Helcias.

From the Return out of *Babylon*, till the *Maccabees* time.

Saraia
Joſedech
Joſua
Joachim
Eliaſib
Eleazar
Manaſſes
Onias 2.
Simon 2.
Onias 3.
Joiada
Jonathan
Jadus
Onias 1.
Simon 1.
Jaſon
Onias 4.
Lyſimachus
Alcimus.

High-Prieſts from the *Maccabees* time, till the final deſtruction of *Jeruſalem.*

Simon Boethus
Joſeph 1.
Joſeph 2.
Joazar
Eleazar
Joſhua the ſon of *Sias*
Joazar
Ananus
Iſmael
Theophilus
Simon
Mattathias
Elion
Joſeph 3.
Ananias
Iſmael
Joſeph
Annas
Eleazar
Simon
Joſeph Caiaphas
Jonathan
Joſuah ſon of *Danneus*
Joſuah ſon of *Gamaliel*
Matthias
Phinees or *Panaas.*

Kings of *Iſrael*, otherwiſe called Kings of the ten Tribes, or of *Samaria.*

Jeroboam 1.
Nadab
Baaſa
Ela
Zamri
Amri
Achab
Joram
Jehu
Joachaz
Joas
Jeroboam 2
Zachary
Manahem
Pecha ſon of *Manahem*
Pecha ſon of *Romelia*
Oſeas.

Kings of *Aſſyria* and *Babylon.*

Phulbelocus
Phulaſſer
Salmanaſſer
Senacherib
Aſſaradon
Berodach Benmerodach
Nabuchodonoſor 1.
Nabuchodonoſor the G.
Evilmerodach
Nerigloſſorar
Laboſardach
Baltaſſer.

Kings of *Perſia.*

Cyrus
Cambyſes
Smerdas Magus
Darius ſon of *Hiſtaſpis*
Xerxes ſon of *Darius*
Artabanus the Tyrant
Artaxerxes with a long hand
Xerxes
Sogdianus
Darius the Baſtard
Artaxerxes Mnemon
Artaxerxes Ochus
Arſames
Darius ſon of *Arſames.*

Kings of *Syria* after the death of *Alexander* the Great.

Seleucus Nicanor
Antiochus Soter
Antiochus ſirnam. *god*
Seleucus Callinicus
Seleucus Ceraunus
Antiochus the Great
Seleucus Philopater
Antiochus Epiphanes
Antiochus Enpator
Demetrius Soter
Alexander Epiphanes
Demetrius Nicanor
Antiochus Sedetes
Demetrius Nicanor
Alexander Zebina
Antiochus Gryphus
Antiochus Cyzicenus
Seleucus Gryphus
Antiochus Pius.

Kings of *Egypt*, after the death of *Alexander* the Great.

Ptolomey Soter
Philadelphus
Evergetes
Philopater
Epiphanes
Philometor
Evergetes Phiſcon
Lathyrus
Alexander
Auletes
Cleopatra.

Kings of the *Tyrians.*

Abibalus
Hiram
Belaſtartus
Abdaſtartus
Aſtartus
Aſtarimus
Phelletes
Ithoballus
Badezor
Merimus
Pigmalion

An

An Explication of the Coins and Meaſures mention'd in this Hiſtory.

Sath was a meaſure containing about ſome ſeven quarts Engliſh.
The *Epha* contained three *Saths*.
The *Core* or *Homer* contained ten *Epha's*, that is to ſay, thirty *Saths*, and was the ſame meaſure both in dry and liquid things.
The *Log* contained a French meaſure.
The *Hin* contained twelve *Logs*.
The *Bath* contained as much as the *Epha*.
The *Cad*, was a kind of Pitcher, containing ſuch a quantity as a young Maid might well carry.
The *common Sicle* contained the weight of four ounces, whether it were of gold, ſilver or any other metal.
The *ſacred* or *holy Sicle* weighed half an ounce of any metal whatſoever.
The *common Sicle of ſilver* was valued at about a ſhilling of our money.
The *holy Sicle of ſilver* was valued at about two ſhillings.
The *common Drachm* was the eighth part of an ounce.
The *ſacred Drachm* was the fourth part of an ounce.
The *Pound* weighed twelve ounces.
The *ordinary Talent* contained fifty four pounds eight ounces and a quarter of *Troy* weight in any metal: yet it was not minted money, but a maſs made up after the manner of an Ingot.
The *ſacred Talent* contained one hundred pounds.
Furthermore Note, That when *Joſephus* mentions the *Olympiads*, without any ſpecification of the years therein contained, he ordinarily means the ſpace of four years compleat.
The *Stadium*, *Stade* or *Furlong*, according to the Greeks account, (which I ſuppoſe *Joſephus* moſt reſpected in this Hiſtory) either of 600 Foot as the Olympique, that is, of 120 paces; or as the Pyrrhique, which contained 1000 Foot, that is, 200 paces.

The Names of the AUTHORS alledged in this Hiſtory.

A.

Acuſilaus
Agatharcides
Alexander
Andrew
Apion
Apolonius Molo
Apollodorus
Ariphanes
Ariſtæus
Ariſtotle.

B.

Beroſus

C.

Cadmus
Caſtor
Chæremon
Cherilus
Clearchus
Conon.

D.

Demetrius Phalereus
Dim.

E.

Ephorus
Euhemeras
Eupolemus.

H.

Hecatuſæus
Hellanicus
Hermippus
Hermogenes
Herodotus
Heſiodus
Heſtiæus
Hierom of Egypt
Homer
Hyperocides.

I.

Iſidore.

L.

Titus Livius
Lyſimachus.

M.

Manethon
Menander
Mnaſeas
Mochus.

N.

Nicholas of Damas.

P.

Pherecydes
Philon
Philoſtratus
Polybius
Polycrates
Poſſidonius
Pythagoras.

S.

Strabo.

T.

Thales
Theodotus
Theophilus
Theopompus
Theophraſtus
Thucydides
Timæus.

Z.

Zophyrion.

THE

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Geo. Hooper R^mo D^no Arch. *Cant.* à Sacr. Domeſt.

The Life of FLAVIUS JOSEPHUS,

The Son of *Matthias*, Written by himself.

FOraſmuch as I derive my Original, by a long ſeries of Anceſtors, from the Sacerdotal Race, I may, with ſome reaſon, value my ſelf upon the Nobleneſs of my Birth; ſince, as every Nation places the Grandeur of a Family in ſome certain marks of Honour that accompany it, ſo amongſt us 'tis one of the moſt ſignal to have the adminiſtration of Holy things. But I am not only deſcended of the ſtock of the Prieſts; I am alſo of the Firſt of the Four and twenty Families of which it conſiſts, and whoſe Dignity is eminent above the reſt. To which I my add, That, by my Mothers ſide, I reckon Kings amongſt my Anceſtors. For the Branch of the *Aſmoneans*, from whom ſhe deſcended, for a long time exerciſed both the High Prieſthood and Princely Power among our Nation. In this manner ſtands the order of the laſt of my Predeceſſors. My great Grand-fathers Grand-father *Simon*, ſirnamed *Pſellus*, the ſtutterer, lived at ſuch time as *Hircanus* was High Prieſt, the firſt of that Name, and the Son of *Simon* the High Prieſt, This *Simon Pſellus* had Nine Sons: the one of which was *Matthias*, ſirnamed *Aphlias*. This *Matthias* took to Wife the Daughter of the High Prieſt *Jonathan*, by whom he had one Son, who was *Matthias*, ſirnamed *Curtus*, who was born in the firſt year of *Hircanus*'s Prieſthood. *Matthias* begat *Joſeph* in the Ninth year of *Alexander*'s Government; and of *Joſeph* came *Matthias* in the Tenth year of the Reign of *Archelaus*; and *Matthias* begat me in the Firſt year of the Empire of *Caius Cæſar*. I likewiſe have Three Sons, mine eldeſt is *Hircanus*, who was born in the Fourth; my next *Juſtus*, who was born in the Seventh; and *Agrippa* my laſt, who was born in the Ninth year of *Veſpaſians* Empire. This Genealogy of mine do I in this manner propoſe, according as I have found it written in the Publick Regiſters, to the end to confound the Calumnies of my Enemies.

Joſephus Lineage.

Joſeph the Son of *Matthias* was born in the firſt year of *Caius Cæſars* Empire, and the 4001 year of the world, and the 39 after Chriſts birth.

My Father *Matthias* was conſiderable for his Extraction, but more for his Juſtice and Authority in *Jeruſalem*, which is the Metropolis of our Countrey. My bringing up, during my tender years, was with *Matthias*, who was my Brother by the ſame Father and Mother; with whom I happily profited in all kind of Science, having a good Memory, and a quick Apprehenſion: ſo that, being yet a Child of Fourteen years of Age, I was praiſed by all Men in regard of the good Affection I had to Learning; and the Prieſts and Nobleſt Citizens vouchaf'd to ask my Opinion of things that concerned our Laws and Ordinances. About the Age of Sixteen years, my deſire was to have a ſearch and inſight into the Sects of our Nation, which are Three: The firſt of the *Phariſees*, which is the chiefeſt: The ſecond of the *Sadducees*: And the third of the *Eſſeans*. And this I did, to the end I might chooſe the better of the Three, when I underſtood them all. For which cauſe, with great Auſterities and Labours, I paſſed thorow them all: and not content with this Experience, after I had heard that a certain man called *Banus* lived in the Deſart, clothing himſelf with that which the Trees brought forth, and feeding on no other kind of meat, but what they freely yielded, and waſhing himſelf oftentimes by day and night in cold water to keep himſelf chaſte, I began to imitate his courſe of Life: and after I had lived with him for the ſpace of Three years, and ſatisfied my deſires, I returned to the City at the Age of Nineteen years.

Joſeph from his infancy very ſtudious, and addicted to learning.

At this time I began to engage my ſelf in the exerciſe of a civil Life, following the Sect of the Phariſees, which very neerly reſembleth that Sect among the *Grecians*, who are called *Stoicks*. After I was Six and twenty years old, it was my fortune to repair to *Rome* upon this occaſion. Whilſt *Fælix* governed *Judea*, certain Prieſts, my familiars, men of much honour, and more virtue, were, upon ſome ſlight occaſion, bound and ſent to *Rome* by his commandment, to anſwer to what ſhould be objected againſt them in *Cæſar*'s preſence. Whereupon being deſirous to do them ſervice, and having ſpecial intelligence, that the Torments wherewith they were Martyred, leſſened not their Piety, but that they lived contentedly on Figs and Nuts: for this cauſe I departed

Joſeph a Phariſee.

for *Rome*, and was encountred with many great and grievous hazards by Sea. For the H
Joſeph's ſhip-wrack. Ship, wherein I ſailed, was wrackt in the midſt of the *Adriatick* Sea, and about Six hundred of us were forc't to ſwim all Night long, and at Day-break, by God's Providence, a *Cyrenian* ſhip came in ſight, and both I and certain others, to the number of Fourſcore, out-ſwimming the reſt, were taken up into it, and ſaved. After I had in this ſort eſcaped, I came to *Dicæarchia*, which the *Italians* call at this day *Puteoli*, and grew acquainted with *Aliturus* a Jew born, who was a Comedian, and in good reputation with *Nero*; by whoſe means inſinuating my ſelf into the Empreſs *Poppea's* knowledge, I determined to beſeech her to procure the Liberty of thoſe Prieſts with all expedition, which ſhe accordingly did; and being gratified likewiſe by her with many great Gifts, I returned into my Countrey. There I found the Common-wealth I
Joſeph obtaineth the Prieſts liberties. The Jews ſeditious. much diſquieted with Factions and Troubles, and divers too prone and ready to Rebel, and withdraw their Allegiance from the *Romans*. I interred my ſelf to repreſs the ſeditious, and exhorted them to change their opinions, repreſenting, before their eyes, the quality of thoſe, againſt whom they enterprized War, with whom they could neither compare in experience of War, nor in good Fortune. For this cauſe I adviſed them, not to hazard the overthrow of themſelves, their Children, and their Countrey,
Joſeph dehorteth the Jews from ſedition, is ſuſpected by them of treaſon. by their raſhneſs and rage. To this effect I ſpake to them, and inſtantly intreated them to deſiſt from their unhappy reſolution, for that I foreſaw that the end of this War would prove to our utter Ruine, but I prevailed nothing with them. The fury of deſperate and diſſolute men prevailed above reaſon: for which cauſe fearing leſt by K
continual inforcing of one thing, I ſhould grow into hatred and ſuſpition amongſt them, as if I favoured their Enemies, and they ſhould put me to death; ſeeing that the Fort of *Antonia* was already ſeized upon by the ſeditious, I retired my ſelf into the Sanctuary. From whence, after *Manahem*, and the chiefeſt Revolters were put to death, I came out again, and join'd my ſelf with the Prieſts, and chiefeſt *Phariſees*; whom I found ſurprized with great fear, when they ſaw the People in Arms, and uncertain what to do, wanting the means to pacifie theſe mutinies. But apparently perceiving the danger, both I and the *Phariſees* feign'd our ſelves of their mind, and counſelled them to contain themſelves in peace, and let the *Roman* Forces depart, in hope, that *Geſſius* would, with all expedition, draw out great Forces, and chaſtiſe theſe L
Peace-breakers. But as ſoon as he arrived, and fought with them, he was overcome, and a great number of his men ſlain; whereupon follow'd the utter ruine of our whole Nation. For ſuch as deſired the War, were puffed up with that Victory, and conceived aſſured hope that in the end they ſhould overcome the *Romans*. Beſides, this enſuing occaſion preſented it ſelf: The Inhabitants of the Cities that border upon
The Jews are plagued both by ſtrangers and their own Countrey men. *Syria*, laid hands on thoſe Jews that dwelt among them, and ſlew them, with their Wives and Children, without any juſt cauſe or crime committed by them. For they had not conſpired any ways, or intended to revolt from the *Romans*, or to uſe any Hoſtility, or any ſecret Conſpiracy againſt any of thoſe, with whom they were converſant. But amongſt all the reſt, the Citizens of *Scythopolis*, exceeded all other in M
impiety and wickedneſs. For being beſieged by certain of the Jews, they inforced thoſe Jews that inhabited amongſt them to take Arms, and fight againſt thoſe of their own Nation (which is expreſly prohibited by our Laws) and having overcome, by their aſſiſtance, they, by a deteſtable perfidiouſneſs, forgot the obligation they had, the faith which they had engag'd to them, and ſlew every one of them, to the number of many Thouſands. The like misfortune alſo fell upon thoſe Jews that inhabited *Damaſcus*. But of this we have more amply ſpoken in thoſe our Books, which we have written of the Wars of the Jews: and at this preſent I make mention hereof,
The Jews conſtrained by neceſſity to make War. only to ſignifie to the Reader, that our Nation became engaged in War with the *Romans*, not out of voluntary intent and purpoſe, but in great part by neceſſity and N
conſtraint.

After that *Geſſius* was overcome (as is before declared) the chiefeſt men of *Jeruſalem* perceiving that the Seditious were ſtrongly armed and provided, they began to fear leſt if they ſhould be found diſarmed, they ſhould ſuddenly be overthrown by their Enemies (as in effect it fell out afterwards) and hearing that all *Galilee* was not as yet wholly revolted from the *Romans*; but that a part thereof as yet remained in peace, they ſent me with two other Prieſts, *Joazar* and *Judas*, who were both virtuous and honourable men, to perſuade the mutinous to lay down their Arms, and to let them know that it was more advantagious for the Nation, that ſuch Men as were in Authority and Reputation, ſhould have the keeping thereof. The reſolution that was taken by them O
was, that they had them always ready upon all occaſions, but that they expected until they were certified, what the *Romans* intended to do.

With

A With this Commiſſion, and the like Inſtructions, I repaired into *Galilee*: where I found the *Sephorites* were ready to come to a Battel with the *Galileans*, for that theſe latter had threatned to ravage their Countrey, in regard of their league of friendſhip with the *Romans*, contracted and ratified by *Senius Gallus*, Governor of *Syria*. But I delivered them from that fear, and appeaſed the Common people, by permitting them to ſend at all times when they pleaſed, their Hoſtages to *Geſſius*, who lay at *Dora* a City of *Phœnicia*. I found likewiſe that the Inhabitants of *Tiberias* were already in Arms upon this occaſion: There were in that City three different Factions, the one of the Nobility, whoſe Chief was *Julius Capella*, to whom were joined *Herod* the Son of *Miarus*, *Herod* the Son of *Gamal*, and *Compſus* the Son of *Compſus*. For *Criſpus* the Brother of *Compſus*, who in times paſt had been made
B Governor of the City for *Agrippa*, ſirnamed the Great, was in his own poſſeſſions on the other ſide of *Jordan*. All theſe, I ſay, were of opinion to remain under the *Romans* authority, and to obey their King. But *Piſtus* alone of the Nobility, would no ways accord to this advice, by the perſuaſion of his Son *Juſtus*. The ſecond Faction was of the Common ſort, who concluded upon War. *Juſtus*, Son of *Piſtus*, who was the Ringleader of the third Faction, carried himſelf very doubtfully touching the War; yet notwithſtanding he ſecretly thirſted after Innovation, hoping that by a change he ſhould encreaſe his power. "Preſenting himſelf therefore in the midſt of the multitude, he
"endeavored to perſuade them that their City was always one of the chief of *Galilee*;
"and that during the days of *Herod* the Tetrarch, who founded the ſame, it was the
C "chiefeſt City, whoſe pleaſure it was that the City of *Sephoris* ſhould yield obedience to
"that of *Tiberias*. That they had not loſt that preheminence in the time of King *Agrippa*
"the Father, but had continued the ſame, till *Fælix* obtained the Government of *Judæa*.
"But for the preſent ſince they had been given by *Nero* to the younger *Agrippa*, they
"had fallen from and loſt their Superiority. For the City of *Sephoris* obtained the Sove-
"reignty of *Galilee*, after that ſhe acknowledged the *Roman* Government, which had re-
"moved the Treaſure of the Charters and the Receipts of the Kings Money. By theſe
words, and others of like nature againſt King *Agrippa*, he incited the People to Rebellion, ſignifying to them, "That an opportunity invited them to take Arms, to the end
"that being aſſociated with the *Galileans*, they might recover the advantages which
D "they had loſt unjuſtly. To which purpoſe, all the Province would willingly join with
"them, through the hatred they bare the *Sephorites*, on whom they would revenge
"themſelves with great power, becauſe they continued in their Allegiance, which they
"promiſed to the *Romans*.

The danger of the *Sephorites*.

Sedition in the City of *Tiberias*.

Three Factions in the City of *Tiberias*.

The Oration of *Juſtus*, *Piſtus*'s Son, to the multitude.

Juſtus incites the people to Rebellion.

By theſe words he won the Peoples hearts to him: for he was a Man very eloquent, and by his ſubtilty and politick diſcourſe, eaſily overthrew all that which his Adverſaries produced againſt him. He was alſo skilful enough in the Greek Language, to attempt the writing of the Hiſtory of thoſe Tranſactions, to the end to diſguiſe the truth thereof. But in the proceſs of this diſcourſe, I will ſhew more particularly what his ill deſigns were, and how by his and his Brothers means, he wanted little of utterly over-
E throwing his Countrey. When therefore this *Juſtus* had perſuaded the Citizens of *Tiberias* to take Arms, and had conſtrained divers Men likewiſe, who were of the contrary opinion, to do the like, he iſſued out with them, and burnt the Villages of the *Gadarenians* and *Hippenians*, that are ſituate in the Confines of *Tiberias* and *Scythopolis*. In this eſtate was *Tiberias*: And as for *Giſchala*, their Affairs were brought to this paſs; *John* the Son of *Levi* ſeeing ſome of the Citizens reſolv'd upon a Revolt from the *Romans*, laboured to reſtrain them, and required them to continue in their Allegiance: but notwithſtanding all his perſuaſion and diligence, he could not contain them. For the Nations round about them, as the *Gadarenians*, *Gabarenians* and *Tyrians*, aſſembled a great Army, and with the ſame aſſailed *Giſchala*, and took it by force: and after they
F had conſumed by fire and utterly deſtroyed the ſame, they returned home. *John* being much diſpleaſed with this act, armed all thoſe that were with him, and ſet upon the above-named Nations; and having obtained the Victory, he re-edified *Giſchala* in better ſort than it was before, incloſing it with a Wall, to the intent it might be the better fortified againſt future Invaſions.

Juſtus the offſpring of War.

Giſchala burnt and ſpoiled.

But thoſe of *Gamala* perſevered in their faith towards the *Romans*, as I ſhall now declare. *Philip* the Son of *Jacim*, who govern'd under King *Agrippa*, eſcaping beyond all opinion, from the Royal Palace of *Jeruſalem* at ſuch a time as it was beſieged, fell into another great denger, to wit, to be ſlain by *Manahim*, and thoſe Seditious that were with him: but certain *Babylonians* his Kinſmen being at that time in *Jeruſalem*, hindered the
G Revolters from executing their purpoſe at that time. When therefore *Philip* had lay hid there for the ſpace of four days, on the fifth he fled away diſguiſed in a falſe hair, for fear he ſhould be diſcovered. And as ſoon as he arrived in a Village, which was of his

Gamala faithfull to *Rome*. The danger whereinto *Philip*, *Jacim*'s ſon was fallen.

own poſſeſſion, ſituate near *Gamala*, he ſent for certain of his Subjects to repair unto him. But God, for *Philip*'s greater good, croſſed the ſcope of his intent, which otherwiſe had been the ruine of many: for being ſurprized by a ſudden Fever, he committed certain Letters of his written to *Agrippa* and *Bernice*, who were yet but young, to one of his Freed-men, commanding him to deliver them to *Varus*, who was put in truſt, by the King and Queen, to adminiſter the affairs of that Kingdom, whilſt they were gone to *Beryth* to meet with *Geſſius*. *Varus* receiving *Philip*'s Letters, and underſtanding that he was eſcap't, was ſorry for it, becauſe he thought the King and Queen would have leſs uſe of him after *Philip* was arrived. He therefore made the people believe that this Freed-man was a Traytor, and brought them forg'd Letters, it being certain that *Philip* was in *Jeruſalem* with the *Jews*, who were revolted againſt the *Romans*: and ſo he commanded him to be executed. *Philip* being ignorant of the cauſe why his Freed-man did not return, ſent another with Letters, to the intent he might diſcover what was become of his firſt Meſſenger, and for what cauſe he ſtayed ſo long. But *Varus* accuſing his ſecond Meſſenger alſo after the ſame manner, commanded him to be executed, as he had done the firſt. The *Syrians* that inhabit *Cæſarea*, had puffed him up, by telling him that *Agrippa* ſhould be put to death by the *Romans*, for the Rebellion of the *Jews*, and that he who was Royally deſcended, ſhould poſſeſs his Government. And indeed *Varus* was of the Blood-Royal, deriving his Pedegree from *Sohemus* King of *Libanus*. For theſe cauſes, he retained *Philip*'s Letters, hoping by theſe means that the King ſhould have no knowledge thereof: and he ſet watch in every paſſage, for fear leſt any man ſhould flie, and certifie the King of what had hapned; and to give the *Syrians* the better content who dwelt in *Cæſarea*, he put divers of thoſe *Jews* that dwelt among them, to death. He intended alſo to undertake a War againſt the *Jews* of *Bathanæa*, who were called *Babylonian Jews*, by confederating himſelf with the *Trachonites* of *Barthanæa*. For which cauſe, ſending for twelve of the *Jews* of moſt eſtimation amongſt the Inhabitants of *Cæſarea*, he enjoined them to repair to *Ecbatane*, and ſignifie to thoſe of their Nation there, that *Varus* underſtanding that they pretended to take Armes againſt their King, and ſcarcely believing it, had ſent them thither, to perſuade them to lay down their Arms. And that this ſhould be a certain proof, by which they might perfectly clear their innocence, that ſeventy of the chiefeſt of them ſhould be ſent to him. Theſe twelve arriving in *Ecbatane*, and being entertained by thoſe of their Nation, found that they neither imagined nor intended any commotion: for which cauſe, they perſuaded them to ſend their ſeventy men; which they did, little ſuſpecting what would happen.

Varus unjuſtly executeth him that brought the Letters.

Varus's tyranny in governing the Country.

Varus ſeeketh to conceal his power and tyranny.

As ſoon therefore as theſe, with the other twelve Ambaſſadors, came to *Cæſarea*, *Varus* having notice of their coming, met them on the way with the Kings Forces, and ſlew them, together with the aforſaid Ambaſſadors, and took his way towards the *Jews* of *Ecbatane*. But one of the ſeventy who had eſcaped, reſorted thither with all expedition, preventing *Varus*, and certified the reſt what had hapned. Whereupon, they incontinently fell to Arms, and with their Wives and Children retired themſelves to the Fort of *Gamala*, abandoning their Villages, with all their Goods, and great numbers of Cattel. When *Philip* had tidings hereof, he repaired alſo to the Fort of *Gamala*. The People rejoycing at his coming, exhorted him to take the Sovereignty, and to make War againſt *Varus*, and the *Syrians* of *Cæſarea*. For they had intelligence that the King was ſlain. But *Philip*, to moderate their impetuoſity, recounted to them what benefits the King had beſtowed on them, and of what power the *Romans* were, againſt whom it was but a folly for them to take Arms; and in the end, he perſuaded them to Peace. In the mean time, the King underſtanding that *Varus* was determined to kill all the *Jews* that were in *Cæſarea*, with their Wives and Children, all in one day, he ſent *Equus Modius* to ſucceed him, as it hath been, by us, declared in another place. And *Philip* kept the Fort of *Gamala*, and the Countrey thereabouts, in their fidelity and loyalty to the *Romans*. As ſoon as I arrived in *Galilee*, and learned all occurrences that had hapned, by thoſe who reported the ſame to me, I preſently ſignified the whole matter by Letters, to the Council at *Jeruſalem*, deſiring to know what their pleaſure was I ſhould do. They gave me this anſwer, that I ſhould remain where I was, and retain my Collegues that I had with me, if they thought good to take charge of *Galilee*. But they, after they had gather'd great Sums of Money for the Tenths and Tithes that were due to them, reſolved with themſelves to return to their own houſes. But for that I entreated them to remain with me, till ſuch time as we had ſetled affairs, they willingly conſented unto me. I therefore departed with them to the City of *Sephoris*, and came into a Borough called *Bethmaus*, diſtant from *Tiberias* ſome four Furlongs, and from thence I ſent a Meſſenger to the Council of *Tiberias*, deſiring the chiefeſt among the people, to come and ſpeak with me: They came accompanied with *Juſtus*; I told them, that I was ſent Ambaſſador

Varus killeth the ſeventy *Jews* with the Ambaſſadors. The *Jews* retire themſelves into the Fortreſs of *Gamala*, and thither reſorteth *Philip* alſo.

Gamala ſtill faithful to the *Romans*.

Joſeph, by the commandment of the Council, remaineth in *Galilee*.

A bassador to them, with my Collegues, by the Commonalty of *Jerusalem*, to persuade them to deface that palace that was erected by *Herod* the Tetrach, wherein divers figures of living Creatures were painted; for that our Law forbad such things; and I exhorted them to suffer us to set about that execution as soon as possible.

Capella, and those of his party, did for a long time refuse to consent thereunto: but in the end, we press'd them so much, that they condescended. Now whilst we debated this matter, *Jesus* the Son of *Saphias* (of whom we have spoken heretofore, declaring how he was the Chief of the Faction of Sailers and poor men) took with him certain *Galileans*, and set fire on the Palace, in hope to get great Riches thereby (for B that there were certain Roofs of the House covered with Gold) and they pillag'd many things against our consent. After we had thus conferred with *Capella*, and the chiefest *Tiberians*, we retired from *Bethmaus* into the higher *Galilee*. In the mean time, *Jesus*'s Men slew all the *Greeks* that remained there, and all who before the War had been their Enemies. Which when I was certified of, I was much displeased, and went down to *Tiberias*, to secure the King's Moveables, for fear they should be carried away by the Robbers: and having recovered divers Candlesticks of *Corinthian* work, rich Tables, and no small quantity of massive Silver, I resolved with my self to reserve it to the King's use. Calling therefore ten of the chiefest Senators, and *Capella*, Son of *Antillus*, to me, I delivered the Vessels into their hands, charging them C to deliver the same to no Man but to my self.

The palace set on fire that was in *Tiberias*.

Joseph procureth the safety of the King's goods.

From thence, with mine Associates, I went to *John* at *Gischala*, to know what his mind and resolution was, and I presently discover'd, that he affected Innovation and Tyranny. For he desir'd me to grant him liberty to Transport *Cæsar*'s Wheat that was stored up in the Villages of higher *Galilee*, telling me, that he would bestow the price of the same, in re-edifying and repairing the Walls of his City. But I perceiving his drift, denied him that liberty. For I thought that that Wheat would either serve the *Romans*, or the Province, the care of which was committed to my hands by the City of *Jerusalem*. When therefore he could get nothing at my hands, he addressed to my Companions, of whom not foreseeing those Troubles that were likely to come, and greedy of D Rewards, he obtained a liberty to dispose of all the Corn that was in the Province, in that I my self was unable to contradict them both. After this *John* used another subtlety: for he said that those *Jews*, who inhabited *Cæsarea Philippi*, being by the Command of their King, restrain'd within their Walls, and wanting Virgin oyl, desired to buy the same of him, for fear lest contrary to their Custom, they should be compelled to use that of the *Greeks*. This he said, not out of respect to Religion, or Devotion, but for his filthy lucres sake. For knowing that among the *Cæsareans*, two sextaries were sold for a drachm, and that at *Gischala* eighty sextaries were sold for four drachms, he sent all the oyl that was in that Town to them, pretending my permission. I dar'd not withstand the same, lest the People should stone me to death. By this craft *John* gaE thered a great Sum of Mony.

John's acts in *Gischala*, and his covetousness.

From this place, I dismissed my Companions back to *Jerusalem*, employing my self wholly afterwards in preparing Arms, and fortifying Cities. In the mean time, calling the stoutest Libertines before me, and having in vain exhorted them to quit their Arms, I persuaded the People to pay them Contribution, which was more advantagious for them, than to suffer their Countrey to be spoiled by their Excursions. And thus having taken their Oaths, I dismiss'd them, on condition that they should not come into our Region, except they were called, or wanted their due pay, nor spoil either the Lands of the *Romans*, or the Inhabitants of the Country. But above all things, my care was to keep *Galilee* in peace. To which purpose, I got seventy pledges of their F Loyalty, chosen out amongst their Nobility under pretext of friendship. I made them my Companions and Fellow-Judges, and decreed many things according to their opinions, having especial care, lest through rashness I should injure Justice, or for Rewards stain mine incorrupted Honour. I was now Thirty years old; and though a man who bridles himself from unlawful affections, can hardly escape the poysoned sting of detraction, especially if great authority be annexed to his green years; yet none ever durst say, that I suffer'd Violence to be done to any Woman, or receiv'd a Bribe from any Man; yea, I refused those Tenths, which in right of Priesthood I might have receiv'd. Yet after the Conquest of the *Syrians*, I took part of the spoil, which, I freely confess, I sent to *Jerusalem* to my Kinsmen. And though at two times I forcibly overG came the *Sephorites*, the *Tiberians* four times, and the *Gadarenians* once, and had brought *John* under my subjection, who had oftentimes sought to entrap me; yet could I not

Joseph sends back his companions to *Jerusalem*.

Joseph President of *Galilee*.

Joseph joined seventy of the Nobility with him.

Joseph at thirty years of age offered no Woman violence, and would not be bribed.

Joseph's bounty towards his Enemies.

endure to revenge my self on him, or any of the abovenamed People, as in the sequel of this story I will make manifest. H

The *Galileans* faith and love towards *Joseph*.

For which cause I suppose, that God, who is the Tryer, and Searcher of all hearts, both delivered me at this time out of the hands of mine Enemies, and afterwards many times from several dangers and misfortunes, as hereafter shall appear. But so great was the fidelity and benevolence of the common People of *Galilee* towards me, that their Cities being overthrown, and their Families led into Captivity, they were less toucht with their own Calamities, than concern'd for my preservation. Which when *John* percived, he began to envy me. And he writ to me, that I would give him licence, for his health-sake, to bathe himself in the hot baths of *Tiberias*: I suspecting no Treason, willingly granted him that which he demanded. Moreover, I wrote to those, I to whom I had committed the trust and administration of the City, to prepare him a Lodging, and to furnish him, and all his Followers, with things necessary for Diet and Entertainment. In the mean space, I past my time in a certain Village of *Galilee*, called *Cana*. But after that *John* came to *Tiberias*, he persuaded the Townsmen to forget their Faith and Duty to me, and revolt unto him; many of them lent a willing ear to his Entreaties, especially such as were prone to change, and desirous of dissention, and in particular *Justus*, and his Father *Pistus*, willingly entertained this occasion to revolt from my obedience, and to submit themselves to *John*; yet was this Conspiracy of theirs prevented by my speedy access. For a certain Messenger came to me from *Silas*, whom I had formerly preferred to the Government of *Tiberias*, who certified me of the K Citizens intent, and exhorted me in all haste to repair thither, otherwise the City would shortly fall into another mans hands. As soon as I had perused *Silas's* Letters, I Travelled all night with two hundred chosen Men; and sending a Messenger before me, to signifie my approach to the Citizens, I neither lost time nor way: and in the morning when I drew near the City, the People came out to meet me, and amongst the rest. *John*; who, after he had saluted me with a suspitious Countenance, fearing lest his Treason being discovered, he should come in danger of his life, he speedily retired himself into his Lodging. When I came to the great Piazza, and had dismiss'd all my Train but one Servant, and retained only Ten armed Souldiers with me, I began to represent to the *Tiberians*, from a certain high place, from whence I might be L heard, how important it was for them to remain faithful, since otherwise I could no longer trust them, and they would one day repent that they had fallen from their Duty.

John's Treason.

The people of *Tiberias* came out to meet *Joseph*.

Joseph's exhortation to the *Tiberians*.

Scarcely had I spoken this, but one of my Friends advertis'd me to descend, telling me that this was no time to reconcile the *Tiberians*, or to persuade them, but rather to seek mine own security, and how I might escape mine Enemies. That *John* having learned that I was destitute of Followers, had sent a Thousand of his chosen Souldiers to kill me; that they were at hand, and ready to commit the Murther; which they had done, had I not speedily leapt down with the help of my servant *Jacob*, and *Herod* the *Tiberian*, who carried me to the Lake; where finding a Bark by M chance, and putting forth to Sea, I escaped, contrary to mine Enemies expectation, and came to *Taricheas*.

John seeketh to betray and murther *Joseph*.

As soon as the Inhabitants of that City understood how perfidiously and trayterously the *Tiberians* had dealt with me, they were much displeased, and betaking themselves to their Weapons, persuaded me to lead them forth against them, telling me, that they would revenge the injury that was offered unto their Governor, of which they sent advice thorough all *Galilee*. Hereupon, a great number of armed *Galileans* came to me, and persuaded me to attaque *Tiberias*, and destroy it, and sell the Inhabitants, with their whole Families, under the Spear. The like did my Friends, who escaped with me out of the City, persuade me. But I, in no sort, would N admit their advice, out of fear to revive a Civil War, and judging it best to accommode the matter. The which end, I shew'd them, that such revenge would be prejudicial to themselves also, if the *Romans*, at their coming, should find them in Civil discords. By this discourse, at length, the *Galileans* rage was appeased.

The *Galileans* require that they may invade *Tiberias*.

But when *John* saw that he had failed of his purpose, he began to fear for himself, and taking with him those armed Men that he had about him, he left *Tiberias*, and went to *Gischala*, from whence he wrote Letters to me, excusing the Fact, as if he had been no ways guilty thereof, and desiring me not to suspect him; and he confirmed his words with execrable Oaths, to the end to get more credit to them. O But the *Galileans* who were gathered in great multitudes from all parts of the Region,

John excuseth himself to *Joseph*.

A gion, knowing that he was a wicked and perfidious Man, preſs'd me to lead them forth againſt him, promiſing me to ruine both him, *Giſchala*, and all his Countrey. After I gave them Thanks for their Love towards me, and promiſed them that mine offices of love ſhould be anſwerable to their kindneſs. But I pray'd them to reſtrain themſelves, and to allow me to appeaſe this Trouble without effuſion of Blood.

This Requeſt of mine the *Galileans* granted: Whereupon we preſently went to *Sephoris*. But the Townſmen, who were reſolved to continue faithful towards the *Roman* People, fearing my approach, endeavor'd to divert me elſewhere. To which purpoſe, ſending a Meſſenger to *Jeſus* the Captain of eight hundred B Thieves, that kept upon the Confines of *Ptolemais*, they promiſed him a great Sum of Money, if with his Army of eight hundred Men, he would make War againſt me. He, allur'd by their promiſes, reſolv'd to ſurprize me unawares: to which end, he deſir'd me, by a Meſſenger, to grant him leave to come and ſalute me: which when he had obtained, for that I was wholly ignorant of his Treaſon, he took with him a Troop of his Thieves, and haſted ſpeedily towards me: yet failed he of his purpoſed Treaſon; for when he was not far off from me, a certain Fugitive of his Troops diſcovered his intent towards me. Which when I heard, I went out into the Market-place, feigning that I knew nothing of his ſecret Fraud, being attended with a multitude of armed *Galileans*, and among them with C certain *Tiberians*. I ſent abroad certain parties to guard the Highways, and commanded the Keepers of the Gates, that they ſhould only ſuffer *Jeſus* to enter with the foremoſt of his Company, and exclude the reſt: and if they attempted to break in by force, they ſhould beat them off. *Jeſus* entering with a few, was requir'd, by me, preſently to lay down his Weapons, except he deſir'd to be ſlain; he, ſeeing himſelf invironed with armed Souldiers, obeyed. Whereupon, they that follow'd him, and were excluded, perceiving that their Captain was apprehended, ſuddenly betook themſelves to flight; and leading *Jeſus* apart, I told him I was D not ignorant of thoſe Treaſons which he intended againſt me, nor by whoſe provocations he attempted the ſame. Yet I told him that I would pardon him, if ſo be by changing his manners, he would be faithful to me hereafter. He promiſed me all that I demanded, and I diſmiſſed him with his Weapons: yet threatned to puniſh the *Sephorites*, except hereafter they deſiſted from their Treaſons. About the ſame time there came to me two Noblemen, who were Subjects to the King of *Trachonites*, bringing with them both Horſmen, Armor, and Money: whom when the *Jews* would have conſtrain'd to be circumciſed, if ſo be they would remain amongſt them; I would not permit them to be troubleſom to the *Trachonites*, alledging, that every Man ought to ſerve God according to his own mind, and not by other Mens impulſion: and that it was not to be ſuffer'd, that they, who for their ſecurity fled unto us, ſhould repent themſelves of the truſt they put in us. And thus E having perſuaded the multitude, I freely and abundantly furniſhed theſe Men with all things neceſſary.

Jeſus Captain of Thieves.

Jeſus ſeeks to betray *Joſeph*.

Joſeph politickly ſurprizeth *Jeſus*.

Joſeph's bounty towards *Jeſus*.

Joſeph's care of Religion.

In the mean ſpace, *Agrippa* ſent out his Forces under the Conduct of *Equus Modius*, to take the Caſtle *Magdala* by Force; which for that they durſt not aſſault, they beſet the ways, and only troubled *Gamala* by placing Forces upon the Avenues. But *Ebutius Decadarcus*, who had the Government of the great Plain, hearing that I was come to a certain Village called *Simonius*, ſituate on the Confines of *Galilee*, and diſtant from the ſame ſome ſixty furlongs, took with him by night an Hundred Horſe that attended him, and about two hundred Footmen, with certain Inhabitants of the City of *Gaba* their Aſſociates, whom he conducted by F night, and beſet the Borough where I was. Againſt whom after I had drawn forth a valiant Band of Men, *Ebutius* laboured all he could, to toul us into the Field, for that he truſted very much in his Horſemen, but I would not give him that advantage, conſidering we were but Footmen, and reſolv'd to fight in the place where we were, and accordingly *Ebutius* charged us for a while very valiantly. At length, perceiving that he had no uſe of his Horſemen in that place, he ſounded a Retreat, and departed back again with loſt Labour to *Gaba*, having only loſt three Men in the Battel. But I preſently purſued him with two thouſand Men: and when I came to *Beſara*, which is ſituate on the Confines of *Ptolemais*, ſome twenty furlongs from *Gaba*, where *Ebutius* encamped at that time; I G beſet all the paſſages with Corps of Guard, whereby we might be more ſecure from the Excurſions of our Enemies, till we had carried out the Wheat, whereof

Ebutius againſt *Joſeph*.

Ebutius departeth without performing any thing.

there

Joſeph tranſporteth Corn to *Galilee.*

Joſeph againſt *Neopolitanus.*

there was a great quantity ſtored up in that place, which was gathered out of the Townſhips thereabout, belonging to Queen *Bernice:* and loading divers Camels and Aſſes, which to that end I had brought with me, I ſent the ſame into *Galilee.* Having finiſhed this buſineſs, I offered *Ebutius* Battel: and whereas he detracted the ſame, being terrified by our boldneſs, I took my courſe to encounter with *Neopolitanus*, who (as it was reported) was in the Territory of the *Tiberians*, and foraged there. This *Neopolitanus* was a Captain of Horſemen, and had undertaken to defend *Scythopolis* againſt their Enemies. I hinder'd him from doing any wrong in the Countrey belonging to the *Tiberians*, and provided for the ſecurity of *Galilee.* H

John maligneth *Joſeph's* good ſucceſs.

But *John* the Son of *Levi*, who (as I ſaid) lived at *Giſchala*, after he heard that all things fell out fortunately with me, that I was loved by the People, and feared by mine Enemies, he conſider'd my good fortune as an obſtacle to his own, and being filled with no ſmall envy, and greater hope to hinder my good ſucceſs, if ſo be he could bring me in hatred with the People; he ſolicited thoſe of *Tiberias* and *Sephoris*, and the *Gabarenians*, to revolt to him, which Cities are the chiefeſt in *Galilee.* For he told them, that under his Conduct, they ſhould be more happily govern'd. But amongſt the reſt, the *Sephorites* gave leaſt ear unto him, and neglecting us both, only held for the *Romans.* I

The *Gabarenians* revolt upon *John's* perſuaſion.

As for the *Tiberians*, they would not conſent to Rebel: yet promiſed him ſome friendſhip, But the *Gabarenians* wholly addicted themſelves to *John*, by the means of one *Simon*, a principal Citizen, who was *John's* friend. Yet did they not openly declare for him, becauſe they feared the *Galileans*, whoſe good will towards me they were long time aſſured of, but privily they ſought other means to entrap me. And truly I fell into great danger upon this occaſion. For when certain *Debarrittenians* (being audacious young Men) had inteligence that *Ptolomy's* Wife the Kings ſteward, was Travelling alone the great Plain with a great Equipage, out of the Kings Countrey in to the *Roman* Government, they ſuddenly ſet upon her, and putting the Woman to flight, they ſeized on all the Baggage which ſhe carried with her. Which done, they came to *Taricheas*, where I then was, with four Mules laden with Apparel, and Houſhold-ſtuff of divers ſorts: among which were divers Silver Veſſels, and five hundred pieces of Gold. Intending therefore to reſerve theſe things for *Ptolomy*, as being a Jew (becauſe our Law permitteth not to take any from thoſe of our own Nation, though they be our Enemies) I told thoſe that brought the Goods, that the ſame ſhould be kept to be ſold, and the price beſtowed upon repairing the Walls of *Jeruſalem.* This motion of mine, the young men interpreted very hardly, becauſe they were depriv'd of the prey which they hoped for. For which cauſe, diſperſing themſelves in the ſtreets of *Tiberias*, they ſpread a rumor that I deſign'd to betray the Countrey to the *Romans*, and that I only feigned that the prey was deſtinated to repair the Walls of *Jeruſalem*; but the truth was, I kept the ſame, to the intent to reſtore it to *Ptolomy.* In which matter they were not deceived. For after the departure of the young Men, I called to me two chief Citizens, *Daſſian* and *Jannæus* the Sons of *Levi*, true Friends to the King, and commanded them, to take the Houſhold-ſtuff, and convey it to the King, threatning them with death, if they revealed this ſecret to any Man. K

The *Debarrittenians* ſpoil *Ptolomy's* Wife. L

Joſeph laboureth to reſtore *Ptolomy* to his Goods. M

But when the rumor was ſpread thorough *Galilee*, that I would deliver the Province into the hands of the *Romans*, all the People were incens'd againſt me, and reſolv'd to deſtroy me. They of *Taricheas* alſo giving credit to the young Mens feigned ſpeeches, perſuaded my Guard, and the reſt of the Souldiers, to take a time whilſt I was aſleep, and come to the Horſe-race; there to conſult with others how to effect their deſign. At the appointed place, they found many others aſſembled: and all of them determin'd with one conſent, to treat me as a Traytor, to the Common-Wealth. But he that moſt of all incited them to this, was *Jeſus* the Son of *Saphias*, who at that time was a principal Judge in *Tiberias*, a Man given over to all Wickedneſs, and born to breed Troubles and Sedition. N

Sedition againſt *Joſeph.*

Jeſus the Son of *Saphias*, conſpireth againſt *Joſeph.*

This Man, holding the Law of *Moſes* in his hand, in the midſt of the Aſſembly, ſpake thus with a loud voice: *If* (ſaid he) *you be touched with no care of your ſelves, yet at leaſt contemn not theſe Sacred Laws, which that perfidious* Joſeph *your Governor, hath not feared to violate, and for ſo great a Crime cannot be too ſeverely puniſht.* O

After

A After he had thus ſpoken, and ſaw he was approved by the acclamations of the people, he took ſome armed men with him, and repaired to the houſe where I lodg'd, with intent to put me to death. I ſuſpecting nothing of all this Tumult, and tired with labor, was at reſt; when ſuddenly *Simon*, one of my Guard, who at that time only remained with me, ſeeing this furious Troop of People, came and awakened me; and certifying me of the imminent peril, he counſel'd me rather generouſly to kill my ſelf, than ſhamefully die by mine Enemies hands. I recommended my ſelf to God, and putting on a black Garment to diſguiſe me, and having only my Sword by my ſide, I went forth, and paſs'd through the midſt of theſe people, and ſo went ſtrait to the *Hippodrome* by a by way. There falling proſtrate on my face, in view of all the people, I water'd the earth with my tears,
B to move all men that beheld me to compaſſion. And when I perceived the people begin to melt, I laboured all I could, to divide them in opinion, before the armed Souldiers returned from my houſe. I confeſs'd that I had kept the booty for which I was accus'd, but I deſir'd them to hear to what uſe I had reſerved it; after which, if they pleas'd, they might kill me. Hereupon the multitude commanded me to ſpeak; and the armed men being returned back at the ſame time, and beholding me, would have fallen upon me to murther me: but they were reſtrained by the peoples exclamations; and they ſuppos'd that after I had confeſs'd that I deſign'd to reſtore the booty to the King, I ſhould paſs for a Traytor, and they might kill me without oppoſition.

Simon, one of *Joſephs* guard, awaketh him.

Joſeph moves the people to compaſſion.

Now ſilence being made to hear me, I ſpake thus: If in your opinion I deſerve death,
C I refuſe not to die: yet permit me, before my death, to certifie you of the whole truth; When I obſerved that this City was moſt commodious and fit to entertain ſtrangers, and that many forſaking their own Countries, came to dwell here, and were willing to partake with you in all ſorts of Fortune; I reſolved to employ this money to build you Walls to your City, for which being thus deſtinated to do you good, your indignation is provoked againſt me. Upon theſe words, the *Taricheans* and ſtrangers cried out, that I deſerv'd thanks, and wiſh'd me to be of good courage. But the *Galileans* and *Tiberians* continued in their animoſity, ſo that they fell to diſſent betwixt themſelves, the one threatning me with puniſhment; the other, contrariwiſe, willing me to aſſure my ſelf of ſecurity. But after I had promiſed the *Tiberians*, and thoſe of other Cities, that I would
D build their Walls, where it was convenient, they credited my words, the multitude ſeparated, and I, beyond all expectation, having eſcap'd ſo great a peril, with certain of my Friends, and ſome twenty Souldiers, returned to my Houſe.

Joſeph's oration and confeſſion before his adverſaries.

Joſeph eſcapeth from danger.

But once again the Authors of this Sedition, fearing leſt they ſhould be puniſhed for their offence, begirt my Lodging with ſix hundred armed men, intending to conſume it with fire. Of whoſe arrival, as ſoon as I had intelligence, imagining with my ſelf that it would be much diſhonor for me to flie, I reſolved to uſe valor and courage againſt them: for which cauſe, commanding the Gates to be ſhut, I required them from the top of the houſe, to ſend in ſome of them to me, to receive that money, for which they had been drawn into this mutiny: whereby they might have no further cauſe to be incenſed againſt
E me. Which done, laying hold of one of the moſt troubleſom Fellows, that with the reſt came into Me, I cauſed him to be beaten with many grievous ſtrokes, and his hand to be cut off, and hung about his neck; and thus handled, we thruſt him out of doors, to return to thoſe that had ſent him. So bold an action made them wonderouſly afraid, and ſuſpecting I had a great number of armed Souldiers in my houſe, they ſuddenly all of them fled away: And thus by my reſolution and addreſs I eſcaped this ſecond danger. Yet wanted there not ſome, who incited the people once more againſt me; ſaying, that the two Lords, who fled to me for refuge, ought not to live, except they ſubmitted themſelves to their Laws and Cuſtoms, from whom they required protection. They likewiſe accuſed them, that they were of the *Roman* Faction, and priſoners; and preſently the people be-
F gan to mutiny, being deceived by their words, who laboured to flatter them. Which when I heard, I once more informed the people, that they ought not to perſecute thoſe who reſorted unto them for ſuccor: that the poyſoning they ſpoke of, was a *Fancy*, and a *Chimera*, and thar the *Romans* would not vainly nouriſh ſo many thouſands of Souldiers, if they pretended to make away their Enemies with poyſon. Being by theſe words ſomewhat pacified, they had ſcarcely withdrawn themſelves awhile, but that by certain outcaſts and wicked men, they were incited againſt the two Lords, ſo that with Weapons they went to their Lodging, intending to murther them. Which when I heard, I was afraid, that if this wickedneſs ſhould be committed, no man hereafter would dare to truſt his life in my hand. For which cauſe, being aſſiſted by divers others, I preſently reſort-
G ed to their Lodging, and ſhut up the Gates: and cutting a Trench betwixt it and the Lake, I called for a Bark, and entring into the ſame with them, I conducted them to the Confines of the *Hippenians*: and furniſhing them with money to buy them Horſes, be-

Joſeph's ſtratagem.

Another Sedition.

Joſeph privately diſmiſſeth the *Taricheans*.

cauſe

cauſe they could not tranſport their own with them in their flight, I diſmiſſed them, deſi- H
ring them to bear their preſent misfortune with a conſtant mind. But indeed it troubled me, that I was once more forced to expoſe thoſe men in the Enemies Countrey, who had committed themſelves to my truſt: yet thinking, that if it ſhould ſo fall out, that they fell into the *Romans* hands, they would be ſafer, than if by ſuffering them to remain in my Countrey, I ſhould ſee them oppreſt: I adventured them thus. Yet were they ſaved, and the King pardon'd them. And this was the end of this Tumult.

The *Tiberians* Letters to *Agrippa.*

But they of *Tiberias* wrote to the King, deſiring him to ſend a Garriſon into their Countrey, on which condition they would ſubmit to him. As ſoon as I knew of it, I went to them, and they deſired me that I would build them thoſe Walls which I had promiſed them: for they had already heard that *Tarichea* was invironed with Walls. Whereunto I

Seven ſtadia maketh almoſt a *German* mile.

I condeſcended, and gathering Materials, I ſet the Workmen to their task. But ſome three days after, departing from *Tiberias* towards *Tarichea*, which was thirty ſtades diſtant from thence, by chance a Troop of *Roman* Horſemen were diſcovered, not far from the City, which the Inhabitants believ'd were the Kings Army: Whereupon they preſently began

Sedition and Rebellion in *Tiberias.*

to utter many things in honour of the King, and more in my reproach. And preſently a certain friend poſted to me, and told me what their mind was, and how they intended to revolt from me. Which when I underſtood, I was wonderouſly troubled: For I had ſent back my men of War from *Tarichea* to their houſes, becauſe the next day was the Sabbath: for I would by no means, that the Citizens of *Tarichea* ſhould be charged or troubled with entertaining Souldiers. And at all times, when I remained in that City, I took K
no care of the guard of mine own perſon, having had often proof of the affection of the Inhabitants towards me. Being therefore at that time attended only with ſeven Souldiers,

Joſeph in danger for the *Tiberians* ſake.

and a few of my friends, I knew not what to determine. For I thought it not fit to call back my forces, becauſe the day was well nigh paſt; and although they ſhould have been with me the next morning, yet they might not have taken Arms, becauſe our Laws forbid the ſame, how great ſoever the occaſion be that is offered. And although I ſhould have drawn forth the *Taricheans*, and the ſtrangers that were retired thither, and, under hope of prey, have led them forth, yet I ſaw that they were too feeble to reſiſt the enemy. On the other ſide, I already perceived, that if I ſtayed over-long, the Army which was ſent by the King, being already entred the City, would have excluded me. I therefore determined to L
uſe this ſtratagem; I preſently ſet a Guard at the gates of the City, conſiſting of my moſt truſty Friends, ſuffering no man to paſs out of them: and aſſembling the chief of every Family, I commanded them to lanch their Boats into the Lake, and to follow me with the Maſters of their ſhips. After which, both I and my Friends, and ſeven other Souldiers, be-

Joſeph ſaileth to *Tiberias.*

took us to a Bark, and ſailed toward *Tiberias.* But when the *Tiberians* ſaw that no Forces were come from the King, and that the whole Lake was covered with Barks; amazed, and fearing the ruine of their City, for that they ſuppoſed the ſhips to be full of Souldiers, they changed their ſentiments. And laying by their Weapons, themſelves with their Wives and Children came forth to meet me, and receiv'd me with joyful acclamations, (for they thought I had had no notice of their intents) beſeeching me that for the ſafety M
of their City, I would enter the ſame. But I drawing near the City, commanded the Maſters of the Barks to caſt Anchor far off the ſhore, leſt the Townſmen might perceive that the ſhips were empty: And I my ſelf drawing near with mine own Bark to them, reproached them, that, contrary to their Oaths, they had been ſo fooliſhly induced to revolt. After which, I promiſed them pardon, if ſo be they would deliver me ten of their chiefeſt Nobility: which when they had incontinently performed, I ſhipt them in a Bark, and ſent them Priſoners to *Tarichea.* Then I demanded ten more, and I continu'd to uſe the ſame artifice, till I had by little and little got all the Senate of *Tiberias*, and many of the chiefeſt Citizens, and ſent them thither.

At length, the reſt of the multitude, perceiving in how great danger they were, they N

Clytus the Author of the Sedition in *Tiberias.*

beſought me that I would puniſh the chief Author of this Conſpiracy, who was called *Clytus*, a bold and raſh young man. I was unreſolv'd what to do, being loth to kill one of my own Nation, and yet it was expedient to puniſh him; wherefore I commanded *Levias*, one of my Guard, to ſeize on him, and cut off his hand. *Levias* not daring, for that he was alone, to enter into ſo huge a multitude, I, for fear leſt his Cowardiſe ſhould be diſcovered by the *Tiberians*, called *Clytus* unto me, and ſaid unto him:

Ungrateful and perfidious man, as thou art, ſince thou deſerveſt to loſe both thy hands, I charge thee to become thine own Executioner, leſt through delay thou procure thy further puniſhment.

Clytus cuts off his own left hand.

And whereas with many prayers he beſought me to grant him one of his hands, I hardly condeſcended. At length, of his own accord, for fear he ſhould loſe both, he took a O
Knife, and cut off his left hand: and thus was this Tumult appeaſed.

As

A As ſoon as I returned to *Tarichea*, and the *Tiberians* underſtood what ſtratagem I had uſed with them, they were all amazed, ſeeing how I had puniſhed their ingratitude and diſobedience without any bloodſhed. Afterwards I ſent for ſuch of the people of *Tiberias* as were in Priſon, amongſt whom was *Juſtus* and his Father *Piſtus*, and invited them to ſup with me: and during the repaſt, I told them that I was not ignorant, that the *Roman* Army excelled all Men of the world in power and force: notwithſtanding, that I kept my ſelf ſilent, in the reſpect of the Seditious that were round about, and I counſelled them that they alſo would do the like in expectation of better days; and yet that in the mean time they would not think amiſs of my Government, becauſe no other could treat them better. I reminded *Juſtus* alſo, that before I came from *Jeruſalem*, the *Gali-*
B *leans* had cut off his Brothers hands, accuſing him to have forged falſe Letters before the War; and that after *Philip*'s departure, the *Gamelites*, being at odds with the *Babylonians*, ſlew *Cares*, *Philip*'s own Kinſman; whereas I had moderately puniſhed his Brother-in-law *Jeſus*, who had married his Siſter. After this diſcourſe during ſupper time, I ſet *Juſtus* and his Friends, early in the Morning, at Liberty. But before this came to paſs, it hapned that *Philip* the Son of *Jacim* departed from the Fort of *Gamala* upon this occaſion: As ſoon as he underſtood that *Varus* was revolted from King *Agrippa*, and that *Modius Equus*, who was his Friend, was ſent to ſucceed him, he certified him of his eſtate by his Letters: which when he had received, he highly rejoyced at *Philip*'s ſafety,
C and ſent thoſe Letters to the King and Queen, who lived at *Berytus*. Whereupon the King underſtanding the falſe rumor that ran touching *Philip*, that he was the Chieftain of the *Jews* Army, who undertook the War againſt the *Romans*; ſent certain Horſemen to *Philip* to bring him to his preſence: before whom he no ſooner arrived, but he embraced him very kindly, and ſhewed him to the *Roman* Captains, telling them, that that was *Philip* of whom it was commonly reported, that he was in Rebellion againſt the *Romans*. After which, he ſent him with a party of Horſemen, in all diligence to the Fort of *Gamala*; to draw his houſhold Servants from thence, and re-eſtabliſh the *Babylonians* in *Batanæa*, and travel, to his uttermoſt power, that the Subjects might be continued in obedience and peace. After *Philip* had received this commandment from the King, he haſted to perform the ſame.

Joſeph diſmiſſeth the *Tiberians*.

Philip the Son of *Jacim*.

Agrippa's kindneſs and humanity towards *Philip*.

Hedio, Gadara.

D But one *Joſeph* a pretended Phyſician or Treacle-ſeller, gathering together a ſort of bold young Men, and inciting the Nobility of *Gamala*, perſuaded the People to fall from the King, and take Arms, for recovery of their former liberty. Having thus drawn many to his party, he fell to killing of all thoſe that durſt contradict him. Amongſt theſe, died *Cares*, *Jeſus* his Kinſman, and the Siſter of *Juſtus* the *Tiberian*, as we have heretofore declared. About this, they requeſted me by Letters, that I would ſend them aid, and Labourers to build Walls for their Town. To both which Requeſts of theirs, I eaſily condeſcended. After this time the Countrey of *Gaulonitis*, as far as the Borough of *Solyma*, rebelled againſt *Agrippa*. I alſo incloſed with Walls *Seleucia* and *Sogon*, which were two ſtrong places unacceſſible, and fortified by Nature; I did the like alſo by *Jemnia*,
E *Ameritha*, and *Charabe*, a Borough of higher *Galilee*, although they were ſituated among the Rocks. I fortified in like ſort *Taricheas* alſo, and *Tiberias*, and *Sephoris*, Cities of *Galilee*; and the Cave of the *Arbalians*, *Berſobe*, *Selamen*, *Jotapa*, *Capharath*, *Comoſogona*, *Nepapha*, and the Mountain *Itabyrim*. In which places I ſtor'd up great plenty of Corn, and laid up much of Armor and Munition for defence.

One *Joſeph* ſtirred up a ſedition in *Gamala*.

Many *Jews* revolt from the *Romans*.

Mean-while, *John* the Son of *Levi*, increaſed his hatred daily more and more towards me, being greatly grieved to ſee my proſperity: and whereas he was fully reſolved to rid me of my Life, after he had encompaſſed his Countrey *Giſcala* with Walls, he ſent *Simon* his Brother with an hundred Souldiers to *Jeruſalem*, to *Simon* the Son of *Gamaliel*, deſiring him to labour the matter in ſuch ſort with the City, that my Authority
F might be diſannulled, and that *John*, by common conſent, might be ordained Governor of *Galilee* in my place. This *Simon* was born in *Jeruſalem*, Noble in Birth, and in Sect a *Phariſee*, (which Sect, of all other, is moſt ſtrictly obſervant in the Law of our Countrey) a Man of excellent wiſdom, who, by his counſel, was able to repair the decaying Ruines of his Countrey, and who of long time had made uſe of *John*'s friendſhip, becauſe he was at that time mine Enemy.

John laboureth to ſupplant *Joſeph* in his Government.

This Man, ſollicited by the interceſſion of his Friends, perſuaded the High Prieſt *Ananus*, and *Jeſus* the Son of *Gamala*, and other of his Faction, to ſtop my increaſing honors, before I attain'd to a higher degree of power. For it ſhould be very advantagious for them alſo, if I were removed from the Government of *Galilee*. Further, he told *Ananus*,
G and the reſt, that they were not to delay the matter, leſt upon diſcovery of their counſel, I ſhould attack the City with an Army. *Ananus* the High Prieſt replied, That it could not eaſily be done, for that divers Prieſts and Governors of the People bare witneſs for

Simon's counſel againſt *Joſeph*.

me;

me, that I behaved my ſelf honeſtly in that Government; and that it was ill done to bring H
an Accuſation againſt a Man, who could not be charged with any Miſdemeanor. When
Simon heard what *Ananus* ſaid, he pray'd him, and the reſt, at leaſt, to ſpeak nothing
thereof, nor to make his motion known; for he himſelf would undertake the execution
of it. And calling unto him the Brother of *John*, he charged him to tell his Brother that
the way to accompliſh his deſign, was to ſend Preſents to *Ananus*. For (ſaid he) they
will work ſo much with him, that they will make him change his opinion. In the end,
Simon obtained that which he long time ſought after. For *Ananus* and his Adherents
being corrupted with Money, accorded to remove me from the Government of *Galilee*,
without the conſent or allowance of any other of the Citizens. For which cauſe they
thought good to ſend certain perſons Noble in Birth, and no ways inferior to one ano- I
ther in Learning, whereof two were of the common ſort, and *Phariſees*; the one called
Simons ſecond counſel againſt *Joſeph.* *Jonathas*, the other *Ananias*; the third was *Jozarus* of the Tribe of *Levi*, who was alſo a
Phariſee, and of the race of the Prieſts. To theſe they joined *Simon*, who was alſo
deſcended of the High Prieſts, and the youngeſt of them all. Theſe they command-
ed to call together a Council of the *Galileans*, and demand of them, why they loved
me ſo well? If they anſwered that it was becauſe I was of *Jeruſalem*, they ſhould ſay
that *Jeruſalem* was their Countrey likewiſe. But if they ſaid it was becauſe of my
knowledge in the Law, they were willed to ſay, that they underſtood the ſame as well
Ambaſſadors with Souldiers ſent to *Joſeph.* as I. If they ſaid it was in regard I was a Prieſt that they loved me, they ſhould like-
wiſe averr, that two of them were Prieſts. Being thus inſtructed, and receiving forty K
thouſand Silver drachms of the Publick treaſure, with their Fellow and Collegue *Jo-
nathan*, they ſet forwards.

And for that at the very ſame time a certain man called *Jeſus*, of *Galilee*, was come to
Jeruſalem with a band of ſix hundred Souldiers, they ſent for him, and hired him, and
gave him three Months pay, commanding him to follow *Jonathan*, and his Companions,
and to do as they ſhould command them: and to theſe they adjoined three hundred
Citizens, whom they hired with Rewards. With this preparation the Legates ſet for-
ward, being accompained with *Simon*, *John*'s Brother, who had one hundred Souldiers
with him, with Commiſſion from thoſe that ſent them, that if I willingly laid down Arms,
they ſhould ſend me alive to *Jeruſalem*: and if I reſiſted, by their Authority, they might L
Joſeph's Father ſignifieth all theſe News unto him. lawfully kill me. They had Letters alſo directed to *John*, which incited him to make
War againſt me. Moreover, they charged the *Sephorites*, *Gabarites*, and *Tiberians*, to
maintain *John* againſt me. After I had intelligence hereof, by my Fathers Letters, who
had notice thereof by *Jeſus* the Son of *Gamala*, one of thoſe who were preſent at the
deliberation, and who intirely loved me. I was much grieved, ſeeing with how much
ingratitude my Countrey men requited me, and of malice had decreed my death; and
for that my Father invited me by moſt affectionate Letters to draw my ſelf homeward,
telling me how much he deſired to ſee me, who was his Son, before he left this life. I
imparted theſe things to my Friends, and certified them, that within three days I would
Joſeph reſolveth to return home. forſake their Countrey, and retire my ſelf into my own. Whereupon they were ſurprized M
with great ſadneſs, and beſought me with tears, that I would not forſake them; for that
they ſhould be utterly overthrown, if ſo be they were left deſtitute of my conduct.
But whereas they could by no means perſuade me, and the care of mine own ſecurity
prevailed very much with me; the *Galileans* fearing leſt I ſhould leave them, and by
that means the Thieves ſhould be encouraged to ſet upon them, they ſent Meſſengers
thorow all *Galilee*, to ſignifie unto them the reſolution of my departure. Whereupon
divers underſtanding the news, reſorted unto me from all parts, bringing with them their
Wives and Children; not ſo much, as I ſuppoſe, for the ſorrow they conceived at my
departure, as the fear that they had for themſelves. For they perſuaded themſelves,
that if I remained among them, there could no miſchief befall them. They aſſembled N
therefore in a great Plain, called *Aſochim*, where I remained.

Joſeph's admirable dream. That night in my ſleep I had a ſtrange dream. For lying in my bed, and being wholly
diſconſolate and troubled with the news I had received, methought a certain Man from
above ſpake unto me after this manner: *Comfort thy ſelf, and fear not. For the diſtreſs in
which thou art, ſhall be the cauſe to make thee great and happy, beyond thine expectation. For
not only theſe things ſhall turn to a fortunate iſſue, but alſo many other. Be not thou therefore
diſmayed, but remember the advice that I give thee to make War againſt the* Romans. Af-
ter this dream, I awak'd; and as I prepared to go down into the Plain, the people of *Ga-
lilee*, with their Wives and Children, humbling themſelves to the earth, and weeping, be-
A number of *Galileans* beſought *Joſeph* that he would not forſake them. ſought me that I would not leave them for a prey to their Enemies: or abandon their O
Countrey to their diſcretion. But ſeeing that I made ſmall reckoning of their prayers, they
uttered a thouſand curſes againſt the people of *Jeruſalem*, that envied them the peace
and happineſs which they enjoyed under my conduct.

After

A After I had heard these words, and seen the desolation of the People, my heart was melted with compassion, and I resolved in my self, that in respect of so great a multitude, my life could not be better hazarded than for their preservation. I therefore gave my consent to remain with them, and gave order that five thousand of the best Souldiers, with fit provisions, should attend me: as for the rest, I sent them back to their own houses. When these five thousand presented themselves, I join'd them to the other three thousand that I had with me, and drew out with them fourscore Horsemen, and marched on towards *Chabalon*, a Borough upon the marches of *Ptolemais*, where I undertook to prepare them for the Battel, expecting some assault from *Placidus*, who was come with two Companies of Footmen, and one of Horsemen, sent by *Cestius Gallus* B to burn the Country-towns of *Galilee*, and other little Boroughs that border on *Ptolemais*. And for that he was entrenched before the City of *Ptolemais*, I encamped my Army likewise not far from the Borough *Chabalon*, some sixty stades off: and divers times drew I out my Forces to bid him Battel, but there pass'd nothing but skirmishes. For *Placidus*, perceiving my forwardness to fight, was dismay'd thereat, and retired himself: yet he departed not from *Ptolemais*.

Joseph consenteth to stay in *Galilee*.

Placidus against *Joseph*.

About this time came *Jonathan*, with the other Ambassadors, who (as we have heretofore declared) were sent by *Simon*, and the High Priest *Ananus*; they labour'd to entrap me by policy, for that they durst not assail me in open field. To which purpose they writ a Letter to me to this effect: *Jonathan* and the Ambassadors with him, who C are sent by those of *Jerusalem*, to *Joseph*, Greeting. *The chief Men of* Jerusalem *being informed, that* John *of* Gischala *hath oftentimes sought to betray you, we are sent to repress his malice, and to exhort him hereafter to submit himself unto you. And being desirous to confer with you, touching what concerneth the publick good, we pray you to resort to us as soon as you can. with some few Attendants, because the Borough is not able to entertain many.* To this effect they writ to me, hoping that one of these two things would fall out: either that coming disarmed, I should be easily surprized by them; or else bringing with me a great Company, I should be condemned for an Enemy to my Country. The Messenger that brought me this Letter, was a valiant young Man, mounted on Horse-back, and had in times past born Arms for the King. The time at which he came to me, was two hours within night, D when I was banqueting with my Friends, and the chief Governors of *Galilee*. After that, one of my Houshold Servants had certified me, that a certain Jew on Horseback was come to speak with me, I commanded he should be brought in; who saluted me but coldly, and delivering me the Letter, said unto me, *They that are come from* Jerusalem, *send you this Letter; give them a speedy answer: For I am commanded to make a speedy return.* They that sate at the Table with me, were amazed at the Souldiers insolence. But for my self, I willed him to sit down, and sup with us: but he refusing the same, I open'd the Letter without the observation of any present, and having seen what it contain'd, I folded it up again, and held it in my hand, in such manner as I had received it, and began to talk with my Friends of other affairs: and not long after rising from Supper, and dismissing the E rest to their repose, I only retained with me some of my most intimate Friends, and gave order that the Souldier should receive twenty drachms to bear the charges of his Voyage. He having received the same, and giving me thanks, I perceived well that he lov'd Money, and consequently might easily be wrought upon with it. Whereupon I said unto him, if thou wilt drink with me, thou shalt have a drachm for every glass thou drinkest. To this the Souldier listned willingly, and having drunk good store of Wine, to get the more Money, he became drunk; so that he was unable any longer to conceal his secrets: but of his own accord he declared the Treason that was prepared, and how the sentence of death was given by them against me. Which when I understood, I answer'd them to this effect: *Joseph* to *Jonathan*, and those that accompany him, Health. F *I am very glad to hear that you are arrived in* Galilee *in good health, especially because I may now deliver into your hands the government of the affairs thereof, to the end (according as I have long time desired) I may return into my Country. I am willing not only to come to you at* Xallon, *but to any further place also, though you should not send for me. But you will please to pardon me, though I come not at this present: for I am now at* Chabalon, *to attend* Placidus, *who pretendeth to invade* Galilee. *Resort you therefore unto me, after you shall have read these my Letters.* Farewel.

Jonathan's Letter to *Joseph*.

A Horseman brought the Letters.

Joseph's policy.

Joseph's answer to *Jonathan*.

After I had written this answer, and deliver'd it to the Souldier to carry it to them, I sent with him thirty of my most approved Friends of *Galilee*, commanding them to salute the Deputies, without any further speech of any business whatsoever. I assigned also to G each of these, one of my most resolute and best Souldiers, to watch carefully if any of those I sent should confer with *Jonathan*'s Men. They therefore set forward on their way: and *Jonathan* and the other seeing their first purpose failed them, they sent me another

Jonathan's Meſſage and Letter to *Joſeph.*

Letter to this effect: *Jonathan* and his Company to *Joſeph*, Health. *We command you that* H *within three days, you make your appearance before us, without any of your Souldiers, in the Borough of* Gadara, *to the end we may take cogniſance of the Crimes whereof you have accuſed* John. As ſoon as they had written this, and received thoſe *Galileans* whom I had ſent, they went to *Japha*, which is the greateſt Town of *Galilee*, fenced with ſtrong Walls, and peopled with many Inhabitants. The People of that City, with their Wives and Children, came forth to meet them, exclaiming againſt them with loud cryes, and charging them to return back, and not to deprive them of the good Governor they had. *Jonathan* and his Companions though diſpleas'd with theſe words, yet durſt not make any open ſhew of their diſpleaſure, but without returning them any anſwer, they reſorted to other Towns, where they met with no leſs peremptory Exclamations from the Multitude, who I proteſted plainly, that they would have no other Governor but *Joſeph*. Whereupon *Jonathan* with his Followers departed without any further ſpeech, and went to *Sephoris*, the greateſt City of *Galilee*. The Inhabitants thereof being affected to the *Romans*, went forth to meet them: but they ſaid nothing at all concerning me. Departing from *Sephoris*, they went to *Aſochim*, where the Citizens ſung the ſame Song that the *Japheans* did. Whereupon they being unable to contain their diſpleaſure, commanded their Souldiers to beat with their Truncheons thoſe that exclaimed againſt them, and deſir'd me for their Governor. And when they drew near *Gabara*, *John* came out to meet them, accompanied with 3000 Souldiers: and I having intelligence by their Letters, that they were reſolved to make War againſt me, departed from *Chabalon*, accompanied with 3000 Souldiers; and K having committed the Camp to the charge of one of my truſtieſt Friends, I went to *Jotapata*, becauſe I would be within forty ſtades of them, and ſent them this Letter: *If your will be that I muſt needs come unto you, there are in* Galilee *two hundred and four Cities and Boroughs, I will meet you in any one of them, which you pleaſe, except* Gabara *and* Giſchala: *for that the one is the place of* John's *Nativity, and the other is Confederate with him.*

The Ambaſſadors of *Jeruſalem* coldly entertained in *Galilee.*

Joſeph writeth again to them.

After *Jonathan* had received this anſwer, he replied no more, but ſought means to entrap me, *John* was of the opinion to write to all the Cities and Boroughs of *Galilee*, ſuppoſing that without queſtion there were one or two in them that were mine Enemies, whom they might incenſe againſt me, as againſt their common Enemy. He gave order alſo that this his reſolution ſhould be ſent to *Jeruſalem*, to the end that thoſe of the City underſtanding that I was adjudged an Enemy by the *Galileans*, might in like ſort confirm that their decree by their opinion. For he ſaid, that by this means it would come to paſs, that the *Galileans*, who were well affected towards me, would forſake me, for the fear they ſtood in of them. This advice of *Johns* greatly pleaſed them all, and was preſently brought unto me about the third hour of the Night, by one *Sacchæas*, who flying from them, came and brought me the News, and particularly related to me their intent. For which cauſe, perceiving that the time requir'd no longer delay, I commanded *Jacob*, who was one of my moſt aſſured and truſty Servants, to take two hundred Men with him, and to beſet the wayes between *Gabara* and *Galilee*, and to ſend me thoſe Paſſengers whom he ſhould take, and eſpecially thoſe that carried Letters. I ſent *Jeremy* alſo, who was one M of my Friends, to the marches of *Galilee*, with ſix hundred Men at Arms, to keep the paſſages that way toward *Jeruſalem*, commanding him to ſeize on all thoſe that carried Letters, and to commit the Men to Priſon, and to ſend me their Packets.

The conſultation of the Ambaſſadors againſt *Joſeph.*

Joſeph beſetteth the wayes of *Galilee.*

After I had in this ſort inſtructed thoſe whom I ſent, I commanded the *Galileans* the next day following to take their Arms, and to furniſh themſelves with Victuals for three dayes, and to attend me at the Borough of *Gabaroth*. Thoſe Souldiers that I had, I diſtributed into four Companies, and kept thoſe with me, in whom I repoſed moſt confidence, for the guard of my Perſon: and having appointed Captains over them, and commanded them to be careful, I charged them to ſuffer no unknown Souldier to enter in among them. The next day I came to *Gabaroth*, at the fifth hour of the day, where I found all the N fields about the City full of armed *Galileans*, who reſorted thither to aſſiſt me, according as I had commanded them. Thither alſo came a multitude of other Men from other Boroughs. As ſoon as I came amongſt them, and was ready to ſpeak to them, all of them began to cry out, calling me their Benefactor, and the Maintainer of their Countrey. After I had ſolemnly given them thanks for this favour they ſhewed me, I charged them to do no wrong, nor attempt any ſpoil in the Countrey, but to encamp amidſt the fields, contenting themſelves with that proviſion they had brought with them, becauſe I was deſirous to extinguiſh theſe troubles without effuſion of blood. It hapned the ſame day, that *Jonathan's* Meſſengers and Letters fell into their hands, who had the guard of the paſſages by my appointment; and, according to my direction, the Men were put in cuſto- O dy, as I gave order: and finding the Letters that were brought me, to be full of nothing but ſlanders and lyes written by the Ambaſſadors; I ſaid not a word to any Man,

Joſeph with his Troops reſorteth to *Gabaroth.*

but

A but thought it beſt policy to march towards them. But *Jonathan*'s Souldiers having intelligence of my coming, retir'd, and with them *John* alſo, to *Jeſus*'s houſe, which was a great Tower, nothing different from a Cittadel, in which they lodg'd a good number of Souldiers, and locked up all the other gates ſave one; expecting that I ſhould come that way, to ſalute them. In a word, they had commanded their Souldiers, that when I ſhould enter, they ſhould ſuffer no Man elſe to enter with me, but exclude all the reſt. For they made no other account, but that by this means they might eaſily ſeize on me. But they were deceiv'd of their hopes: For having notice beforehand of their intent, as ſoon as I came thither, I entred into a Lodging that was right over againſt theirs, and feigned that I went to take my reſt. Whereupon *Jonathan*'s Souldiers ſuppoſing that I

B was indeed aſleep, and ſafe, went forth in all haſte into the Plain, and labour'd to diſſuade my Souldiers from their fidelity, becauſe of my ill Government. But all things fell out contrary to what they hop'd: for as ſoon as they were diſcovered, the *Galileans* gave a great ſhout, teſtifying the good will they bare to me their Governor, and they blamed the Ambaſſadors, that without any cauſe of injury, they were come to diſturb the Publick peace, and requir'd them to be gone, for that they would admit no other Governor. When theſe things were ſignified unto me, I made no doubt to adventure my ſelf forth among them, to hear what theſe Ambaſſadors had to ſay againſt me. Upon my arrival, the whole Troop ſhouted for joy, and applauded me with a loud voice, giving me thanks for my juſt and peaceable Government.

John and the Ambaſſadors Forces retire to *Jeſus*'s houſe.

Joſeph preſenteth himſelf among his Enemies.

C *Jonathan* and his Adherents hearing this, were afraid, leſt the *Galileans* ſhould ſet upon them, and they ſhould be in danger of their Lives; and ſo they began to bethink themſelves how they might eſcape. But perceiving that they could not retire, becauſe I requir'd them inſtantly to ſtay, they were ſo confounded, that they ſeem'd out of their ſenſes. I therefore commanded the People to ceaſe their ſhouting, and planted the Souldiers of greateſt truſt in every paſſage, to prevent *John* from charging them unawares. After this, I exhorted the People to betake them to their Weapons, to the end that if the Enemy ſhould ſuddenly aſſail them, they might not be put into diſorder. This done, I firſt of all began to rip up to *Jonathan* and his Followers, what Letters they had written, and how they had certified me, that they were ſent by the Inhabitants of *Jeruſalem*, to

D make an end of thoſe differences that were between me and *John*, and how they had requir'd me to come unto them. Afterwards in the ſequel of my diſcourſe, I produc'd their Letters in open view, to the end they might not deny any thing, ſeeing themſelves convicted by their own hand-writing; and ſpake thus, addreſſing my ſpeech to *Jonathan*.

Joſeph objecteth treachery againſt the Ambaſſadors.

If being accuſed by John, *I ſhould produce two or three witneſſes that were men of reputation, to teſtifie the ſincerity of my action, is it not evident that you, O* Jonathan, *and you his Collegues, could not but acknowledge mine innocency, and acquit me of that whereof I am accuſed? But to the intent you may know that I have faithfully governed the eſtate of* Galilee, *I am not contented to produce three witneſſes, but I produce all theſe whom you ſee before you. Enquire of them how I have lived, and whether I have governed this Countrey in all honeſty and juſtice? I adjure you all therefore, who are my Fellows and Friends of* Galilee, *that you hide nothing of the truth; but that before theſe men, as if they were Judges, you declare if I have done any thing that is contrary to right.*

In the mouth of two or three witneſſes conſiſteth truth.

After I had ſpoke after this manner, all of them, with one accord, called me their Benefactor and Defender, and gave teſtimony of my forepaſſed Government, and exhorted me to continue the ſame hereafter. And all of them affirmed by Oath, that I had carefully prevented leſt any Woman ſhould be violated or any Man by my means drawn into any injury or incovenience. This done, I publickly read the two Letters in the preſence of all the *Galileans*, which were taken from *Jonathan*'s Meſſengers, by thoſe who were ap-

F pointed by me to beſet the ways, and were by them ſent to me; which letters were full of injuries and falſhoods, accuſing me that I had behaved my ſelf rather like a Tyrant, than a Governor, towards them: beſides that, there were divers other things in them written and urged very falſly. Theſe Letters (ſaid I) were voluntarily offered me by thoſe that carried the ſame. For I was unwilling that mine Adverſaries ſhould know that I had beſet the wayes, leſt they ſhould forbear to write hereafter.

The *Galileans* teſtimony of *Joſeph*'s good Government.

Joſeph openly readeth *Jonathan*'s Epiſtles.

The People having heard this, were diſpleaſed and animated againſt *Jonathan* and his Followers, and preſs'd on to murther them; as they had ſurely done, had I not pacified the diſpleaſure of the *Galileans*. As for the Ambaſſadors that accompanied *Jonathan*, I told them all, that I pardoned whatſoever was paſt, provided they would change their demeanor, and upon their return into their Countrey, truly report unto thoſe who had

G ſent them, how all things had paſt under my Government. This they promis'd, and I diſmiſſed them; notwithſtanding that I knew they would perform nothing of that which they had promiſed. But the whole multitude continuing their fury againſt them, de-

The wrath and fury of the people againſt *Jonathan* and his Fellow-Ambaſſadors.

fired me to give them leave to puniſh with all rigor thoſe who had committed this ſlanderous act. But I laboured all I could to perſwade them to lay no hands upon them, knowing full well that whatſoever Mutiny it be, it cannot but breed prejudice to the Common-weal. This notwithſtanding, the multitude would by no means be ſatisfied, but all of them ran in crouds with great fury to the Lodging, where *Jonathan* and the Embaſſadors were. Whereupon ſeeing that it was impoſſible to reſtrain their fury, I incontinently betook me to my Horſe, and commanded the People to follow me to *Sogan* a Borough of the *Arabians*, diſtant from thence ſome 20 ſtades. By this means I brought to paſs, that the beginning of a Civil War might not be imputed to me. H

Joſeph pacifieth Sedition without bloodſhed.

When I arrived at *Sogan*, I made a halt, and admoniſht my Followers not to give way to their froward diſpleaſures, nor entertain any deſire of revenge: and I commanded them to chooſe out an hundred of the chiefeſt and eldeſt amongſt them, who ſhould repair to the City of *Jeruſalem*, and there complain unto the People againſt thoſe that had kindled Sedition in their Province. And I ſaid unto them, *If the People be favourable and liſten to your diſcourſe, you ſhall perſuade them to write unto me, that by their authority I remain in* Galilee; *and that* John *and his Followers depart from hence.* After I had given them this charge, and that they were furniſhed with all things neceſſary for their journey, with all expedition on the third day I diſpatched them, and ſent five hundred armed Men with them. I writ alſo to my Friends in *Samaria*, ſo to provide for their paſſage, that they might finiſh their journey in all ſecurity. For *Samaria* was already in ſubjection to the *Romans*; and it behoved my Men of neceſſity, in order to make a ſhort journey, to paſs that way. For, from *Galilee*, by this means a man may in three days arrive at *Jeruſalem*. Furthermore, I conducted the Ambaſſadors my ſelf as far as the Frontiers of *Galilee*, ſetting Guards upon the ways to the end that none might eaſily know of their departure. Which done, I ſojourned for a certain time at *Japha*. I K

Joſeph ſends one hundred Ambaſſadors to *Jeruſalem*.

But *Jonathan* and his Companions having failed of their purpoſe intended againſt me, diſmiſſed *John* to *Giſchala*: as for themſelves they went to *Tiberias*, hoping to bring the ſame under their obedience; for that *Jeſus*, who was Preſident at that time, had written to them, and promiſed them to perſuade the people to entertain them, and to take their part if they came: in which hope they retired thither. *Sylas*, who (as I declared) was left by me as Agent in *Tiberias*, certified me of all this by his Letters, adviſing me to return in all diligence: in doing which, I was brought in danger of my life, upon this occaſion that enſueth; *Jonathan* and his Followers being come to *Tiberias*, perſuaded divers who were mine Enemies to revolt from me; but after they were certified that I was there in perſon, they were afraid, and came unto me; and ſaluting me, told me, that they reputed me happy, in that I had ſo wiſely behaved my ſelf in *Galilee*: and they rejoyced alſo in appearance, that I was returned with honor; telling me that they participated in that honor as being their Fellow-Citizen. And they proteſted to me that the friendſhip which I bore them, was more conſiderable to them than that of *John*; and deſired me to return, promiſing very ſhortly to deliver *John* into my hands: and theſe ſpeeches of theirs they ſeconded with dreadful Oaths, which made me think that I had no cauſe to disbelieve them. Furthermore, they prayed me to take up my Lodging in another place, becauſe the Sabbath being near, it were an incovenience that the City of *Tiberias* ſhould be drawn into trouble on that day. I who ſuſpected nothing, repaired to *Tarichea*, leaving notwithſtanding certain of my Friends behind me in *Tiberias*, who might curiouſly obſerve what the common talk was of me: and all along the way betwixt *Tarichea* and *Tiberias*, I laid certain Men in wait, who from one to another might certifie me of that which was diſcovered by them who remained in the City. The next day therefore they all aſſembled in the *Proſeucha* or Oratory, which was a large houſe, wherein they prayed, and capable of a great Multitude. When *Jonathan* was entred into this place, he durſt not openly ſpeak to them of a revolt, but only told them that their City had need of a better Governor. But the Preſident *Jeſus*, without diſſembling, ſpake plainly after this manner unto them; *It were better for you (my Friends) that you were ſubject to four Men of Nobility and great wiſdom, than to one:* and thereupon he pointed to *Jonathan* and his Collegues. *Juſtus* ſtood up, and praiſed this advice and drew ſome of the people to his opinion. But the greater part aſſented not, and there had preſently followed a mutiny, had not the Aſſembly been diſmiſſed, by reaſon it was mid-day, which is the ordinary hour amongſt them to take their repaſt. Thus did *Jonathans* conſorts remit the determination of the matter until the next day, retiring themſelves without any good done. Which being reported to me, I reſolved with my ſelf the next morning to repair to the City of *Tiberias*: and accordingly arriving there very early, I found the People already aſſembled in the place of Prayer; but they knew not the cauſe why they were aſſembled. *Jonathan* and his Collegues ſeeing me there, contrary to their expectation, were very much troubled, and bethought L M N O

The Ambaſſadors hope to get *Tiberias* into their hands and poſſeſſion.

Joſeph falleth in danger.

Jonathan and his Confederates policy.

The People aſſemble in the *Proſeucha*.

The *Jews* ſixth hour is about eleven or twelve a Clock at noon.

A bethought themſelves of this ſubtilty. They told the Multitude that a certain Friend of theirs had inform'd them, that he had diſcovered certain *Roman* Horſemen upon the Frontiers of that Territory, ſome thirty ſtades from the City, in a place called *Homonœa*. Whereupon they cry'd out, that they ought not to endure their Countrey to be pillag'd by the Enemy in their ſight. They uſed this Speech, ſuppoſing that under pretext of reſcuing the Countrey, they might ſend me abroad, and ſo remain Maſters of the City, by getting the affection of the Inhabitants to my prejudice.

Jonathan and his Aſſociates ſubtilty.

Now although I knew wery well their intent, yet I gave ear to them, leſt I ſhould bring the *Tiberians* into an opinion, that I was negligent and careleſs of their ſecurity. I therefore rode out, and came to the place of which they had ſpoken, where finding no foot-
B ſtep or appearance of an Enemy, I returned ſpeedily without delay to *Tiberias*. When I came there, I found the whole Council aſſembled with a Multitude of People, and *Jonathan* making againſt me a very vehement Invective, that I made no account to relieve them in their Wars, and ſtudied nothing but mine own pleaſure. And whil'ſt they ſpake theſe words, they produced four Letters, as written unto them by thoſe who live upon the Marches of *Galilee*, requiring ſuccor of them, for that the *Roman* Horſemen and Footmen would within three days forage and ſpoil their Countrey. The *Tiberians* hearing theſe Allegations, and ſuppoſing them true, cryed out, ſaying, *That it behoved them not in that manner to delay time, but to go and ſuccor their Countreymen invironed with great dangers.* Whereupon I anſwer'd, *That I was ready to obey them*, and promis'd to march
C forth againſt the Enemy with all expedition. Now I knew well the pretence of *Jonathan*, and declar'd my opinion, that ſince thoſe Letters ſaid, that the *Romans* gather'd head in divers places, it was requiſite to divide our Power into five companies, appointing every one of them a Chieftain over them, each of the Ambaſſadors to command one. For it is an honor for good Men not only to give counſel, but alſo when need requireth, to be firſt in action: and it lay not in my power to lead any more than one Company. This my advice was pleaſing to all the People, who preſently conſtrain'd theſe Men to march out to the War: whereby it came to paſs, that they were greatly confuſed to ſee that they could not finiſh that which they had imagined, becauſe I croſſed all their Enterprizes. Hereupon, one of their Party call'd *Ananias*, a wicked and ſubtle Man, coun-
D ſelled the People to celebrate a ſolemn Faſt the next day, and gave direction at the ſame hour, that all of them ſhould gather together in that place without Arms, to teſtifie before God, that without his ſuccors and aſſiſtance, they were able to do nothing. He ſpake this, not for any Piety that was in him, but to the end to ſurprize both me and my Followers unarm'd. To this advice of his I was conſtrain'd to condeſcend, to the end it might appear that I contemned not that which had ſo great an appearance of Religion. As ſoon therefore as we retired every one to our ſeveral Lodgings, *Jonathan* and his Collegues writ to *John*, to reſort unto them early in the Morning with his Men of War, and all the Power he could make; for that they might eaſily lay hands on me, and accompliſh that which they had ſo long time long'd for. He receiving this Letters, wil-
E lingly obey'd. The next day I commanded two of my ſtouteſt and faithfulleſt Souldiers to hide their ſhort Swords under their Gowns, and to attend me, to the end that if in any ſort we were aſſailed by the Enemy, we might defend our ſelves. I put on my Curets alſo, and girt my Sword by my ſide, in ſuch ſort, as no Man might perceive the ſame, and came with them to the place of Prayer.

False Accuſations and Epiſtles produced by the Ambaſſadors againſt *Joſeph.*

Joſeph diſcovereth the ſubtilty of the Ambaſſadors.

Ananias one of the Ambaſſadors, a wicked man.

Jonathan writeth to *John* to come unto him.

But *Jeſus*, as ſoon as I was entered with my friends, having the guard of the gate, would not permit the reſt of my Followers to enter with me: and as we were ready to begin our Prayers, according to the cuſtom of the Countrey, *Jeſus* riſing up, demanded of me *What was become of the Houſhold-ſtuff that was taken out of the King's Palace when it was burnt? and where the bullion of Silver was? and with whom I had left the ſame?* all which
F he mention'd, that he might delay the time till *John*'s approach. I anſwer'd *That I had put the ſame into the hands of* Capella, *and ten of the chief Nobility of* Tiberias, *and willed him to ask them whether it were true that I ſpake?* He did ſo, and they confeſſed that they had it. *But what* (ſaith he) *is become of thoſe twenty pieces of Gold, that you receiv'd by the ſale of a certain weight of maſſive Silver?* I anſwer'd him, *That I had deliver'd the ſame to the Ambaſſadors, to defray their charges in their Voyage towards* Jeruſalem. Hereupon *Jonathan* and his Collegues ſaid, *That I had done amiſs, in employing the Publick Treaſure to the uſe of thoſe Ambaſſadors.* The People being diſpleas'd with this Malice: And when I ſaw that a Commotion was likely to ariſe, I thought beſt to animate the People the more againſt them; I ſaid, *That if I had done amiſs in furniſhing the Ambaſſadors out of the com-*
G *mon ſtock, they ſhould need to take no further diſpleaſure for that: for,* ſaid I, *I will repay thoſe twenty pieces of Gold out of mine own Purſe.* Hereupon the People were incenſed the

Jeſus talks with *Joſeph.*

Joſeph's debate with *Jeſus* for twenty pieces of gold.

more againſt them, becauſe they manifeſtly diſcover'd what hatred they wrongfully bare unto me. *Jeſus* fearing leſt ſome Diſturbance might ariſe, commanded the People to depart, and only the Council to ſtay, for that it was unpoſſible to examine matters diſcreetly, where ſo much trouble and turmoil was. The People cryed out, *That they would not leave me alone among them.* Whereupon there came one to *Jeſus*, who ſecretly informed him, that *John* with his armed Men was at hand. *Jonathan* being unable to contain and conceal his joy, and God ſo providing for the conſervation of my life (ſince otherwiſe, *John* and his Followers had certainly deſtroy'd me.) *Forbear* (ſaid he) *ye* Tiberians, *to enquire of the twenty pieces of Gold*, Joſeph *meriteth not puniſhment for this matter; but becauſe he affecteth the Tyranny, and by his words hath deceived the People of* Galilee, *and gotten the Sovereignty to himſelf.* As he ſpake theſe words, he and thoſe of his Faction offer'd to lay hands on me, intending to murther me. But thoſe two, whom I had with me, perceiving their intent, drew their Swords, threatning thoſe who attempted to offer me violence. The People likewiſe gather'd ſtones to caſt at *Jonathan*, and pull'd me away violently from mine Enemies. As I was getting away, I ſaw *John* coming with his Troops; whereupon croſſing down a private way, that led me to the Lake, I got into a Boat, and went by Water to *Tarichea*, avoiding this danger beyond all hope.

The Peoples love to *Joſeph*.

Joſeph almoſt ſuddenly ſurprized by the Enemy, is delivered from peril.

There immediately I ſent for the chiefeſt Men of *Galilee*, and told them, how contrary to all right, I had almoſt been murther'd by *Jonathan* and the *Tiberians*. The *Galileans* were highly incens'd againſt them, and conjur'd me, without delay, to make War againſt them; or if I liſt not my ſelf, to ſuffer them with all expedition to cut off both *John* and *Jonathan*, with all their Followers. I reſtrain'd them the beſt I could, and repreſented to them that it was beſt to expect till ſuch time as we knew what News our Ambaſſadors, that were gone to *Jeruſalem*, would bring. To the end to do nothing without their approbation and conſent; and by theſe means I perſuaded them. But *John* ſeeing that at that time his deſign had no ſucceſs, return'd back again to *Giſchala*.

Joſeph certifieth the *Galileans* how trayterouſly *Jonathan* and the *Tiberians* had dealt with him.

Some few days after, our Ambaſſadors return'd from *Jeruſalem*, and certifi'd us that the People of *Jeruſalem* were much diſpleas'd with *Ananus* the High Prieſt, and *Simon* the Son of *Gamaliel*, that without their conſent, they had ſent Deputies into *Galilee*, to diſpoſſeſs me of the Government there; and their diſpleaſure was ſo great, that they were ready to ſet their Houſes on fire. They brought me alſo Letters, by which the Governors of *Jeruſalem*, upon the inſtant Requeſt that the People made to them, confirmed me in the Government of *Galilee*, and commanded *Jonathan* and his Aſſociates to return back again with all expedition. After I had receiv'd theſe Letters, I repair'd to the Borough of *Arbela*, where I aſſembled the *Galileans:* before whom I commanded the Ambaſſadors to report how much the People of *Jeruſalem* were diſpleaſed at thoſe things which *Jonathan* had done againſt me; and how they confirm'd me in the Government of this Countrey, and recall'd *Jonathan* and his Confederates back again to *Jeruſalem:* After this, I ſent them that Letter that was directed to them, commanding the Meſſenger to obſerve very carefully both their actions and countenance. They were greatly troubled, and ſent for *John*, and thoſe of the Council of *Tiberias*, with the Governor of *Gabara*, and conſulted with them what was beſt to do. The *Tiberians* opinion, was that *Jonathan* and his Collegues ſhould continue to take care of affairs, and not forſake the City which had put it ſelf into their hands, eſpecially becauſe I would attack them: for that I had ſo threatned them, they were not aſham'd to feign and imagin. This advice not only pleaſed *John*, but he further gave this counſel, that two of the Ambaſſadors ſhould be ſent from them to the People of *Jeruſalem*, to accuſe me that I had unjuſtly govern'd *Galilee*; which they might very eaſily perſuade the People to believe, both in regard of their Authority, as alſo for that the common People are by nature variable and inconſtant. This counſel that *John* gave, was allow'd by them all: and it was thought fit that *Jonathan* and *Ananias* ſhould in perſon repair to *Jeruſalem*, and the other two remain at *Tiberias*; and for their Convoy they gave them an hundred armed Souldiers.

The hundred Ambaſſadors return from *Jeruſalem*.

An Aſſembly in *Arbela*.

The Council held againſt *Joſeph* by *Jonathan* and his Companions.

The *Tiberians* after this provided for the reparation of their Walls, gave commandment to all the Citizens to take Arms, and ſent for ſome ſupplies to *John*, who was at *Giſchala*, to ſtrengthen their Garriſon, if they ſhould any ways be aſſaulted by me. *Jonathan* travelling onwards of his Journey, came to *Dabaritta*, a City ſituated upon the uttermoſt Borders of *Galilee* in a great Plain: there he met about Midnight with ſome of my Troops that kept the Watch, who commanded them to lay by their Arms, and kept them Priſoners, as I had commanded them. Hereof *Levi*, who had the charge of this Quarter, certifi'd me by his Letters. I diſſembling the matter for two days, ſent Letters to

The *Tiberians* intend War againſt *Joſeph*. *Jonathan* with his Followers taken and kept captive.

A to the *Tiberians*, by which I counſelled them, to lay their Arms aſide, and diſmiſs every one to his own dwelling place. But they returned me an injurious anſwer: for they ſuppoſed that *Jonathan* and his Train were already arrived in *Jeruſalem*. But I ſetting light by their Injuries, reſolved to uſe Cunning, rather than Force: for I thought it a dangerous matter to kindle a Civil War. Being therefore willing to draw them out of their walls, I choſe out ten thouſand of my beſt Souldiers, whom I diſtributed into three Bands, and lodged one Company of them ſecretly at *Dora*, in ambuſh. I placed another thouſand in a certain Borough ſituate in a mountainous place, ſome four ſtades from *Tiberias*; commanding them, that as ſoon as I gave them a watch-word or ſign, they ſhould break forth: as for my ſelf, I drew into the open field, and there quar-
B ter'd. Which when the *Tiberians* ſaw, they made continual Excurſions towards me, uſing many bitter and injurious Taunts againſt me: and ſo great Folly poſſeſſed them, that they laid a Coffin in the open Plain, and going round about the ſame, they ſcornfully ſeemed to lament me, as dead, whil'ſt in the mean time I took pleaſure to laugh at their follies.

The *Tiberians* ſcoff very bitterly againſt *Joſeph*.

But being deſirous to ſurprize by ſome policy *Simon* and *Joazar* the two other Collegues, I ſent to deſire them that they would march forth a little without their Walls, attended by their Friends, and a Guard for their ſecurity; for that I was minded to confer with them upon a Peace, and to ſhare the Government with them. *Simon* blinded with Ambition, was ſo weak as to come forth with all expedition: but *Joazar*
C ſuſpecting ſome ſtratagem, would not adventure without the walls. As ſoon as I ſaw *Simon*, I went out to meet him, and embraced him kindly, giving him thanks for that he was come down; and after walking along with him, as if I intended to communicate ſomewhat with him in ſecret, I withdrew him from his Friends; and laying hands on him, I deliver'd him to my Friends to lead him into the Borough, and gave a ſign to my Souldiers to come forth, and with them I aſſaulted the City of *Tiberias*. There was a ſharp skirmiſh on both ſides, and the *Tiberians* had well nigh gotten the Victory: for my Souldiers began to flie; but perceiving how the matter went, I animated thoſe of my Company, and gave a valiant onſet on the *Tiberians*, who almoſt had the better, and chaſed them into their City, and ſent another Company by the Lake, to ſet
D fire on thoſe Houſes which they ſhould firſt light upon. Hereupon the *Tiberians* thinking their City was taken by force, caſt down their Weapons for fear, and pray'd me to have compaſſion on their Wives and Children, and to pardon their City. Accordingly, being moved with compaſſion, I reſtrained the fury of my Souldiers; and becauſe it was late, I ſounded a Retreat, both to ſpare the City, and relieve my wearied and wounded Souldiers. I ſent for *Simon* to come and ſup with me, and comforted him in his misfortune, promiſing him to ſend him to *Jeruſalen* with all ſafety, and to furniſh him for his ordinary expences with all things neceſſary. The next day, with ten thouſand Souldiers, I entred into *Tiberias*, and having aſſembled the chiefeſt Citizens in the *Hippodrome*, I commanded them to diſcover to me who had been the
E Authors of that Rebellion. They ſatisfied me, and I laid hands on them, and bound them, and ſent them incontinently to *Jotapata*. As for *Jonathan* and his Conſorts, I gave them Money for their charges, and ſent them back to *Jeruſalem* with *Simon* and *Joazar*, and five hundred Souldiers for their Guard. Hereupon the *Tiberians* re-aſſembled themſelves before me, beſeeching me to pardon their miſdeeds, promiſing me to recompence by their future fidelity their former defection: and deſiring me to reſtore thoſe Goods to the Citizens, which in way of pillage were taken from them. Where-
F upon I gave command, that all the prey ſhould be brought and laid before me: and whereas the Souldiers delayed to perform the ſame, I eſpying one of thoſe Souldiers that ſtood by me, better apparelled than he was wont to be, asked him where he had gotten that Garment? who confeſſing that he had taken it in the ſpoil of the City, I caus'd him to be well-cudgel'd, and threatned a worſe puniſhment to all thoſe that would not reſtore what they had taken away. By which means, recovering a great part of the prey together, I gave every Citizen that which belong'd to him.

Joſeph ſurprizeth *Simon* by ſubtilty, and leadeth him away priſoner.

Joſeph ſurprizeth *Tiberias*.

Joſeph ſends the Author of the Sedition to *Jotapata*.

Thoſe Goods that were taken from the Citizens are reſtored.

In this place I cannot forbear to reprehend *Juſtus*, and others, for foul dealing. For having ſpoken of this buſineſs in their Hiſtories, they are not aſham'd to gratifie their paſſion and hatred by delivering it to Poſterity otherwiſe than indeed it was. In which they differ nothing from Counterfeiters of Evidence, and Razers of Records, but that theſe Men are more encourag'd by impunity. For *Juſtus*, to the end he might ſeem to employ his time well, undertaking to ſet down the events of this War, hath belyed me
G in many things, and hath been no leſs guilty of falſities in matters relating to his own Country. For which cauſe I am neceſſarily enforced in this place to diſcover that which hitherto I have concealed, and to reprove that which he hath falſely teſtified of me:

A Reproof of *Juſtus* the Hiſtoriographer, that falſely accuſed *Joſeph*.

me: neither is it to be wondered at, that I have ſo long deferred it. For whoſoever writes a Hiſtory, though oblig'd to ſpeak the Truth; yet is not bound to inveigh againſt the wickeder ſort too vehemently; not for that they are worthy of this favour, but that he may keep himſelf within the bounds of prudence and moderation. H

Tell me therefore Juſtus *(for thou deſireſt to be held for the man of greateſt credit amongſt all other Hiſtorians) tell me, I pray thee, in familiarity (for I muſt ſo talk with thee as if thou wert preſent before me) how I and the* Galileans *were the Authors of that Rebellion, which thy Country began both againſt the* Romans, *and their King. For before I was choſen Governor of* Galilee *by the People of* Jeruſalem, *both thou and all the* Tiberians *were not only up in Arms, but had already make War againſt thoſe of* Decapolis *in* Syria. *Thy ſelf hadſt burnt their Villages, and one of thy Servants dyed in that encounter.* I *Yet not I alone witneſs this, but it is extant alſo in writing in the Records of the Emperor* Veſpaſian, *how the Inhabitants of* Decapolis *ſupplicated* Veſpaſian *then in the City of* Ptolemais, *that thou mighteſt be puniſhed, as the Author of their miſchiefs: and aſſuredly thou hadſt been puniſhed by the Emperor, had not* Agrippa, *who received Commiſſion to execute thee, upon the inſtant requeſt of his Siſter* Bernice, *ſpared thy life, and kept the bound in Priſon for a long time. But the ſequel of thy Actions ſufficiently ſhews what the reſt of thy life hath been, and how thou didſt cauſe thy Countrey to rebel againſt the* Romans: *whereof I will produce hereafter moſt evident Arguments, and for thy cauſe will I urge ſomewhat againſt thoſe other* Tiberians, *and will make it plain to ſuch as ſhall read theſe Hiſtories, that thou haſt been no Friend to* Rome, *nor faithful to thy King. And I firſt inſtance in the* K *greateſt Cities of* Galilee, Sephoris *and* Tiberias, *in which thou* Juſtus *wert born. The former is ſituate in the heart of* Galilee, *having round about it a number of Villages, and being eaſily able to make a revolt at pleaſure; yet notwithſtanding the Citizens thereof reſolved to obſerve their faith to the* Romans, *and would not receive me, nor take Arms for the* Jews. *And through the fear they had of me, the Inhabitants ſurpriz'd me by their artifices, and oblig'd me to encompaſs their City with a Wall: and that done, they willingly entertained a Gariſon which was ſent them from* Ceſtius Gallus, *who was General of the* Roman *Legions in* Syria, *and deny'd me entrance, becauſe at that time he had a great power, and terrifi'd the Countrey round about. Yea, when our great City of* Jeruſalem *was beſieged, and the Temple common to all our Nation, was in danger to fall into the Enemies hands, the* L Sephorites *ſent no ſuccors, to the end it might not be ſaid that they took Arms againſt the* Romans: *But thy Countrey,* Juſtus, *being ſituate upon the Lake of* Genazareth *diſtant from* Hippos *thirty ſtades, from* Gadara *ſixty, from* Scythopolis *ſixſcore, in a Country obedient to the King, having not any City of the* Jews *round about it, might have very eaſily kept their faith to the* Romans, *if they had pleas'd. For both the City and People were furniſhed with Munition in all abundance. But as thou ſayeſt, I was the cauſe at that time. And who afterwards? For thou koweſt that before the ſiege of* Jeruſalem, *I was in the* Romans *hands; and that* Jotapata *was taken by force, and divers other Caſtles; and that a great number of* Galileans *had been loſt in divers Battels. At that time ſhouldeſt thou have delivered thy ſelf of that fear thou hadſt of me, laying thine Arms aſide, and preſenting thy ſelf* M *to the King and the* Romans, *if thou tookeſt Arms not of thine own accord, but enforced. But the truth is, you expected* Veſpaſian's *coming, even until ſuch time as he begirt your City with a ſiege, and then laid you your Arms aſide for fear of danger: yea, even then had your City been overthrown, except the King in excuſe of your folly, had obtained your pardon at* Veſpaſian's *hands. It was not therefore my fault, but your own, that you behaved your ſelves like Enemies to the* Roman *Empire. Do not you remember how often I obtained the Victory againſt you, and how ſeldom you could complain of Bloodſhed? But you falling at diſſention one with another, became the inſtruments of your own ruine; and not for the love you bare either to the King, or the* Romans, *but of your own Malice you ſlew an hundred eighty five Citizens, at ſuch time as I was beſieged by the* Romans *in* Jotapata. N *Nay more, is it not true, that during the ſaid ſiege of* Jeruſalem, *there were more than two thouſand* Tiberians *ſlain, or taken Priſoners? But perhaps thou wilt alledge, that at that time thou wert no Enemy, becauſe thou wert fled to the King: but I tell thee that thou fleddeſt thither for the fear thou hadſt of me. I am a wicked man, as thou ſayeſt: but what art thou? whom King* Agrippa *delivered from puniſhment, at ſuch time as thou wert condemned by* Veſpaſian *to loſe thy head; whom he made Priſoner twice, and as many times paſt the ſentence of Baniſhment againſt, and once commanded to be thine own Murtherer, ſpar'd thy life upon the importunate ſolicitation of his Siſter* Bernice. *And after ſo many Crimes committed by thee, having entertained thee for his Secretary, when he found thy corruption in that office, he baniſhed thee from his preſence.* O

Tiberias Juſtus Countrey. *Sephoris* and *Tiberias* two chief Cities of *Galilee.*

Juſtus condemned to death.

But I will ſay no more of theſe matters; notwithſtanding I wonder at thine impudence, that haſt openly proteſted, that thou haſt written more exactly and perfectly of this matter,

than

A *than any man; whereas thou art utterly ignorant of those things that were done in* Galilee. *For at that time thou wert at* Berytum *with the King, and knewest not what the* Romans *suffer'd at the siege of* Jotapata, *seeing thou didst not follow us. Neither couldst thou be able to learn how I behaved my self therein, for that there was not one of those that helpt me to defend it left alive to give thee certain intelligence. Thou wilt perhaps say, that thou hast carefully described that which hapned during the siege of* Jerusalem. *And how is this possible? For thou wert neither agent nor spectator in that War; neither hast thou read the Commentaries of* Vespasian. *Which I clearly affirm, because thou hast written clean contrary to that which is contained therein. And if thou art so confident, that thy History is truer than others, why didst thou not publish it during the lives of* Vespasian *and* Titus, *who were the Generals of that* B *War; or during the life of King* Agrippa, *and his Relations who were all of them very expert in the Greek tongue? For thou hast kept it written by thee above twenty years, and mightest have produced witness of thine exact diligence before them, who were privy to all things. But now when they are dead, and thou thinkest that no man liveth that may reprove thee, thou hast taken the boldness to publish thy Work. I have used no such policy in my Books, but presented them to the Emperors themselves, who were eye-witnesses and actors thereof. For I knew in mine own Soul that I had set down all things truly: Whereupon I obtained my expected approbation. Moreover, I communicated the same History with divers others, whereof some of them were present in the War, as was King* Agrippa, *and some of his kindred. And* Titus *the Emperor himself was so desirous that posterity should learn the* C *truth of that History out of these Books, that he placed them in his Library, and caused them to be published, being subscribed with his own hand.* "*As for King* Agrippa, *he sent me seventy* "*two Epistles, testifying the truth of my Books, whereof two are subjoin'd, to the end that the* "*truth may appear thereby. King* Agrippa *to his dear Friend* Joseph, *Health: I have* "*with great contentment read the Book, wherein thou seemest in my opinion to have handled* "*this matter more exactly, than any other. For which cause I pray thee send me the rest.* "*Farewel my Friend. King* Agrippa *to* Joseph *his dear Friend, Health: I perceive by* "*the writings that thou needest no information from me, how matters passed from the begin-* "*ning: yet when we meet next, I will between me and thee tell thee certain things which thou knowest not. Thus was he a witness of the truth of my History: not flattering me, for* D *it became him not; neither deriding me, for far was it from so noble a mind to be subject to so servile a folly: but only to this end, that the truth of my writings might be commended to the Reader by his Testimony.* And thus much have I thought good to set down by way of answer to *Justus*.

Justus knew nothing of the Wars of the *Jews*.

Justus publisht his Book when *Titus* and *Vespasian* were dead.

Manifest Testimonies of the truth of *Josephus* History.

The first Epistle.

The second Epistle.

Josephus prosecuteth his History, and leaveth to debate with *Justus*.

Now as soon as I had pacified these troubles in *Tiberias*, and had established a Council of such as were well affected towards me, I bethought my self of what concerned me to do in respect of *John*. All they of *Galilee* were of the opinion, that I should gather together all the forces of my Government and march against *John*, and do justice upon him, as he that had been the Author of all this mischief. But for mine own part, I misliked their counsels, because my desire was to extinguish these Troubles without blood-shed; E and for that cause I injoin'd them with all diligence possible, to learn the names of all those who served under him: which being done, I published a Proclamation, by which I promised safety and pardon to all those, that should forsake *John*, assigning them the term of twenty daies, to determine of that which seemed best for their own security: and I threatned to set fire on their houses, and confiscate their goods, except they quitted their Arms. They hearing these things, were greatly troubled, and forsook *John*; and after they had laid down their Arms, they came unto me to the number of four thousand: so that only about fifteen hundred Men remained with *John*, either of Citizens, or strangers of *Tyre*. When *John* perceived that he was circumvented by this policy, he ever after remained quiet in his Countrey in great fear.

Four thousand of *John*'s Followers forsake him and follow *Joseph*.

F At that time the *Sephorites* grew so bold, that they took Arms in confidence of the strength of their walls, and for that they saw me distracted with other business. They sent to *Cestius Gallus* Governour of *Syria*, praying him to repair to them with all expedition, and take possession of their City, or send them a Garrison at least. *Gallus* promised to come to them, but he set down no certain time of his approach. Whereof when I was advertised, I took the Men of War I had, and marched against the *Sephorites*, and took their City by force. The *Galileans* very glad of this opportunity, and supposing the time was come wherein they might satisfy the insatiable hatred they bare against that City, omitted nothing that might wholly ruine the City, with all the Inhabitants. They set fire on the houses which they found desolate: for the In- G habitants were fled away for fear, and retired into a Fortress. They plundred the Town, and left nothing unspoiled; neither was there any kind of misery which they inflicted not on their Countrey-men. Which when I saw, I was much grieved, and commanded

Sephoris spoiled.

commanded them to give over; telling them it was impiety in them, to ſhew themſelve H
ſo ſavage towards their Countrey-man. And ſeeing that neither by any Prayer or command I could draw them to obedience, for that their animoſity was ſo violent, I commanded thoſe that were about me, and whom I moſt truſted, to ſpread a rumor that the *Romans* were entring on the other ſide of the City with a great Army. All which I did, to the end that by this rumor, I might reſtrain the fury of the *Galileans*, and ſave the City of *Sephoris*. And this policy took good effect; For when they heard this news they were afraid, and forſook their pillage, to truſt to their heels, becauſe I who was their General did the like. For I made a ſhew, that I believed the rumor to be true, as well as they: and by this ſtratagem the City *Sephoris* was ſaved beyond all hope.

Tiberias in danger of ruine.

Tiberias alſo hardly eſcaped from being ſpoiled by the *Galileans*, through this occaſion I
which enſueth: The chiefeſt of their Council writ to the King, to deſire him to come and take poſſeſſion of their City. The King promiſed to ſatisfie them very ſhortly, and deliver his Letters to one of his chamber, called *Criſpus* a *Jew* born, to carry the ſame to the *Tiberians*. The *Galileans* took this meſſenger on the way, and brought him unto me: which when the common people underſtood, of meer ſpleen they fell to Arms, and the next day divers of them aſſembled themſelves from all parts, and came to the City of *Aſoch* where I made my abode, and made great exclamations, calling the *Tiberians* traitors, and the Kings Friends, and demanding of me Liberty to repair to *Tiberias*, and raze it to the ground, being as much diſpleaſed againſt the *Tiberians*, as they were againſt the *Sephorites*. K

Which when I heard, I ſtood in great doubt how to deliver the *Tiberians* from that diſpleaſure, which the *Galileans* had conceived againſt them: for I could not deny but that the *Tiberians* had written and ſent for the King: for the anſwer which he made them, did evidently expreſs the ſame. Having along while debated the matter with my ſelf, I ſaid unto them; I know as well as you that the *Tiberians* have offended; neither will I hinder you from ſpoiling their City, but you muſt proceed to the execution thereof with ſome prudence. For the *Tiberians* alone do not betray the publick liberty, but others alſo, who are more accounted of in the Countrey of *Galilee*. Stay therefore until ſuch time as I am throughly informed, who they be that are Authors of this Treaſon; and then you ſhall have them all under your hands, with all ſuch you particularly think L

Joſeph conſulteth with himſelf.

The *Galileans* wrath pacified, conceived againſt the *Tiberians*.

worthy puniſhment. By this diſcourſe I appeas'd the People, who departed from me contented. As for the meſſenger that was ſent by the King, I cauſed him to be impriſoned having reſpect to an urgent neceſſity of mine own, which conſtrained me to depart out of the Kingdom within a little while. And calling *Criſpus* ſecretly unto me, I charged him to make the Souldier drunk, who had the charge of him, to the end that he might in all ſecurity flie back to the King. Thus *Tiberias* being ready to be deſtroyed the ſecond time, by my government and providence, avoided a great and fatal danger.

At the ſame time *Juſtus*, the Son of *Piſtus*, fled to the King without my knowledge; the cauſe of which flight, I will orderly expreſs. As ſoon as the *Romans* had begun the

Juſtus deſireth to command *Galilee*.

War againſt the *Jews*, the *Tiberians* concluded to obey the King, and in no ſort to rebel M
againſt the *Romans*. But *Juſtus* perſuaded them to take Arms, thirſting after alteration, and hoping to uſurp the Government of *Galilee*, and of his own Countrey: but his hope failed him; for the *Galileans* being enviouſly bent againſt the *Tiberians*, for thoſe injuries they had ſuffered at their hands before the War, would not allow *Juſtus* to be their Governor. My ſelf alſo, whom the People of *Jeruſalem* put in truſt with the Government of *Galilee*, was oftentimes ſo much moved, that I failed little of killing *Juſtus*; ſo intolerable was his perfidiouſneſs. He therefore fearing leſt my diſpleaſure ſhould ſhorten his days, went to the King, ſuppoſing that he might live more freely and ſecurely with him.

The *Sephorites* beyond their expectation having eſcaped this firſt danger, writ to *Ce-* N
ſtius Gallus the ſecond time; deſiring him to come to them, to the end he might ſeize their City; or elſe ſend them Forces to withſtand the incurſious of their Enemies. And they wrought ſo much, that *Gallus* ſent them a Body of Horſemen, and after them Footmen, who came by night, and were received into their City. But ſeeing that the Country round about was but in poor eſtate, by reaſon of the *Roman* Horſemen, I drew my Forces together and came to *Garizim*, where I encamped ſome twenty ſtades from *Sephoris*; and by night I approached the ſame, and ſet Ladders to the wall, with which I entred a great number of my Souldiers, and became Maſter of the better part of the City; from whence

Joſeph aſſailed the walls of *Sephoris*.

notwithſtanding we were afterwards conſtrained to retire, becauſe we knew not all the ways, killing before our departure twelve *Roman* Footmen and two Horſemen, with O
ſome *Sephorites*, with the loſs of one of ours. Afterwards a Fight hapning between us and their Horſemen in open field, we fought for a long time with diſadvantage: For the

Romans

A *Romans* having invironed me on all ſides, my Reerward, through the fear they conceived, began to retire. In this skirmiſh I loſt one of my Guard, called *Juſtus*, who in times paſt had ſerved in the very ſame place under the King. After this, the King's Forces both of Horſe and Foot came thither, under the Government of *Silas* Captain of the Guard, who encamping ſome five ſtades off from *Julias*, beſet the Highways that lead towards *Cana* with Men of War, and the Fort of *Gamala*, to hinder the Inhabitants from receiving any Commodities from the Countrey of *Galilee*.

Silas Captain of the King's Guard.

As ſoon as I received News hereof, I ſent out two thouſand Souldiers under the command of *Jeremy*, who lodging themſelves within a ſtade of *Julias*, near the River *Jordan*, offered nothing elſe but light skirmiſhes, until ſuch time as I had gathered three thouſand
B Souldiers more, and came to them. The next day, having planted an Ambuſh in a certain Trench near the encloſure of their Camp, I touled out the King's Souldiers to skirmiſh, having firſt forewarned my Souldiers to feign a flight, till they had drawn their Enemies as far as the Ambuſh; which they cunningly executed. But *Silas* ſuppoſing that our Men fled for Cowardice, ſet forward to follow them as faſt as he could: but they that lay in Ambuſh charged him on the back, and diſcomfited his Army: and I preſently turning, and making head againſt them, conſtrained the King's Forces to truſt to their heels; and I ſhould have got a ſignal Victory, had not Fortune croſs'd my ſucceſs. For the Horſe whereon I rode, falling into a certain Bog, caſt me on the ground: whereby my hand being put out of joint about the wriſt, I was carried to the Borough of
C *Cepharnom*. My Souldiers hearing hereof, and fearing leſt ſome worſe Misfortune had befaln me, than indeed there had, reſtrained themſelves from purſuing the Enemy any further. Having therefore ſent for Phyſicians, and cauſed my ſelf to be dreſſed, I ſtayed there for that day; and being ſeiz'd with a Fever, I was carried by Night to *Tarichea*, according to the advice of my Phyſicians.

Joſeph putteth the King's Soldiers to flight.

Silas and his Souldiers having News of my accident, recovered their courages; and underſtanding that we kept but ſlender watch in our Camp, they laid an Ambuſh by Night on this ſide *Jordan*, with their Horſemen; and as ſoon as the day appear'd, he invited out our Souldiers to fight, who willingly condeſcended thereunto; and being come into the Plain, they perceiv'd the Men that lay in Ambuſh; by whom they were
D put to flight, and ſix of our Men were ſlain. But they purſued their Victory no further: For having News that certain Troops were coming from *Tarichea* to *Julias*, they were afraid, and returned back.

Joſeph's misfortune animateth the Enemy.

Not long after, *Veſpaſian* arrived at *Tyre*, accompanied with King *Agrippa*. Againſt whom the *Tyrians* began to utter many reproaches, telling *Veſpaſian*, that the King was an Enemy both to the *Tyrians* and the *Romans*; and that *Philip* his General, had betray'd the King's Palace and the *Roman* Army in *Jeruſalem*, and that by the King's Commiſſion. Which when *Veſpaſian* underſtood, he reprov'd this impudent boldneſs of the *Tyrians* for blaming a King of that power, and a Friend to the *Romans*: and adviſed the King, to ſend *Philip* to *Rome*, to give account of his actions. But notwithſtanding that *Philip*
E was ſent thither, yet he preſented not himſelf before *Nero*; for finding him extremely buſied with Troubles and Civil Wars, he return'd to the King without doing any thing. When *Veſpaſian* was arriv'd at *Ptolemais*, the Inhabitants of *Decapolis* accuſed *Juſtus* the *Tiberian*, for burning their Boroughs. *Veſpaſian* therefore deliver'd him bound to the King, as being his Subject, that he might be puniſhed. And the King before that time, unwitting to *Veſpaſian*, kept him Priſoner, as it hath been heretofore declared. The *Sephorites* alſo reſorted to *Veſpaſian* to ſalute him, and receiv'd a Garriſon from him, with their Commander *Placidus*, againſt whom I made War, until ſuch time as *Veſpaſian* arriv'd in *Galilee*: of which arrival I have amply ſpoken in my Books of the Wars of the *Jews*, how he came, how he fought againſt me, the firſt time near the City of *Tarichea*;
F how I departed from thence to *Jotapata*; how I fell into the hands of the *Romans*; how I was afterwards ſet at Liberty; and, in a word, all my actions and fortunes during the Wars of the *Jews*, and the ſiege of the City of *Jeruſalem*. But now it ſeemeth neceſſary that I deſcribe other things exploited by me during my life-time in other places, than in the Wars of the *Jews*. After the ſiege of *Jotapata* was ended, I was Priſoner with the *Romans*, and kept very carefully: notwithſtanding *Veſpaſian* did me much honour. For by his commandment I married a Virgin, that was one of thoſe that had been taken captive in *Cæſarea*. But ſhe remain'd not long with me: for after I was ſet at Liberty, and that I follow'd *Veſpaſian* to *Alexandria*, ſhe left me. After which I married another Wife in *Alexandria*, from whence I was ſent to *Titus* to the ſiege of
G *Jeruſalem*, where I was oftentimes in danger of death. For the *Jews* labour'd what they could to deſtroy me: and the *Romans* ſuppoſing that as often as the lot of Arms was not favourable to them, it was by my Treaſon, cryed out continually to the Emperour

Veſpaſian and *Agrippa* arrive at *Tyre*.

The governors of *Decapolis* accuſe *Juſtus*.

Of *Veſpaſian*'s arrival, and the ſiege of *Jotapata*, read *Joſephus*, l. 4. c. 5. of the Wars of the *Jews*.

The dangers that *Joseph* past betwixt the *Romans* and *Jews*.

perour to execute me for a Traytor. But *Titus* well-experienc'd in the Chances of War, pacified the violence which his Souldiers intended against me, by his silence. And after the City of *Jerusalem* was taken, *Titus* often solicited me to take what I lik'd among the Ruines of *Jerusalem*, promising to give it me. But I making small account of any thing after the Ruine of my Country, pray'd him only to give me the Liberty of some persons, and the Sacred Bible, which I receiv'd for a great consolation in my miseries. All which he graciously granted me. Not long after, having beg'd my Brother, and fifty other of my Friends, they were given me; and I was refused in nothing. Entring into the Temple by *Titus*'s permission, I found a great number of Prisoners shut up therein; and all those Women and Children of my Friends and Familiars, whom I knew, I deliver'd, to the number of 190, without paying any Ransom: and I restor'd them to their former free condition. Being sent with *Cerealis* and a thousand Horse into the City of *Tecoa* by the Emperor *Titus*, to see if the place were fit for a Camp; in returning from thence, I saw divers Prisoners Crucifi'd, amongst which, were three of my Familiars; whereat I was griev'd in my Soul, and I came and signifi'd the same to *Titus* with tears: who incontinently commanded that they should be taken down, and as carefully dresst and cured as might be: two of which dyed, notwithstanding the utmost diligence of the Physicians, and the third surviv'd.

Joseph dischargeth a number of Captives.

Joseph delivereth three from the Gibbet.

Joseph repaireth with *Titus* to *Rome*, and is honorably entertained by *Vespasian*.

After *Titus* had appeas'd the Troubles of *Judea*, conceiving with himself that the possessions which I had about *Jerusalem*, would yield me but little profit, by reason of the *Roman* Garrison that should he placed there, he gave me Lands a greater distance: and intending to embark himself for *Rome*, he took me with him in his own ship, and did me great honour. As soon as we came to *Rome*, *Vespasian* had great care of me; for he lodg'd me in his own House, where he liv'd before he was Emperor, and honour'd me with the title of a Citizen of *Rome*, and gave me an annual Pension; and as long as he lived, continued his good affection towards me, omitting no kind of bounty which he might use towards me. Whereupon I was so much envied, that I came in danger thereby to lose my life. For a certain *Jew* called *Jonathan*, having stirred up a sedition in *Cyrene*, and gathered about him some two thousand Inhabitants of the Countrey, who were all severely punisht; and himself being sent bound by the Governor of that Countrey, to the Emperour, he accus'd me that I had sent him Arms and Money. But *Vespasian* knew his falshood, and caused his head to be cut off. After this, my Enemies objected divers Crimes against me, in regard that I was in good Reputation: but God deliver'd me from them all. Moreover, I received in gift from *Vespasian*, an ample possession in *Judæa*; and about the same time I forsook my Wife, because her manners pleased me not, although she was the Mother of my three Children, of whom two are deceased, and the third, called *Hircanus*, is yet alive. After this, I married a Wife that was born in *Candy*, by Nation a *Jew*, and by Birth Noble, and one of the greatest Reputation amongst the Inhabitants, endow'd with as laudable manners, as any other Woman whatsoever. By her I had two Sons, *Justus*, who was the eldest, and *Simon*, who was also sirnamed *Agrippa*. Thus far touching my domestical affairs. To which I must add, that I have always continu'd to be honour'd with the good-will of the Emperours. For after *Vespasian*'s death, *Titus*, who succeeded him in the Empire, continued the same favour which his Father had shew'd me. For although I was oftentimes accused, yet were not my Adversaries believ'd. *Domitian*, who succeeded him, augmented my Honours. For he punish'd those *Jews* that accused me, and gave order that the Eunuch and slave whom I kept to teach my Son, and by whom I was accus'd, should be punished. He granted me exemption also from all the Tributes of *Judæa*, which is one of the greatest Honors that a Man can receive. And as for *Domitia* the Emperor's Wife, she always continued her good affection towards me. Behold here the short Recital of my whole Life: whereby let each Man conjecture of my Manners. As for you, O thrice excellent *Epaphroditus*, after I have dedicated to you the *Continuation of my Antiquities*, I will forbear to say more thereof.

Joseph envied and slandered.

Joseph's third Wife.

The perpetual favour of the *Cæsars* towards *Joseph*.

H I K L M N

THE

THE HISTORY OF THE JEWS.

The Preface of Joſephus.

THEY who apply themſelves to write Hiſtory, have not all one and the ſame intent and motive, but oftentimes very different cauſes of their labours. For ſome are led to this ſtudy, by a deſire to ſhew their Eloquence, and to gain Reputation: Others do it, to oblige the perſons whoſe actions they relate; and they ſtrive to the uttermoſt to pleaſe them. Others engage upon it, becauſe having born a part in the Events which they deſcribe, they are willing that the Publick ſhould have knowledge of the ſame. Laſtly, others employ themſelves this way, for that they cannot ſuffer that things worthy to be known by all the World, ſhould remain buried in ſilence. Now of theſe forenamed cauſes, the two laſt are theſe that incited me to write. For on the one ſide, in regard I was an Actor in the War againſt the Romans, and a Witneſs of the Actions which paſſed therein, and alſo know what were the ſeveral Events thereof, I conceived my ſelf obliged, and, in a manner, forced to write the Hiſtory of the ſame, to the end to manifeſt the unfaithfulneſs of thoſe, who having written concerning this Subject before me, have diſguiſed and perverted the Truth. And on the other ſide, I have reaſon to believe that the Greeks will be well pleaſed with this Work, becauſe it will afford them an Account of the Antiquity of our Nation, and the Form of our Commonwealth, Tranſlated out of Hebrew into their own Tongue. When I began the Hiſtory of the foreſaid War, I purpoſed to lay open to the World, How and whence the Jews had their firſt original; What alterations in Fortune they had fallen into; By what Law-maker they had been inſtructed in Piety, and incited to the exerciſe of Virtue; What Wars they ſuſtained through ſeveral Ages; and finally, How, againſt their will, they became engaged in this laſt againſt the Romans. But for that this Subject was too ample and copious, to be treated only in paſſing, I thought fit to make a ſeparate Work after it, and accordingly ſet upon this Treatiſe. Afterwards (as it uſually hapneth to thoſe that attempt matters of great difficulty) I fell into a certain ſlothfulneſs, which made me very backward to reſolve upon the Tranſlation of ſo long a Hiſtory, into a Foreign Language. Yet ſome there were, who inflamed with a deſire of knowledge, animated me to this action; and eſpecially Epaphroditus, a Man enamor'd of all Learning, and particularly Hiſtory; which is not to be wondred at, ſince himſelf hath had very conſiderable Employments, and experienced ſeveral Accidents of Fortune; in all which he hath ſhewed a marvellous magnanimity of courage, with an unmoveable reſolution to follow Virtue. Being thus perſwaded by him, who is accuſtomed to encourage thoſe whom he perceives diſpoſed to perform things profitable and honeſt; and (which is more) being aſhamed in my ſelf, that I ſhould rather take delight to follow idleneſs, than addict my ſelf to ſo laudable an exerciſe; I reſumed my Work, and with ſo much the greater chearfulneſs, when I conſidered with my ſelf, that our Anceſtors never made any difficulty to communicate matters of this nature to ſtrangers; and that the moſt famous among the Greeks, have been curious to underſtand what paſſes amongſt us. For Ptolomy King of Egypt, the ſecond of the Name (highly affectioned to good Letters, and deſirous to ſtore and gather Books at incredible charge) cauſed our Laws and Cuſtoms, and manners of living, to be tranſlated into the Greek Tongue. And our High Prieſt Eleazar (who was not ſecond in virtue to any other whatſoever) thought not fit to

deny

deny this ſatisfaction to that Prince, as he would without doubt have done, had it not been the H
ordinary courſe of our Anceſtors, not to conceal from other men, ſuch things as are good and laudable. For which cauſe I have held it a matter no ways undecent for me, to follow the goodneſs and generoſity of that worthy High Prieſt; and the rather, for that even at this day I ſuppoſe many are no leſs well affected to good Letters, than that great King. Yet the Copy of all the Holy Scripture was not given him; but thoſe Tranſlators who were ſent unto him to Alexandria, *did only communicate that unto him which belongs to our Law. But the things that are found written in the Sacred Books of Holy Scripture, are innumerable; being the Hiſtory of five thouſand years: in which divers extraordinary Events and Revolutions, ſundry great Wars, and many glorious Actions done by excellent Captains are deſcribed. In ſum, if any one have a deſire to read this Hiſtory, he ſhall principally learn and obſerve, That all things fall out* I
happily, and beyond their expectation, to thoſe men who obſerve the Will of God, and are afraid to tranſgreſs his Commandments; and that God hath prepared for ſuch the crown and reward of Felicity: as on the contrary, that they who depart from the diligent obſervance thereof, inſtead of ſucceeding in their deſigns, (how juſt ſoever the ſame may ſeem to themſelves) fall into all ſort of misfortunes, and into miſeries without recovery. For which cauſe I exhort all thoſe that ſhall read theſe Books, to conform themſelves to the Will of God, and to obſerve in Moſes *our excellent Law-giver, how worthily he hath ſpoken of his Divine Nature; how he hath manifeſted that all his Works are proportionable to his infinite Greatneſs; and how his whole Narration thereof is pure and free from the vanity of Fables, wherewith all other Hiſtories are poyſoned, For the Antiquity alone of his Hiſtory ſecures him from the ſuſpicion* K
that one might entertain of his having mingled any thing of fabulous in his writings; inaſmuch as he was born more than two thouſand years ago, which is a continuance of Ages, to which the Poets neither durſt refer the original of their gods; neither the deeds or laws of men, whereof they make mention. But in purſuit of our Hiſtory, the ſequel of our Diſcourſe ſhall declare all things exactly, and in the order which is obſerved in the Sacred Books. For in compiling this Work, I have promiſed neither to add, nor to pretermit any thing: And for that all whatſoever we ſhall declare, doth almoſt wholly depend on the knowledge which the wiſdom of our Law-maker Moſes *hath given us thereof; it is neceſſary before all other things, that I ſpeak ſomewhat of himſelf; leſt perhaps any man ſhould wonder, that in a Hiſtory wherein it may ſeem that I ought to relate nothing but Actions paſt, and Precepts concerning manners, never-* L
theleſs I intermix ſo many things which concern the knowledge of Nature. We ought therefore to know, that Moſes *thought it moſt eſpecially neceſſary, for him that will either virtuouſly diſpoſe his own life, or impoſe Laws to other men, to begin with the knowledge of God; and after having attentively conſidered all his Works, to ſtrive as much as in him lieth, to imitate his moſt perfect example, and follow him with all diligence. For it is impoſſible, that a Law-giver being void of this contemplation, ſhould have good ſenſe; or that his writings ſhould be of any moment to induce them unto virtue, who ſhould receive thoſe Laws, except before all things they learn, that God who is the Father, and Lord of all, and that ſeeth all, giveth happy life unto thoſe that follow him; and contrariwiſe invironeth them with great calamities, who forſake the way of virtue and righteouſneſs.* Moſes *therefore intending to inſtruct his Citizens in* M
this doctrine, began not his Ordinances with the Treatiſe of Contracts and Covenants, which we practiſe one with another, as other Law-givers are accuſtomed to do, but he hath raiſed their minds to the knowledge of God, taught them in what manner this World was made by him, and ſhewed them that the principal work among all thoſe things which God made in the World, is Man. And after that he had made them capable of things concerning Piety, then might he more eaſily perſuade them in the reſt. Whereas other Law-givers, addicting themſelves unto Fables, have in their diſcourſe impoſed on their gods the infamy of ſins committed by men, and by that means have brought to paſs, that the wicked ſort are yet more wicked, and addicted to evil doing. But our admirable Law-giver, after having declared that God is in himſelf all virtue pure and unſpotted, he ſhews that men alſo ought to endeavor to imitate the ſame; and on thoſe N
that neither conceive nor believe thoſe things, he inflicteth a grievous and inevitable puniſhment. I exhort the Reader therefore to examine our Writings according to theſe Rules; for to thoſe that conſider after this manner, nothing ſhall ſeem either abſurd or unworthy the Majeſty of God, or of his love to men; by reaſon that all things have their diſpoſition conformable to the univerſal nature, which our Law-giver hath declared ſometimes obſcurely, ſometimes in convenient Allegories gravely; and elſewhere expreſſing that manifeſtly, and publiſhing that in plain words, which ought openly to be made known. The cauſes whereof, if any man would ſearch, he might find need of a moſt deep and philoſophical contemplation; which I overſlip at this preſent, without ſtaying longer thereon: but if God ſhall give me time, I will inforce my ſelf to compoſe it in a Volume, as ſoon as I ſhall have finiſhed this Work. For this preſent then I O
will apply my ſelf, to relate thoſe things which have been done, beginning at the Creation of the World, according as Moſes *hath taught us, and I have found written in the Holy Scriptures.*

THE

THE HOLY LAND
described according to the NEW TESTAMENT to shew the places remarkable for the residences and journeys of our SAVIOUR
THE SEA
SAMARIA
IUDEA
Tribe of Dan
Tribe of Simeon
Tribe of Iuda
Tribe of Benjamin
Tribe of Ephraim
Tribe of Manasse
Tribe of Issachar
Tribe of Zabulon
Galilee of the Gentills
Tribe of Aser
Tribe of Nephtali
Tribe of Manasse
Tribe of Gad
Tribe of Ruben
ITUREA
TRACONITIS
SIRIA
IDUMEA
Desert of Iudea
Mountain of Iuda
Sea of Galile
Sidon
Tyre
Ptolemais
Caesaria
Antipatris
Ioppa
Azot
Gaza
Hebron
Bethlem
Ierusalem
Bethania
Iericho
Gomorra
Damascus
Philippi
Capharnaũ
Nazaret
Thabor
Naim
Dalmanutha
Gerasa
Magdala
Gadera
Salem
Bethsan
Samaria
Lydda
Arimathie
Emaus
Rama
Bethabara
Solomis
Lebanon
Thabor
Iordan
40000 Geometrical Paces.
A MAP OF THE HOLY LAND
delineated
for the better understanding of the HISTORY OF IOSEPHUS
By P. du Val the King's Geographer
1675.
R. White sculp:
THE G
Called
T
MEDITERR
SEA
PHILISTINS
TRIBE OF SIMEON
PART OF IDUMEA
Ascalon
Raphia
Gaza
Rhinocirura
Anthedon alias Agrippias
Lebaoth
Succeg
Harma
Dabir
Gerar
Bezor torrent
Sarmea
Marysa
Adora
Geth
Beth-fames
Accaron
Azot
Ain
Etam
West
South

REAT SEA
at this day
THE
RANEAN
PART OF SYRIA
PHENICIA
Mount Libanus
Damascus
Sidonians
Sidon
Arce
Enos
Sarepta
Baca
Canala
Amon
Eleuthera
Amathites
Amath at Emath
Mount Panion
Tyre
Abdon
Cades
Cadesa
Gischala
Meroth
Panneade
Dan at Cesarea Phillippi
Phiale font
Mount Auran
Soba
Charab
Machati
Geshur
TRIBE OF NEPHTALI
Abel-maacha
Daphne
Part of the TRIBE OF Bethane
Chabolon
Ptolemais
OF ASER
Ammaonte
Galgala
Arbela
Selucia
Valley of Antiochus
Tiberias Lake
Tracontide
Gaulanite
Asarot
Beth Eman
Bethulion
Sephet
Besara
Bersabe
Ameroth
Asor
Adrach
Sycamin
Techonam
Camale Galilee
Ruma
Iamnia
Thella
MANASSE
Gaulan
Abila
Zabulon Gaba
Asoch
Semeron
Dothaim
Capernaum Source
Solima
Mount Carmel
Nazareth
Sapha
Saat
Bethulie
Corosaim
Camon
Arphas
Nais
Simonias
Towr Laburim
Capharat
Gabara
Bethmaus
Tiberiade
Lake of Genasareth al: Sea of Galilee
Gamala
Casphora
Naim
Sogan
Senabris
Lupha
Tarichea
Geraza
Galaad
Mount Galaad
Cesaria of Palestina
Nepapha
Aphec
Suna
Hethe-ens
Israel
Mount Gelboa
Amat
Pella
Carnaim
Rabath call'd Philadelphia
Thana
Mageddon
Narbatane
Bethsan at Scytopolis
Ephron
Jabes
Galgal
Ginea
Phanuel
Mahanaim
Part of the TRIBE OF MANASSE
Antipatris al: Apollonia
Endor
Acrabata
Bezec
Thebes
Thersa
Nobe
ITUREA
Bethoron
Pharaton
Alexandrion
Aphec
Sarona
Hircanion
Sichem
Gophna
Aza
Taphua
TRIBE OF GAD
Aphersma
TRIBE OF EPHRAIM
Phanuel
Addus
Bethel
Ruma
Phazael
Liddia
Ramath
Tamnath
Aruir
Ephren
Eschon
Nabatha
Pheresæans
Gazara
Anvath at Borceos
Machmas
Besor
Macceda
Acanthonalona
Gabaa
Bethel
Oronaim
Madaba
Ramath
Aim
Galgala
TRIBE OF BENIAMIN
Bethoro the lower
Heveans
TRIBE OF RUBEN
Abila
Jericho
Cypros
Neho
Mache ron
Mont Abarim
Valley of Baca
Araakians
Callirhoe
Moabites
PART OF ARABIA
Madian
MADIAN
Petra al: Arce
Lake Asphaltites or of Sodome
now the Sodome
Dead Sea
Engaddi
Gomore
Aphaca
Delean
Bascath
Lake Asper
Hebron
Marcia
Herodion
Thecue
Gabaa
Ziph
Desert of Ziph
Aradians
Muon
Gelon
Ruma
Arad
Desert of Sin
Simians
Sin
Tardan
Cadesbarne
Zooar
Zoora
A Scale of Leagues each consisting of 3000 Geometrical Paces
1 2 3 4 5 6 7 8 9 10

The First Book of the History of the *JEWS*, drawn out of the Old Testament, and continu'd to the Empire of *NERO*, by *FLAVIUS JOSEPHUS*, under the Title of JEWISH ANTIQUITIES.

The Contents of the Chapters of the First Book.

1. *The Creation of the World.* Adam *and* Eve *disobey the Command of God, and are driven out of the earthly Paradise.*
2. Cain *kills his Brother* Abel. *God banishes him for it. His Posterity is as wicked as himself. The Virtues of* Seth *the other Son of* Adam.
3. *Of the Posterity of* Adam *till the Deluge, from which God preserved* Noah *and his Family in the Ark.*
4. *Of the Tower of* Babylon, *and the change of Tongues.*
5. *How* Noah's *Posterity dispersed themselves thorough the whole World.*
6. *The Descendants of* Noah *down to* Jacob. *The several Countries which they possess'd.*
7. *How* Abraham *the Author of our Nation departed from the Land of the* Chaldeans, *and dwelt in the Country of the* Canaanites, *which is now called* Judea.
8. Abraham *pressed by Famine, departed into* Egypt; *where having stayed a while, at last he returned back again.*
9. *The overthrow of the* Sodomites *by the* Assyrians. Lot *is taken Prisoner.*
10. Abraham *pursueth the* Assyrians, *and returneth victorious.*
11. *The destruction of* Sodom.
12. *Of* Ishmael, Abraham's *Son; and of the* Arabians *Posterity.*
13. *Of* Isaac, Abraham's *Legitimate Son.*
14. *The death of* Sarah, Abraham's *Wife,* Gen. 23. *per totum.*
15. *How the Nation of the* Troglodytes *descended from* Chetura *the Wife of* Abraham.
16. *Of* Abraham's *death,* Gen. 25. 7, 8.
17. *Of* Isaac's *Sons,* Esau *and* Jacob, *and of their Nativity and Education,* Gen. 25.
18. *How* Jacob *fled into* Mesopotamia *for fear of his Brother,* Gen. 28.
19. Isaac *dieth, and is buried in* Hebron, *Gen.* 35. 29.

CHAP. I.

The Creation of the World. Adam *and* Eve *disobey the Command of God, and are driven out of the earthly Paradise.*

The year of the World, 1. *before Christs Nativity,* 3963.

Gen. 1. 1. *ad finem. Hedio & Rufinus,* cap. 1.

IN *the beginning God created Heaven and Earth.* Now the Earth, not being subject to sight, but covered with thick darkness, and traversed with an Air coming from high: God commanded that there should be Light; and after the Light was made, having considered the universal matter, he separated the Light from the Darkness, and named the Darkness Night, and the Light Day; calling the Morning the beginning of the Day, and the Evening the time wherein we cease from Travel; and this was the first Day which *Moses* in his language called a Day, and not the first Day: whereof at this present I could give a sufficient reason; but for that in a particular Discourse I have promised to write of all such things; I will refer the declaration thereof to its convenient time and place. After this, on the second Day, God created the Heaven, and placed it above all the World, having separated it from other things; and making it firm by the means of a Crystalline matter, he endowed it with a quality moist and rainy, to the end the same might render the Earth fruitful. The third Day, he firmly established the Earth, spreading the Sea round about the same; and the same Day, he with a word caused all Plants and Seeds to spring upon the face of the Earth. The fourth Day, he embellished the Heavens, with the Sun, the Moon, and the Stars, ordaining them their motions and courses, by which the seasons orderly ensuing might be distinguisht. In the fifth Day, he made all kind of living Creatures which dwell upon the face of the Earth, as well those that swim in the deep Waters, as those that fly in the Air; uniting them together by couples and pairs, to the end that each, in their kind, might increase and multiply. The sixth Day, he made all four-footed Beasts, and distinguisht them into Male and Female: and in the same Day, he formed Man. So that *Moses* saith, *That the World and all that is therein, was made in six Days, and that on the seventh Day, God took rest, and ceased from his labour.* By reason whereof, we likewise desist from Travel on that Day, which we call the *Sabbath*, which in our language signifies *Rest.*

The creation of the world. The first day. The second day. The third day. The fourth day. The fifth day. The sixth day. *Gen.* 2. 2. *Sabbatum.*

After the ſeventh day, *Moſes* deſcribes more particularly the original of Man, and the manner of his Creation, in theſe terms; God framed Man of the duſt of the earth, and breath'd into him a Spirit and Soul; which Man was called *Adam*, an *Hebrew* word, ſignifying *red*, becauſe he was made of *earth*, which was *red* or *yellow*; for the natural earth, called *Virgin-earth*, is of that colour. Then brought God all kind of living Creatures before *Adam*, ſhewing him as well the *male* as the *female*; on whom *Adam* beſtowed thoſe names, which to this preſent time they retain, And ſeeing that *Adam* had no female to accompany and live with him (for as yet there was no Woman) and for that he thought it ſtrange that all other living Creatures had their companions: God took one of his *ribs* from him at ſuch time as he *ſlept*, and of the ſame he form'd a Woman; who being brought before *Adam*, he did acknowledge that ſhe was made for him. Now in *Hebrew* a *Woman* is called *Iſha*, but this was called *Eva*, which is as much as to ſay, *The Mother of all Living*. He declareth alſo, that God planted in the Eaſt a Garden, flouriſhing and adorned with all ſorts of *Plants*, amongſt which was the *Tree of Life*, and another the *Tree of Knowledge*, by which was known both good and evil. And after he had brought *Adam* and his Wife into this Garden, he commanded them to keep and cheriſh the Plants. Now this Garden was watered by a River that invironed it round about, and divided it ſelf into four *Chanels* or *Rivers*. The firſt called *Phiſon* (which name ſignifieth *abundance* or *multitude*) floweth by the Land of *India*, and entreth into the great Sea, and is by the *Greeks* called *Ganges*. The ſecond called *Euphrates*, and in *Hebrew Phora* (that is to ſay, *diſperſion* or *flower*.) And the third called *Tigris* or *Diglath* (which ſignifieth *ſtrait* and *ſwift*) fall into the Red Sea. *Gehon*, which is the fourth, runneth through the Country of *Egypt*, and ſignifieth as much as *coming from the Eaſt*: the *Greeks* call it *Nilus*.

Now God commanded *Adam* and his Wife to eat of the fruits of all other Plants, but to abſtain from that of Knowledge, telling them, that at what time ſoever they ſhould taſte of the ſame, they ſhould die the death. Now at that time, all living Creatures were at accord one with another; but the *Serpent*, who was very tame towards *Adam* and his *Wife*, became inflamed with *envy*, for that he ſaw they ſhould be happy, if they continued in the obſervation of God's Commandments: and that contrariwiſe, they ſhould caſt themſelves headlong into ruine and deſtruction, if they ſhould diſobey the ſame. He therefore maliciouſly perſuaded the Woman to *taſte the fruit of the Tree of Knowledge*, giving her to underſtand, that the knowledge of good and evil was in the ſame; and that as ſoon as they had taſted thereof, they ſhould lead a life no leſs happy than *God* himſelf: and by this means he cauſed the Woman to fall, who had no regard of the ordinance of God. For having her ſelf taſted of this fruit, and finding it *pleaſant* and *delicious* in *taſte*, ſhe perſuaded her Huſband alſo to taſte the ſame: whereupon they underſtood that they were naked, and ſought means to cover themſelves: (for this fruit had in it ſelf the virtue to give underſtanding, and to quicken the mind.) Then covered they themſelves with *Fig-leaves*; which they put before their Privities, eſteeming themſelves more happy than they were before, in that they now knew that which before they were ignorant of. But when God came into the Garden, *Adam* (who before was accuſtomed familiarly to talk with him) finding himſelf guilty of ſin, hid himſelf from his preſence: but God asked him for what cauſe he fled and ſhunned him at that time, whereas before he had taken pleaſure to talk familiarly with him? *Adam* knowing that he had tranſgreſſed the Ordinances and Commandments of God, anſwer'd him not a word, but God ſpake unto him after this manner: I had provided for you the means whereby you might have led your life without any evil, or ſenſe of miſery; ſo that all whatſoever was requiſite for neceſſity or pleaſure, might have hapned of it ſelf unto you, by my only providence, without any travel or care on your parts; which if you had well uſed, your life would have been very lovely and very happy: but you have ſcorned this mine Ordinance, and broken my Commandments. For in that thou art ſilent at this time, it proceedeth not of *reſpect*, but of *evil*; of which thou findeſt thy ſelf culpable. *Adam* excuſeth his ſin as well as he could, and prayed God not to be incenſed againſt him, laying the fault of that which had hapned upon *his Wife*, alledging that he had offended, by reaſon *he* was deceived by *her*: and the *Woman* accuſed the Serpent. But God for his puniſhment, becauſe he had ſuffer'd himſelf to be overcome by the counſel of a *Woman*, declared that the earth thenceforward never more of its own accord ſhould *bring forth fruit*; but only when they till'd it with the ſweat of their countenance: nor ſhould it always yield all that was expected from it. And as touching *Eve*, he chaſtiſed her with *Child-bearing*, and *throes* in *Travel*; for that being her ſelf deceived by the Serpent, ſhe had drawn her Huſband by the ſame means into extreme miſery. He took alſo from the Serpent his *ſpeech*, and was diſpleaſed with him, * by reaſon of the malice he had conceived againſt *Adam*; and he put venom on his tongue, declaring him an enemy both to Man and Woman; whom

Hedio & Ruffinus, cap. 1. *Gen.* 2. 19. *Gen.* 3 20. The firſt naming of all creatures.

The year of the World, 1. *before Chriſt's Nativity*, 2963.

Gen. 2. 21. *Eve* the mother of all living creatures.

17. Paradiſe. The 4 floods of Paradiſe.

10, 11, 13, 14. The firſt *Phiſon* or *Ganges*. Τάγγης. *Hid. Seth.* 2. *Euphrates*. 3. *Tigris*. 4. *Gehon*, *Nilus*.

Hedio & Ruffinus, cap. 3. *Gen.* 3. 1. The ſubtilty of the Serpent.

3, 4, 5.

6. *Adam* and *Eves* fall.

7.

8, 9.

God ſpeaketh unto *Adam*.

12. *Adam* asketh pardon. *Adam*'s puniſhment.

13. *Eves* puniſhment.

17, 18. The Seed of the Woman (that is, Chriſt) ſhall bruiſe the Serpents head. *Gen.* 3. 14, 15. The Serpent's puniſhment.

* *Joſephus*'s ignorance in underſtanding this place of Scripture.

A he commanded to bruiſe the *head* of the Serpent, as well for that all the evil which chanced unto men, proceeded from his *head*; as alſo in that being aſſaulted in that part, he is moſt eaſily put to death. Moreover, having deprived him of his *feet*, he condemned him to *ſlide* and *trail* himſelf along the earth. After God had ordained them to ſuffer theſe puniſhments, he drove *Adam* and *Eve* out of the Garden of delights, into another place. 14. *The year of the World, 1. before Chriſts Nativity, 3963.*

CHAP. II.

Cain *kills his Brother* Abel. *God baniſhes him for it: His Poſterity is as wicked as himſelf. The virtues of* Seth *the other Son of* Adam.

B BUt *Adam* and *Eve* had two *male-children*, the firſt whereof was called *Cain* (which ſignifies *acquiſition*) and the ſecond was called *Abel* (which ſignifies *mourning*) they had alſo three Daughters. Theſe Brothers were of very different inclinations, *Abel* the younger honoured *juſtice*, and (ſuppoſing that God was preſent in all his actions) he always and wholly fixed his thoughts on *virtue*: and his exerciſe was *keeping of ſheep*. But *Cain* (being a wicked man, and addicted to *unſatiable deſire of profit*) was he that firſt found out the uſe of *the Plough*. He killed his Brother for the cauſe which enſueth, Having concluded among themſelves to ſacrifice unto God, *Cain* offered *the fruits of his labour*, and planting; *Abel* preſented *milk*, and *the firſtlings of his fold*: which ſacrifice of his, was more acceptable to God, in that it rather conſiſted of things produced of themC ſelves by the *order of nature*, than that which *Cains* covetouſneſs had forcibly in a manner extorted *from nature*. Hereupon *Cain* (being enrag'd becauſe his Brother *Abel* was more honoured by God than himſelf, *ſlew his Brother*; and having hidden his body out of ſight, he thought the murder would be concealed. But God well knowing the fact, appeared to *Cain*, and queſtioned him concerning his Brother, *what was become of him*, for that for ſome days he had not ſeen him; whereas before they had been always together. *Cain* (being troubled, and ignorant what anſwer to make unto God) ſaid at firſt that he wondred what was the cauſe his Brother was ſo long abſent: but afterwards being troubled that God continued the queſtion, and more cloſely preſs'd him; he ſaid *he was not his Brothers keeper*, nor bound to take care of his affairs. Then God reproD ved and convicted *Cain* of murthering his Brother, and ask'd him how he dar'd deny the knowledge of his brothers death, whereas he himſelf had ſlain him. Notwithſtanding God forbare to inflict upon him the puniſhment deſerved for this murther, by reaſon that *Cain* offer'd ſacrifice, and made requeſt unto God, that it would pleaſe him to remit ſomewhat of the ſeverity of his juſtice againſt him. Yet did God curſe him, and threatned to puniſh his Poſterity to the ſeventh Generation. Then did he drive him and his Wife out of that Country: whereat *Cain* being affrighted (for fear of being encountred and devour'd by ſome *Savage Beaſts*) God commanded him to ſuſpect no dangerous event for that cauſe, aſſuring him that he might ſafely travel thorow all Regions, without being either aſſaulted or ſeized by *Savage Beaſts*: and having ſet his *mark upon* E *him*, by which he might be known, he commanded him to depart the Country. After that *Cain* (accompanied with his Wife) had travelled thorow divers Regions, he made his abode at *Nais*, and in that place had ſeveral Children. But he made not uſe of this chaſtiſement for his *better amendment*, but rather became *worſe and worſe*; for he abandoned himſelf to all ſenſual pleaſures, making it his ſport to outrage thoſe with whom de converſed, filling his houſe with riches gotten by *rapine* and *violence*: and gathering together other wicked and debauch'd men, he taught them to commit all ſorts of crimes and impieties: he deſtroy'd that ſimplicity which men before that time had uſed in their mutual ſocieties, by the inventions of *Meaſures* and *Weights*; the ignorance whereof was the cauſe that the life of Man was eſtranged from deceit: but inſtead and place of F *free* and *plain ſincerity*, he introduced *fraud* and *deceit*. He it was that firſt *bounded the fields*, and built the *firſt City*, and made a *Wall* and a *Rampire*, enforcing his Followers to dwell therein. This City he named *Enos*, by the name of *Enos* his firſt begotten Son. *Jared* was the Son of *Enos*; of *Jared* iſſued *Malaleel*, whoſe Son was *Methuſala*, who begot *Lamech*, who had 77 Children by his two Wives, *Sella* and *Ada*; amongſt whom, *Jobel* the Son of *Ada* was the firſt that made *Tents*, and took delight to lead a paſtoral life; contenting himſelf with the ſame. *Jubal* his Brother invented Muſick, and the *Pſaltery*, and *Harp*. And as touching *Thobel* one of his Sons, by his other Wife *Sella*, he ſurpaſſed all his other Brethren in *courage*, and *bravely managed the affairs of War*, by which means he got *Riches*, and Means to maintain his life with more pleaſure than forG merly. He it was that firſt invented the Art of *Forging*, and was Father to a Daughter named *Naama*. But *Lamech* being well inſtructed in divine things, and foreſeeing that he ſhould ſuffer puniſhment for the fratricide of *Cain*, he told it to his two Wives.

Hedio & Ruffinus, cap. 2. *Gen. 4. v. 1, 2. Of Cain and Abel* Brethren. 2. *The year of the World, 70. before Chriſts Nativity, 894.* 3. The ſacrifice of *Cain* and *Abel*. 4. Weak reaſon in *Joſephus*. 5, 6, 7. *Cain* ſlew his Brother *Abel*. 8. The talk betwixt God and *Cain*. 9. 10, 11, 12. *Cain*'s baniſhment. 14. 15. 16. *Cain* is not bettered by Gods chaſtiſements. Meaſures and Weights found out by *Cain*. *Enos* the firſt City. 17, 18, 20. *Jubal* inventer of Muſick. 21, 22.

So it was, that during the life of *Adam* himſelf, the ſucceſſors of *Cain* were moſt H wicked, teaching and imitating one anothers wickedneſs, the laſt of them proving al-
Verſ. 23, 24. ways the worſt; ſo that they were ſtrangely inflamed to follow War and Theft: and
The year of the World, 70. *before Chriſts Nativity*, 2894. if perhaps ſome of them were more remiſs than others in committing *Murthers*, and *outrages*; yet were they rapacious enough to *ſpoil* and *poſſeſs* the *goods* and *heritages* of other men. But *Adam* the firſt Man made of Earth (for the Hiſtory requireth that I ſhould return to ſpeak of him) after the death of *Abel*, and the flight of *Cain*, earneſt-
Cain the Father of hypocrites and evil men. ly deſired to have *Children*; and accordingly he had many, being about the age of *two hundred and thirty years*: beſides which, after he had lived ſome *ſeven hundred* more,
25. *Adams* years, 930. at laſt he *died*; amongſt whoſe Children was *Seth*. Now for that it were too long to ſpeak of all of them, I will only touch that which concerneth *Seth*: He being nou- I riſhed and trained by his Father to the years of diſcretion, ſtudied virtue, and left his
Gen. 4. 26. *Gen.* 5. 3, 4, 5. deſcendants Heirs and followers of his ſanctity: who being all of them well born, re-
Seth the Son of *Adam* a vertuous man. mained in the World free from all contention, and lived happily: ſo that it never hapned that any of them in any ſort did injury to any man. To theſe we owe the ſcience of *Aſtronomy*, and all that which concerneth the *Beauty* and *Order* of the Heavens. And to the end that their inventions might not wear out of the memories of men, nor
Two Pillars raiſed. periſh before they were perfectly known, (inſomuch as *Adam* had foretold them of the general deſtruction of all things after two ſorts, the one by the *force of fire*, and the other by the *violence and abundance of waters*) they made *two pillars*; the one of *Brick*, and the other of *Stone*; and ingraved in each of them ſuch things as they had invented; K to the end if that of *Brick* ſhould be aboliſhed by the overflowings and rage of Waters, that other of *Stone* might remain, and declare unto men that which was imprinted thereon for their inſtructions. That of *Brick* was deſtroyed by the deluge, but the other of *Stone* is to be ſeen in the Country of *Syna* even to this preſent day.

CHAP. III.

Of the Poſterity of Adam *till the Deluge, from which God preſerved* Noah *and his Family in the Ark.*

L

Hedio & Ruffinus, cap. 6. *Gen.* 5. 6. IN this manner Mankind liv'd for ſeven Generations, honouring one God the Lord of all things, and having always a reſpect of virtue. But afterwards in proceſs of time, they degenerated from the ancient inſtitutions of their fore-fathers, neither obſerv-
Thoſe whom *Joſephus* nameth in this place Angels, *Moſes* calleth the Sons of God. ing humane Laws, nor continuing their accuſtomed ſervice of God; and they that before induſtriouſly exerciſed themſelves in *virtue*, afterward with twice as zealous ſtudy followed *wickedneſs*; and grew at laſt to that height of impiety, that they provoked Gods heavy diſpleaſure againſt them. For the *Angels of God* marrying with the Daughters of *Seth*'s deſcendants, produc'd a race of inſolent People, contemners of all good, by
Gen. 6. 2. *Heb.* 11. 7. 2 *Pet.* 2. 7. 11. 13. reaſon of the truſt they had in their Forces; and for their heinous actions not unlike the Giants which the *Greeks* mention in their Fables. But *Noah perplexed and extremely* M diſpleaſed with ſuch their miſdemeanors, exhorted them to change their lives, and amend their miſdeeds: and (ſeeing them moved by no admonitions, but wholly poſſeſſed with the pleaſure which they took in vices) he fearing leſt they ſhould kill him and his Family, left them to their looſneſs, and with his Wife, Children, and all his Family,
Noah departeth into another Country. departed into another Country. Then God (who lov'd him for his juſtice) became
13. ſo provoked with the malice and corruption of the reſt of Mankind, that he reſolved to deſtroy all Creatures whatſoever in the World, and to produce another new race innocent, and repurged from all impiety: He abridged alſo the time of their life, ſo that they lived not any more ſo long as they were wont, but only attained the term of ſixſcore years; and he covered the Land with Waters, by which means all of them N
14. were deſtroyed; only *Noah* eſcaped by the means and way which God taught him:
Noahs Ark. He built an *Ark of four ſtages*; in *length three hundred cubits*; in *breadth fifty*: and in *height thirty*: into this he entred with his *Mother*, his *Wife*, and his *Children*, and their
15. *Wives*, having provided himſelf of all things requiſite both for their ſuſtenance and uſe:
Gen. 7 2, 7, 8. he cloſed alſo therein all ſorts of *living creatures*, two and two, *male* and *female*, for the conſervation of every kind, and of ſome of them ſeven couples. The ſides of
Noahs genealogy. this Ark were ſtrong, and the cover alſo; ſo that no water could pierce the ſame, and
The Deluge. whatſoever ſtorm might come, it was able to reſiſt it. Thus was *Noah* (by lineal deſcent, the tenth from *Adam*) ſaved with all his houſhold; for he was the Son of *Lamech*, whoſe Father was *Methuſala* the Son of *Enos*, the Son of *Jared*, the Son of *Malaleel*, O who with divers other Brethren were begotten by *Cainan*, who was the Son of *Enos* who was the Son of *Seth*, who was the Son of *Adam*. This deſtruction hapned in the

ſix

A *six hundredth year of Noah's* age (and the second month, which was called *Dius* by the *Macedonians*, and by the *Hebrews Marsomane*) for so have the *Egyptians* distinguisht the year, but *Moses* sets down *Nisan* for the first month in his *Chronicles*, which is *Xanthicus* among the *Macedonians* (for that in this month he brought the *Israelites* out of the thraldom of the *Egyptians*;) He made this Law therefore, that all things which appertain to divine service, should take their beginning and reckoning from this month: but in respect of civil matters, as Fairs and Markets appointed for Traffick, he observed the ancient order of the year, beginning in *December*. *Moses* writes that the Deluge began the *seven and twentieth day* of the second month in the year *two thousand two hundred fifty and six*, after the Creation of the first Man *Adam* (which time is care-

The year of the world, 1656. before Christs Nativity, 1208.

Nisan or *Xanthicus* is *April* to us.

11.

B fully calculated in Holy Writ, in which the birth and death of great personages of that time are most exactly set down.) At such time then as *Adam* was 230 years old, his Son *Seth* was born unto him; and the same *Adam* lived 930 years. *Seth* about the age of 250 years, begat *Enos*, who after he had lived 905 years, left the Government of his affairs to his Son *Cainan*, whom he had begotten about the 190 year of his age. After that *Cainan* had lived 910 years, he had his Son *Malaleel*, begotten by him in the 170 year of his age. The said *Malaleel* having lived 195 years died, leaving his Son *Jared*: who at the age of 162 years, begat *Enoch*, who lived 962 years. After *Enoch*, succeeded his Son *Methusala*, begotten about the age of 162 years, at such time as the said *Enochs* Father was yet alive: and after that *Enoch* had lived 365 years,

Gen. 5. à v. 3. ad finem.

This comparison doth not exactly agree with the *Hebrews*, and the 70 Interpreters.

Gen. 5. 24.

Enochs death is not written in holy Scriptures

C he was taken up unto God (whence it cometh to pass that his decease hath not been mentioned by any Writer.) *Methusala* the Son of *Enoch*, in the year of his age 187, had *Lamech* for his Son, who lived 782 years, and to whom he left the Soveraignty, having held the same 969 years. And *Lamech* after he had governed 707 years, declared his Son *Noah* Governor, at such time as the said *Lamech* had lived 1823 which *Noah* liv'd the space of 900 years.

All these years calculated into one sum, make the number of 2256; yet to perfect this account, we ought not to seek out the decease of the Personages (for they lived in the same time that their Children and succeessors did:) but the only thing we are to observe, is their births. Now God having given the sign, and the *rain* falling for the space

Gen. 7. 4.

In the Greek Copy, and *Moses* are 40 days

D of *forty days* together, the waters rose and overflowed the whole earth *fourteen cubits*, (so that there was no means of flight, or place of refuge for any.) But as soon as the rain was ceased, the water began to decrease by little and little for the space of one hundred and fifty days, till the 27 day of the seventh month; when *Noah* perceiving that the Ark was on ground upon the top of a certain Mountain of the Country of *Armenia*, he opened the window, and seeing the earth a little discover it self round about, he conceived some better hope, and began to comfort himself. Some few days after, when the water was ebbed somewhat more, he sent out a *Raven* (desiring to know

à v. 17. ad 20.

The Latine *Josephus*, 90.

Gen. 8. 1.

Noah sendeth a Raven out of the Ark.

8.

if the rest of the earth were delivered from the waters, and whether without danger he might go out of the Ark. But the *Raven* finding the earth still cover'd with water, re-

E turned unto *Noah*: who the seventh day after sent out a *Dove* to discover the state of the earth, which returned bemired, and bearing in its mouth an *Olive branch*: whereby *Noah* perceived that the earth was freed from the Deluge; and having still waited *seven days more*, he set at liberty all living Creatures that were in the Ark. But as soon as *himself*, his *Wife*, and his *Family* came forth, he offered sacrifice unto God, and Feasted, and rejoyced, both he and all his houshold. The *Armenians* in their language have called the place where *Noah* descended, *Apobaterion* (which signifieth a *descent*) and in that place, even at this present, the Inhabitants of the Country shew some remainders of the Ark. All Historians, even the *Barbarians*, have made mention of this *Deluge*, and of the *Ark*: amongst whom is *Berosus* the *Chaldean*, who setting down the oc-

Noah forsaketh the Ark, and sacrificeth to God.

16, 17.

F currences of this Deluge, writeth after this manner: *Some say likewise that a certain part of this Ark is still seen in* Armenia, *upon the Mountain of the* Cordæans, *and that some persons have brought from thence some of the Pitch wherewith it was calked, which the men of that place are wont to use instead of a preservative against inchantment.* *Hierome* the *Egyptian* also (who hath written of the Antiquities of the *Phœnicians*) hath made mention of this matter: as also *Mnaseus*, with divers others. *Nicholas* of *Damascus* likewise in his Ninety sixth Book speaketh hereof after this manner: *Above the Region of the* Mineans *there is a great Mountain in* Armenia *called* Baris, *in which it is reported that divers retired themselves for safety, during the time of the Deluge, and there escaped: and that a certain man born on an Ark, arrived on the highest top of that Mountain; and that certain*

Nicholas Damascen of *Noahs* Ark.

G *pieces of that bottom had been kept there a long while.* 'Tis probable this is the Man of whom *Moses* the Law-giver of the *Jews* maketh mention. But *Noah* fearing lest God (having condemned all men to a general perdition) should every year overflow the

earth

earth after this manner offered burnt-sacrifice unto God, beseeching him, that hereafter H
he would maintain the ancient order, and that no such great calamity might arrive, by
The year of the World, 1687. *before Christs Nativity*, 2307.
which all living Creatures might come in danger to be utterly destroyed and exterminated; but that having inflicted deserv'd punishment on the wicked, he would spare the
Hedio & Ruffinus, cap. 6. *Gen.* 8. 20.
Innocent, whom in his mercy he had preserved from the past danger; otherwise they should be more miserable, than those that had been buried in the waters, if having beheld with trembling so strange a desolation they should not be preserv'd from the first,
Noah prayeth God that he will drown the earth no more.
but to perish by a second. He prayed therefore that he would be pleased to accept of his sacrifice, and in his mercy vouchsafe not to conceive hereafter a ruinous hate and displeasure against the earth; to the end that he and his posterity might by their labours Till it, and building them Cities might possess the same in peace, wanting none I
of those commodities which they enjoyed before the Deluge: but that they might equal their fore-fathers in age, and length of life.

12. God heareth *Noahs* Prayer. Nota.
Noah having in this sort finished his requests, God (who loved him for the uprightness of his heart) granted him his request, and said he had not been the Author of their deaths who were drowned, but that they themselves by their own wickedness had procured those punishments due upon themselves. For had he desired that they should be
Hedio & Ruffinus, cap. 8.
extinguished, he would not have brought them into the World. For better it is, *not to grant life*, than *to destroy those to whom it is given.* But (said God) through their
Man is the author of his death, not God.
contempt of my service and graces, they have inforced me to destroy them with the
Gods covenant with *Noah*.
rigor of this vengeance: hereafter I will not so severely pursue and punish their iniqui- K
The year of the World, 2007. *before Christs Nativity*, 1949.
ties, in my displeasure, especially for thy sake: And if hereafter at any time I shall send any tempest, fear not (how great and hideous soever the storms be) for there shall be no more Deluge of water upon the earth. In the mean time I command you to keep your hands innocent from murther, and all man-slaughter; and to punish those that commit wickedness. I leave the use of all other living Creatures to your sustenance or service; in as much as I have made you Lords over them all, as well those that breathe upon the face of the earth, as those that swim in the waters, and such as inhabit and fly in the air: but you shall not eat any blood, in as much as therein consisteth the soul and life of living Creatures. And I declare unto you, that I will forbear to draw the shafts of my displeasure against men; And I will give you the *Rainbow for a sign* of the L
promise which I make to you.

The Rainbow the sign of atonement betweenGod and *Noah*, *Gen.* 9. 11, 12, 14, 15. *Hedio & Ruffinus*, cap. 8.

Noah lived after the Deluge 350 years; and having spent all the rest of his life in happiness, he died after he had lived in the world 950 years. Neither is there cause why any man (comparing this our present age and the shortness thereof, with the long life of the Ancients) should think that false which I have said: neither followeth it, that because our present life extendeth not to such a term and continuance of years, therefore they of the former World attained not the age and long life which we publish of them. For they being beloved of God, and newly created by him, using also a kind of nutriment agreeing with their natures, and proper to prolong their lives, it is no absurd thing to suppose that their lives were of that continuance, considering that God gave them M
Why they in times past lived longer than we do.
long life, to the end that they should teach virtue, and should conveniently practise those things which they had invented, the Sciences of *Astronomy* and *Geometry:* the demonstrations whereof they never had attained, except they had lived at the least six
The great year
hundred years. For the great year is accomplished by that number of years: whereof all they bear me witness, who either *Greeks* or *Barbarians*, have written ancient Histories. For both *Manethon* (who hath written the History of *Egypt*) and *Berosus*, who registred the acts and affairs of the *Chaldeans* (together with *Mochus*, *Hestiæus*, *Hierom* of *Egypt*, who writ those of the *Phœnicians*) and others, accord with me in that which I have said. *Hesiodus* also, *Hecatæus*, *Hellanicus*, and *Acusilas*, *Ephorus*, and *Nicolaus* do declare, that they of the first World lived *one thousand years.* Notwithstanding let every man judge N
Gen. 9. 18, 19.
of these things, as best liketh him.

CHAP. IV.

Of the Tower of Babylon, *and the change of Tongues.*

The year of the World, 1790. *before Christs Nativity*, 2174.
NOah had three Sons, *Sem*, *Japhet*, and *Cham*, born one hundred years before the Deluge. These first descended from the *Mountains* into the *Plains*, and there made their habitation: which when other men perceived (who for fear of the Deluge had fled the *Plains*, and for that cause were loth to forsake the *Mountains*) they gathered courage, and persuaded themselves to do the like: and the *Plain* where they dwelt was called *Senaar.* And whereas they were commanded by God, that (by reason of the O
Gen. 10. per totum. *Noah*'s three Sons.
God commanded the posterity of *Noah* to inhabit the earth.
increase and multitude of men) they should send Colonies to inhabit divers Countries of the World (to the end no quarrels might grow betwixt them; but

contrariwise

A contrariwiſe in labouring and tilling a great quantity of ground, they might gather great ſtore of fruits) they were ſo ignorant, that they diſobeyed God, and falling into great calamities, ſuffered the puniſhment of their offence. Now God ſeeing their number continually increaſe, he commanded them again to divide themſelves into Colonies. But they (forgetting that the Goods which they poſſeſſed, proceeded *from him*, and *his bounty*, and preſuming *that their force was the only cauſe of their abundance*) did not obey him, but rather ſuſpected that God ſought to betray them, to the end that being thus divided, he might the more eaſily deſtroy them; *Nimrod* the Grandſon of *Cham* one of *Noah*'s Sons, incited them in this ſort to *mock* and *contemn God*. He put them in the head that they ſhould not believe that their proſperity proceeded from God, but that B they ought to attribute it to their own valour, which furniſh'd them with ſo much riches: ſo that in a little ſpace he reduced their eſtate to a tyranny; ſuppoſing by this only means that he might make men revolt againſt God, if he might perſuade them to ſubmit themſelves to his Government; giving them to underſtand, that if God ſhould once more threaten a *Deluge*, he would protect them againſt him, and to that end *build a Tower, to whoſe top the water ſhould not reach, and alſo revenge the death of their Predeceſſors*. The ſtupid People gave ear to theſe perſuaſions of *Nimrod*, ſuppoſing it to be puſillanimity in themſelves, if they ſhould obey God. For which cauſe they began to build the Tower with their uttermoſt induſtry; neither was there any one idle in all that work: yea, ſo great was the number of Labourers, that in a little time the work was raiſed to a C height beyond all expectation. The thickneſs of it was ſo great, that it obſcured the height: and it was built of *burnt Brick*, and *cemented* and *joyned with a bituminous morter*, to the end that it might become the ſtronger.

Ver. 8, 9.

Chap. 11. 2, 3, 4.

3.

The confuſion of Tongues.

God ſeeing their madneſs, yet condemned them not to a general extermination (by reaſon that they had made no profit by their example, who periſhed in the firſt Deluge) but made them mutiny the one againſt another *by changing of their tongues*; ſo that by reaſon of their diverſity of language, they could not underſtand one another. The place where this Tower was builded, is at this preſent called *Babylon* (by reaſon of *the confuſion of tongues* that firſt began in that place) for *Babel* in *Hebrew* ſignifieth *confuſion*. Of this Tower, and the diverſity of languages, *Sibylla* makes mention in theſe words: *At ſuch* D *time as men uſed one kind of language, they built a moſt high Tower, as if they meant by the ſame to mount up into Heaven; but the gods rais'd winds, and overthrew the Tower, and ſent amongſt the Builders diſtinct and ſeveral languages; whence it came to paſs, that the City which was afterwards built in the ſame place was called* Babylon. But as touching the field of *Senaar* where *Babylon* ſtands, *Heſtiæus* teſtifieth after this manner: *It is ſaid of thoſe ſacrificers, who eſcaped from this great diſorder, that they took the Sacred Reliques of* Jupiter *the Conqueror, and came into* Senaar *of Babylon.*

Ver. 6, 7, 8.

9.

Sibyls prophecy of the Tower of *Babel.*

CHAP. V.

How Noah's *Poſterity diſperſt themſelves thorow the whole World.*

E FRom that time forward (by reaſon of the diverſity of tongues) the multitude diſperſed themſelves into divers Countries, and planted Colonies in all places, and occupied thoſe places whither either God or their good fortune conducted them; ſo that both the Sea-coaſts, and the Middle-land were repleniſhed with Inhabitants. Some there were alſo, who paſſing the Sea in ſhips and veſſels, firſt peopled the Iſlands. And there are ſome Nations likewiſe, who at this day retain the names which in times paſt were impoſed on them, ſome others have changed them. Others are altered into names more familiar and known to the Neighbors, deriving them from the *Greeks* the Authors of ſuch Titles. For they in latter times having grown to great name and power, appropriated the ancient glory to themſelves, in giving names unto the Nations which they F ſubdu'd, as if they had taken their original from them.

Hedio & Ruffinus, cap. 10.

The year of the World, 1790. *before Chriſts Nativity*, 2174.

The Names of Regions and Nations.

CHAP. VI.

The Deſcendants of Noah *down to* Jacob. *The ſeveral Countries which they poſſeſs'd.*

NOw they, in honour of whom the Nations receive their firſt names, were the children of the ſons of *Noah*. *Japhet* the ſon of *Noah* had ſeven children, who extended themſelves in *Aſia*, from the mountains of *Taurus* and *Amanus*, to the River of *Tanais*; and in *Europe* unto *Gades*, occupying the Countries which they firſt met with, not before inhabited, and calling their ſeveral Lands by their own name; *Gomar* was the founder of the *Gomarians*, whom the *Greeks* now call *Galatians*: *Magog* dwelt amongſt thoſe, who G (according to his name) were called *Magogians*, and by the *Greeks Scythians*. Of *Madus* (the firſt begotten ſon of *Japhet*) iſſued the *Madians*, whom the *Greeks* name *Medes*; and of *Javan* his other ſon, the *Jonians*, all the race of the *Greeks* took their original. *Thobe-*

lus

Hedio & Ruffinus, cap. 11. *Gen.* 10. à *ver.* 10. *ad finem.*

The *Galatians* deſcended from *Gomar.*

The progeny of *Japhet*, *Noah*'s firſt begotten Son.

lus gave name likewiſe to the *Theobelians*, who at this day are called *Iberians*. *Meſchus* was H
the founder of them that were called *Meſchinians*, who were ſince named *Cappadocians*;
for they ſhew even at this day a token of their ancient name, to wit, the City of *Maſaca*,
which teſtifieth that this Nation hath been ſo called. *Theres* gave name to the *Therians*, who
were under his Government, and whom the *Greeks* called *Thracians*. All theſe Nations
The Progeny of the Sons of *Gomar*. took their original from the ſeven ſons of *Japhet*. But of the three ſons which *Gomar* had,
Aſchanaxes gave name to the *Aſchanaxians* (at this day termed *Rheginians* by the *Greeks*;)
The Progeny of the Sons of *Javan*. *Riphates* gave name to the *Riphatinians*, called at this day *Paphlagonians*; *Tygranes* to the
Tharſus S. Paul's Country, *Act.* 9. *Tygraneans*, who by the *Greeks* are called *Phrygians*. Alſo *Javan* the ſon of *Japhet*, had three
ſons; of whom *Aliſus* gave name to the *Aliſians*, who at this preſent day are the *Aetoli-*
ans, over whom he commanded. *Tharſus* gave name to the *Tharſians*, which was the ancient I
name of the *Cilicians*, as appeareth by the name of their Renowned and Metropolitan
City *Tharſis*; *Chetim* obtained the Iſle of *Cherine*, called at this day *Cyprus*, (whence it is
that not only all Iſlands, but alſo all places on the Sea-coaſt are by the *Hebrews* called *Ce-*
thim) witneſs one of the Cities of *Cyprus*, which hath had the fortune to preſerve its anci-
Whence grew the change of names. ent name; being called *Citium*, by thoſe that give *Greek* names to all things, a word not
very much varying from *Cethim*. Theſe Nations were founded by the ſons and young
children of *Japhet*. But I will firſt publiſh one thing which perhaps is unknown to the
Greeks, and then proſecute my purpoſed Narration which I have omitted; that is, that theſe
names have been changed after the manner of the *Greeks*, to the end their pronuntiation
might be more eaſie and agreeable. For we never alter the terminations of words. K
Of the Sons of *Cham*, and their Progeny. But the ſons of *Cham* poſſeſſed *Syria*, and all the Region that abutteth on the Moun-
tains of *Amanus* and *Libanus*; extending their Empire even as far as the Ocean, and giving
names to the ſame. Which names are partly wholly aboliſhed, and partly ſo changed,
that they are very hard to be known. There are only the *Ethiopians*, of whom *Chus*, one
of *Cham*'s four ſons, was Prince, that have always preſerv'd their name; and not only in
that very Country, but alſo through all *Aſia* they are call'd *Chuſeans* to this day. The
Meſreans deſcended from *Meſré*, have alſo preſerv'd their name: for we call *Ægypt Meſ-*
Libya, or *Africa*. *rée*, and the *Ægyptians Meſréans*. *Phut* likewiſe eſtabliſht the Colonies of *Libya*, and cal-
led the Inhabitants thereof according to his name, *Phutians*; and there is a River in the
Country of *Mauritania*, which hath the ſame name, of which it is manifeſt that divers L
Greek Hiſtories make mention, as alſo of the Country near adjoining, which they call
the Country of *Phut*, but it hath ſince changed its name by the means of one *Libis* one
of the ſons of *Miſraim*; (why it is called *Africa*, I will hereafter ſignifie unto you.) As
The Progeny of the *Chananeans*. touching *Canaan* the fourth ſon of *Cham*, he dwelt in the Country at this day called *Ju-*
dæa, and called it the Country of *Canaan*, according to his own name. *Chus*, who was the
eldeſt ſon of *Cham*, had ſix ſons; *Sabas*, Prince of the *Sabeans*; *Evilas*, Prince of the
The year of the World, 1790. *before Chriſts Nativity*, 2174. *Evileans*, at this day called *Getulians*; *Sabathes*, Prince of the *Sabatheans*, whom the *Greeks*
name *Aſtabarians*; *Sabactes*, Prince of the *Sabactians*; and *Romus*, Prince of the *Ro-*
means; who had alſo two ſons, of whom *Juda* dwelt in the Country of the *Indians*, a-
Nabrodes or *Nembroth*. mongſt thoſe that are called *Heſperians* in *Æthiopia*, and *Sabeus* founded the *Sabeans*. M
As for *Nimrod* the ſixth ſon of *Chus*, he ſetled his Colony upon the Confines of *Ba-*
bylon, and tyrannized there, as is before declared.
All the eight ſons of *Miſraim* occupied all the Country from *Gaza* unto *Egypt*; but
Paleſtine, ſo named of *Philiſtine*. only one of the eight named *Philiſtin*, hath left his name to the Country which he
poſſeſs'd, for the *Greeks* call a part thereof *Paleſtine*. As touching the reſt, *Lom*, *Enam*
and *Labim*, *Nethem*, *Phetroſim*, *Cheſtem*, *Chreeſene* and *Chepthom*, we know neither of
their *actions*, nor of their *names*, except *Labim*, who planted a Colony in *Libya*, and
gave his name to it: For the *Æthiopians* (whereof hereafter we ſhall make mention)
overthrew their Cities.
The Children of *Canaan*. *Canaan* alſo had eleven ſons, amongſt whom *Sidonius* built and named *Sidon* (a City in N
Phœnicia,) and *Amathus* built *Amath*, which at this day the Inhabitants call *Amatha*, though
the *Macedonians* call it *Epiphania* (which ſignifies *famous*) from the name of one of its
Princes; *Arudeus* poſſeſſed the Iſles of *Arudus*, and *Ariceus* built the City of *Arce*, upon
mount *Libanus*. As for the other ſeven, *Eveus*, *Cheteus*, *Jebuſeus*, *Eucleus*, *Sineus*, *Samarcus* and
Gorgeſeus; there is no memory remaining of them in Sacred Scriptures, but only their
names: For the *Hebrews* raſed their Cities upon the occaſions which I am going to relate.
Hedio & Ruffinus, cap. 13. After the Deluge, when the earth was eſtabliſhed in its firſt eſtate, *Noah* gave himſelf to
Gen. 9. 19, 20, 21, 22, 23, 24, 25. Tillage, and planted Vineyards; and when the Fruit thereof was ripe (and he had preſ-
ſed and made Wine thereof) he drank, and banquetted after he had done ſacrifice; be-
ing thereby made drunk, and overpreſſed with ſleep, he lay diſcovered in a moſt unſeem- O
ly and ſhameful faſhion; which when *Cham* his younger ſon beheld, he ſcornfully diſ-
cover'd it to his Brothers; who being aſham'd, cover'd their Father's nakedneſs with
reverence.

A reverence. Which fact of his coming to the knowledge of *Noah*, he wiſhed all felicity to the other two; and as touching *Cham* (out of a fatherly tenderneſs) he curſed him not, but only his poſterity after him; who accordingly were puniſht for the ſin of their Forefather, as we ſhall ſhew hereafter.

Noah is made drunk, lieth naked, and is ſcorned, and curſeth him that derideth him. *Hedio & Ruffinus*, cap. 14. *Gen.* 7. 1.

Sem the third Son of *Noah* had five ſons, who inhabited the Country of *Aſia*, beginning at *Euphrates*, and extending to the *Indian Ocean*. For *Elimis* the eldeſt left the *Elimeans* or *Elamites* for his Succeſſors, whence proceeded the *Perſians*. *Aſſur* the ſecond built the City of *Ninive*, and gave his Subjects the name of *Aſſyrians* (who were rich above all the reſt.) *Arphaxad* the third, named thoſe of his command *Arphaxadians*, who at this day are called *Chaldeans*. *Aram* the fourth, had the *Arameans* (whom the *Greeks* call *Syrians*;) Of the Sons of *Sem* the third Son of *Noah*, and of theirs, and *Abraham*'s Progeny.

B And from *Ludis* the fifth, came the *Ludéans*, who at this day are called *Lydians*. Of thoſe four ſons which *Aram* had, *Uſes* dwelt in the Region of *Trachonites*, and built the City of *Damaſcus* (ſituate between *Paleſtine* and that part of *Syria*, which is ſirnamed *Cæler* or hollow.) *Otrus* obtained *Armenia*; *Gether*, *Bactria*. *Miſas* was father to the *Mezaneans*, whoſe Country is called at this day the valley of *Paſin*. *Sale*, *Arphaxad*'s ſon, was *Heber*'s father, from whoſe name in times paſt the *Hebrews* were denominated: *Heber* begat *Jucta* and *Phaleg*, who was ſo called, for that he was born at ſuch time as Lands came to be divided: for *Phaleg* in *Hebrew* ſignifieth *Diviſion*. They that follow, were the ſons of *Jucta*: *Elmodad*, *Saleph*, *Azermoth*, *Izrais*, *Edoram*, *Uzal*, *Dael*, *Ebal*, *Ebemael*, *Sapham*, *Ophir*, *Evilas*, and *Jobel*; who occupied ſome parcel of that Region which was between *Cophen* a River The original of the *Hebrews*.

C in *India*, and the hither *Syria*. Hitherto have we ſpoken of the Progeny of *Sem*, now we come to ſpeak of the *Hebrews*. *Phaleg* the ſon of *Heber* begat *Ragaus*, by whom was begot *Seruch*, from whom *Nachor* deſcended, and from *Nachor Thares*, who was *Abrahams* father, the tenth in account from *Noah*, and born 292 years after the Deluge. For *Thares* being 70 years old, begat *Abraham*. *Nachor* at 120 years of age, begat *Thares*. *Nachor* was born to *Seruch*, when he was about the years of 132 of his life, and *Ragaus* begat *Seruch*, when he was 130 years old; and about thoſe years *Phaleg* begat *Ragaus*. But *Heber* at 34 years of age, begat *Phaleg*: (himſelf begotten by *Sela*, when he was 135 years old;) which *Sela* was begotten by *Arphaxad*, when he was 135 years of age. And *Arphaxad* was the ſon of *Sem*, and Grandſon of *Noah*, whom he begat two years after the Deluge. *Abraham*'s Genealogy.

D *Abraham* had two brothers, *Nachor* and *Aram*; of whom *Aram* left *Lot* for his ſon, and *Sara* and *Melcha* for his daughters, and afterwards died in the land of *Canaan* in a City called *Ur* of the *Chaldees*, where his Sepulchre is to be ſeen even at this day. His daughters were married, *Melcha* to *Nachor*, and *Sara* to *Abraham*. But *Thares* growing weary of *Chaldæa* after the death of his ſon *Aram*, he and his Family tranſported themſelves into *Charan* a City of *Meſopatamia*; in which place they buried *Thares*, when he had lived the ſpace of 250 years. For about this time the life of man was abridged, and grew more ſhort, until the time of *Moſes*: when the ſpace of man's life limited by God himſelf was 120 years; to which term *Moſes* attained. *Nachor* had eight children by *Melcha* his wife: *Ux*, *Baux*, *Manuel*, *Zacham*, *Azam*, *Phaleg*, *Jadelphus*, and *Bathuel*, (who were *The year of the World*, 2950. *before Chriſts Nativity*, 2014. The term of mans life about this term, 120.

E the legitimate ſons of *Nachor*.) But *Tabæus* and *Gadan*, *Thavan* and *Macham* were begotten by him on his Concubine *Ruma*. To *Bathuel* one of the legitimate ſons of *Nachor*, was born a daughter named *Rebecca*, and a ſon called *Laban*.

CHAP. VII.

How Abraham, *the Author of our Nation, departed from the Land of the* Chaldeans, *and dwelt in the Country of the* Canaanites, *which is now called* Judea. *Gen.* 12. 1, *ad* 4.

Abraham having no Iſſue, adopted *Lot* the ſon of *Aram*'s brother, and brother to *Sara* his wife: he departed out of the Country of *Chaldee*, when he was 75 years old, (having had commandment from God to depart thence into *Canaan*) in which Country *The year of the World*, 2204. *before Chriſts Nativity*, 1940.

F he remained, and left the ſame to his Poſterity after him. He was a man accompliſhed in all things, full of underſtanding, and apt to perſuade thoſe that gave ear unto him, without any default in his foreſight and providence. For this cauſe he was ſuppoſed to ſurpaſs all men in virtue, and was he that firſt undertook to rectifie the received erroneous opinions of men touching the Deity. He firſt of all did moſt manifeſtly preach, and prove, *That there was but one God*, Governor and Maker of all things; and that otherwiſe if any thing conferred or furthered our Felicity, it hapned unto us not by our own workings, but by his holy Will. And this he obſerv'd and prov'd by what comes to paſs both in the Earth and the Sea, as alſo by thoſe things which he ſaw daily occur by the influences of the Sun, the Moon, and other Stars: namely, that there is a certain *Hedio & Ruffinus*, cap. 15. The wiſdom of *Abraham*. *Abraham* the firſt Preacher of the Word.

G power that diſpoſeth them, and decently adminiſtreth all things; without whoſe aſſiſtance, nothing would be profitable unto us; whereas nothing hath of it ſelf any virtue, but all things are obedient to his Omnipotent Will; and for that cauſe, honour and

thankſ-

thankſgiving ſhould wholly be aſcribed to him. For which advices and counſels of his, H ſeeing the *Chaldeans* and *Meſopotamians* began to mutiny againſt him, he thought it expedient to forſake that Country, and follow the Will and Command of God, and ſo went and dwelt at *Canaan*; where being ſeated, he built an Altar, and ſacrific'd unto God. *Beroſus*, amongſt other things, maketh mention of our Father *Abraham*; although he names him not, when he ſpeaketh after this manner: *After the Deluge, and during the tenth Generation, there dwelt amongſt the* Chaldeans, *a moſt juſt, excellent, and upright man, and exerciſed in the knowledge of the Celeſtial bodies.* But *Hecatæus* makes not a bare mention of him; but hath left a Volume which he hath written concerning him. And as touching *Nicolaus Damaſcenus*, hear what he ſaith in the Fourth Book of his Hiſtoſtories: Abraham *reigned in* Damaſcus *(where he was a ſtranger) whither he arrived with* I *his Army from a Country ſituate above* Babylon, *called* Chaldæa; *and a little while after (departing out of that Region) he went and dwelt with his People in a Country at that time called* Canaan, *and at this day* Judæa, *and his Poſterity multiplied therein.* In another Treatiſe I will recite that which is reported of him: The name of *Abraham* even at this day, is honourable in the Country of *Damaſcus*, and there is a Village to be ſeen, which beareth his name, and is called *Abraham*'s houſe.

Beroſus.

Hecatæus.

Nicolaus Damaſcenus.

Abraham's houſe.

CHAP. VIII.

Abraham, *preſſed by Famine, departed into* Egypt; *where having ſtay'd a while, at laſt he returned back again* K

The year of the World, 2026. before Chriſts Nativity, 1938.

Hedio & Ruffinus, cap. 16.

Gen. 12. 10.

Gen. 12. 13. 15.

AFter this (when Famine had invaded the land of *Canaan*) *Abraham* had intelligence that the *Egyptians* abounded in all plenty, and decreed with himſelf to retire thither: purpoſing alſo to confer with their Prieſts concerning their Notions of God, and either to follow their belief, if they were better grounded in the ſame than himſelf, or to rectifie them, if his judgment were better grounded than theirs. He led with him his wife *Sara*: and underſtanding that the *Egyptians* were much addicted to women, to the end the King might not put him to death, in order to enjoy his wife *Sara*, who was very beautiful, he deviſed this excuſe, to ſay, *That ſhe was his ſiſter*; charging her, that if the matter came in queſtion, ſhe ſhould not fail, but confirm the ſame. But no ſooner L came they into *Egypt*, but the like fortune encountred them, as *Abraham* had before ſuſpected: for the beauty of his wife was ſuddenly publiſhed in every place. For which cauſe, *Pharaoh* the King of that Nation, (deſirous to ſee that with his eyes, which he had heard with his ears) *he ſought for, ſent* and *luſted after her*: but God withſtood this his unbridled luſt, by afflicting the King's Subjects with a *Plague*, and his State by *Sedition*. Whereupon taking counſel of the Prieſts, what remedy might be uſed, and means ſought to appeaſe the Divine Majeſty; they anſwer'd him, *That the cauſe of their afflictions proceeded from his intending violence to the ſtranger's wife*: Whereat being much affrighted, the King firſt queſtioneth with the woman, what ſhe was, and who her companion ſhould be? and at laſt reſolv'd of the truth, he excus'd himſelf to *Abraham*, ſaying, M he ſuppos'd her to be his *ſiſter*, not his *wife*; and that his purpoſe was not to offer injury, but *ſeek alliance*: and giving him a great ſum of money, he gave him leave to confer with the moſt excellent and learned Prieſts among the *Egyptians*. By this conference he grew into great eſtimation, in regard of his virtues: for whereas that Nation was divided into different *Sects* and *Opinions*, and through mutual contempt and diviſion, were incens'd one againſt another, he declar'd, *That all their different Opinions in Religion, were moſt vain, and void of all truth.* For theſe his diſputations he was held in great regard among them, and eſteemed for a moſt wiſe and excellent perſonage; not only in well underſtanding, but alſo in expreſſing and perſuading that which he undertook to teach. He imparted to them the Sciences of *Arithmetick* and *Aſtronomy*: for before *Abraham* N came into *Egypt*, the *Egyptians* were altogether ignorant of thoſe Sciences; but he firſt brought them from *Chaldæa* into *Egypt*, and from thence are they deriv'd to the *Greeks*. As ſoon as he return'd into *Canaan*, he divided the Country with *Lot*: and for that there grew a contention betwixt their ſhepherds, (touching the bounds of the paſtures where they fed their Cattel) he gave *Lot* the choice and election of that Country which beſt pleaſed him, retaining unto himſelf that which was left. Thus pitching his Tents towards a mountain near the City *Hebron*, (which was by ſeven years more ancient than *Tanis* in *Egypt*) he dwelt there. But *Lot* choſe the *Plain* near the River of *Jordan*, not far from *Sodom*; which in thoſe days was a goodly City: but at this preſent, by the juſt judgment of God, is utterly deſtroyed; ſo that no memory remaineth thereof. O The cauſes of which judgment ſhall be related hereafter.

The luſt of the *Egyptians*. 16, 17.

18, 19.

Abraham taught the *Egyptians* Religion and Arts.

Abraham an excellent Aſtronomer.

Gen. 13. 1. The diviſion of the fields between *Abraham* and *Lot*.

CHAP.

CHAP. IX.

The overthrow of the Sodomites *by the* Assyrians. Lot *is taken Prisoner.*

AT this time the *Assyrians* were Lords over all *Asia*; and the estate of *Sodom* flourished in all affluence, riches, and multitude of People, and the Country was governed by five Kings; *Ballas*, *Bareas*, *Senabarus*, *Symoborus*, and *Bale* (each particularly seized of his Province and Kingdom.) Against these, the *Assyrians* encamped themselves; and having divided their Army into four parts, (under the conduct of four Generals) they waged Battel with them; in which the *Assyrians* attaining the day, they imposed a tribute on the Kings of *Sodom:* who (after they had for twelve years space performed their duty, and payed their tribute) in the thirteenth year revolted from them. Whereupon the *Assyrians* levied a new Army against them, under the conduct and command of *Marphad*, *Arioch*, *Chodollogomar*, and *Thargal*, who sacked all *Syria*, and extinguished the Posterity of the Gyants. And drawing near to *Sodom*, they encamped near the *bituminous* Pits (which at that time were in that Valley :) and which after *Sodom* was destroyed, became a Lake, which (by reason of the *bituminous* matter that floateth in the same) is called *Asphaltites*, that is to say, *bituminous*. Of this Lake hereafter we will speak somewhat. But the *Sodomites* encountring with the *Assyrians*, there was a terrible Battel fought, wherein many of the *Sodomites* perished, and many were made Prisoners; amongst whom was *Lot*, who came thither to assist them.

Hedio & Ruffinus, chap. 17. *Gen.* 14.

Five Kings of *Sodom.*

The year of the World, 2031. *before Christs Nativity*, 1933.

The Lake of *Asphaltites.*

CHAP. X.

Abraham *pursueth the* Assyrians, *and returneth Victorious.*

The year of the World, 2031. *before Christs Nativity*, 1934.

ABraham hearing of these things, and moved both with the taking of his Cousin *Lot*, as also with the slaughter of his Friends and Neighbours, presently prepared himself with all his Followers, to succour them: and us'd such diligence in pursuit of the *Assyrians*, that the fifth night after he encountred them near *Dan*, which is one of the sources of *Jordan:* Where surprising them on the sudden, (disorder'd with Wine, and disarmed) he kill'd a great number, put the rest to flight; and pursu'd them in such sort, that the second day after he drove them all into *Soba* of *Damascus*; manifesting hereby, that Victory consisteth not in the multitude, but rather in the courage of those that fight; and that a few generous hearts are more worth always than a faint-hearted multitude: for he had not with him above three hundred and eighteen of his Houshold Servants, and three of his Friends, to defeat this great Army. The few *Assyrians* that escaped out of this slaughter by flight, returned to their Houses with ignominy.

Hedio & Ruffinus, chap. 18. *Gen.* 14. 14, 15, 16.

On what Victory dependeth.

As soon as *Abraham* had rescued his Nephew *Lot*, and those other Prisoners of *Sodom* which were taken by the *Assyrians*, he returned into his Country, and met in his way with the King of *Sodom* (in a place called *The Kings Field*) where also he was entertained by the King of *Solyma*, called *Melchisedech* (which is as much as to say, *The just King:*) for in truth he was no less; but was held worthy, by reason *of his justice*, in all mens opinion, to sacrifice as the Priest of the most high God. *Solyma* in process of time was called *Jerusalem.* This *Melchisedech* friendly entertain'd *Abraham* and all his Followers, not suffering them to want any thing that was fit for their sustenance; he feasted him at his own Table, highly praised him, and rendred publick thanks to the great God, for that he had vouchsafed to grant him Victory. *Abraham* on the other side presented him with the tenths of his spoils. As for the King of *Sodom* he remitted all the prey that was taken, and only required to be possessed of those Captives which were of the Country: which condition *Abraham* accepted not, answering, That he would receive no profit of that Prey, but only some provisions for his Servants and some part of the spoils for his three Friends who had assisted him; the first whereof was called *Eschol*; and the two other, *Ennerus* and *Mambres.* For this cause God praised *Abraham*, saying, *Thou shalt not want the reward that is due unto thee for thy valiant Acts.* To which he answer'd, *And what good shall I reap of this recompence, if I have not an heir to possess it after my decease?* (for as yet he had no Issue.) Then did God promise him a Son, whose Posterity should be so multiplied, that they might in number equal the Stars of Heaven: which when he understood, he offered sacrifice unto God, according to the Commandment which he had received: He took a *Heifer of three years old*, a *Goat of three years*, and a *Ram of three years*, and a *Turtle*, and a *Pigeon*; all which he divided in twain, as he was commanded, the *Birds* only excepted. But before the Altar was prepared (at such time as the Fowls hovered about to have part of the blood of those Beasts which were sacrificed) he heard a voice from Heaven

v. 18, 19, 20. *Abraham* bringeth back both *Lot* and the *Sodomites* that were prisoners.

The Kings field.

Solyma was afterward called *Jerusalem.*

Melchisedech the just King.

20.

22, 23, 24.

Gen. 15. 1, 2, 3, 4, 5.

God promiseth *Abraham* a Son.

9.

God promiseth *Abraham* a progeny, that should many years have ill neighbours of the *Egyptians*.

which told him, That his Progeny should suffer great oppression in *Egypt* for the space of *four hundred years*; but should at last obtain the Victory over their Enemies: and having conquered the *Canaanites*, they should be Lords and Possessors of their Countries and Cities. *Abraham* at that time dwelt near to the Oak that was called *Ogis*, in the Country of *Canaan*, near to the City of *Hebron*. There being much grieved that his Wife conceived not, he besought God to give him a Son. And God not only confirmed to him his former promise of a Son, but assur'd him of all the other blessings which he had promis'd him, when he commanded him to leave *Mesopotamia*. At that time *Sara*, by the commandment of God, caused *Agar* one of her Handmaids, who was an *Egyptian* born, to accompany with her Husband, to the end he might have Issue by her: But *Agar*, as soon as she saw that she had conceived, *began to contemn Sara*, aspiring to principality, and supposing that her Issue should succeed in the Kingdom. For which cause, *Abraham* delivered her unto his Wife, to punish her: which *Agar* perceiving, decreed to flie, in that she was afraid of punishment, beseeching God to have mercy on her: and as she travelled on her way thorow the Desart, the Angel of God appeared unto her, commanding her to return to her Mistriss, and assuring her that if hereafter she were more modest she should be better intreated; having justly fallen into those miseries, by reason she had proudly and insolently behaved her self towards her Mistress. He added moreover, that if she disobeyed God, and wandred any further, she should die the death: but if she returned from whence she came, she should be the Mother of a Son who should one day be King of that Country where she then was.

Gen. 16. 1, 2, 3. *Sara* bringeth *Agar*, her hand-maid, to *Abrahams* bed. *Agar* contemneth *Sara*.

The year of the World, 2034. *before Christs Nativity*, 1930.

The promise of *Ishmael*. 9. 10.

To this commandment of God *Agar* submitted her self with all obedience, and returning back again to her Mistress, she obtained pardon at her hands, and after a while brought forth *Ishmael*, which is as much as to say, is *Heard by God*, because God had heard the Mothers Prayers. *Ishmael* was born to *Abraham* when he was fourscore and six years old: but in the fourscore and nineteenth year of his Age God appeared unto him, and told him, that he should have a Son by *Sara*, charging him to call him *Isaac*, and giving him to understand, that great Nations and Kings should Issue from his Loynes, who by force of Arms should conquer all the Country of *Canaan*, from *Sidon* even unto *Egypt*. Commanding him also, that his Posterity should be circumcised in their privities, and that this circumcision should be made the eighth day after the birth, by reason that he would not have *Abraham*'s Posterity intermixed with other Nations. But hereafter I will declare another cause of our circumcision. *Abraham* also asked counsel of God touching *Ishmael*, whether he should live or no; and God told him, that he should flourish many years, and that he should become a Father of many worthy Nations. Then gave *Abraham* thanks unto God, and presently circumcised himself, and his Son *Ishmael*, with all his Family; and *Ishmael* at that time was thirteen years old, but *Abraham* about fourscore and nineteen years of age.

16, 17. *Isaac* promised *Gen.* 17. 1, 2. &c. *ad finem*.

CHAP. XI.

The destruction of Sodom.

Gen. 18. Hedio & Ruffinus chap 19. The sins of the *Sodomites*.

ABout that time the Inhabitants of *Sodom* became immeasurably proud, by reason of their affluence, prosperity, and great riches; and committed *outrages against men*, and *impieties against God:* in such manner as they had forgotten the benefits which they had received at his hands, hating strangers, and giving up themselves to the Practice of unnatural and abominable Lusts. Whereat God being displeased, decreed to punish their intolerable Pride, to ruine their City from the foundations, and in such sort to make desolate their Country, that from thenceforward it should neither *nourish*, *plant*, *nor bring forth Fruit*. After God had pronounced this sentence against the *Sodomites*, *Abraham* (as he sate under the Oak at *Mambres* before the door of his Tent) beheld *three Angels*, and supposing them to be *Men* and *Strangers*, he arose and saluted them; and approaching near unto them, he desired them that they would accept of his entertainment, and lodge with him. Whereunto when they had condescended, he commanded his Servants to bake them Bread of the finest Flower; and having killed and roasted a Calf, he set it before them (as they sate under the Oak) which it seemed to him they did eat; but they enquired of him where *Sarah his Wife was?* to whom he answered, *that she was within on the Tent*. They told him then that they would return again, and that they should find her a *Mother*. But when his Wife smiled thereat, and said that it was impossible for her to bear Children, especially in that her self was at that time ninety years old, and her Husband an hundred; they discovered themselves, and declar'd that they were Angels of God, and that they were sent, one of them to assure him that he should have a Son; the other two, to destroy *Sodom*. Which when

Abraham entertaineth Angels. v. 1, 2, 3, 4, 5.

The year of the World, 2084. *before Christs Nativity*, 1916.

A when *Abraham* heard, he was ſorry for the *Sodomites*, and ariſing, beſought God that he would not deſtroy both the juſt and the unjuſt together. To whom God gave this anſwer, that there was not *one* juſt Man among the *Sodomites*; and that if he might but find *ten*, he would ſpare the City from puniſhment. Whereupon *Abraham* held his peace, and the *Angels* entered into *Sodom*: where they were no ſooner arrived, but *Lot* invited them to take their lodging in his Houſe, (for he was a Man much given to Hoſpitality, which he had learnt from the example of *Abraham*.) But the *Sodomites* perceiving that thoſe young Men which were entered *Lots* Houſe, were of excellent Beauty, began to offer outrage and villany to their perſons: notwithſtanding that *Lot* exhorted them to forbear, and not to offer villany to his gueſts, but in ſome ſort to have a reſpect to his
B Houſe; telling them, that rather than they ſhould commit ſuch a crime, he would give them *his Daughters* to uſe at their pleaſure. But he prevailed nothing with them; whereupon God was in ſuch wiſe provoked by their iniquity that he *ſtruck them with blindneſs ſo that they could not find the gate to enter into* Lots *Houſe*, and condemned the *Sodomites* to a general perdition. In order whereunto he commanded *Lot* to remove out of the City, with his Wife, and his two Daughters who were as yet unmarried, and their betrothed Husbands; but theſe laſt, although forewarn'd by him, contemned *Lots* advice and held him for a dotard. Then did God ſhoot the arrows of his vengeance upon the City, burning it, and all the Inhabitants therein: and deſolating by the ſame fire all the Countries round about; in ſuch ſort as hath already been declared by me in the Hiſtory
C I writ of the Wars of the *Jews*. But *Lots* Wife, as they retired thence, looking back towards the City, and more curiouſly beholding the deſtruction thereof, contrary to the commandment of God, *was transformed into a Pillar of Salt*, which is to be ſeen, even until this day. *Lot* himſelf and his Daughters fled, and dwelt in a little Country which the fire had ſpared, called *Zoar*, (which in Hebrew ſignifieth *little*:) In this place (which was void of Men, and ſcant of Victuals.) *Lot* dwelt a long time, leading a ſolitary and poor life; and his Daughters ſuppoſing that all Mankind was extinguiſhed upon the earth, ſubtilly circumventing their Father, lay with him when he leaſt ſuſpected it. By this their approachment, they bare him two Sons; the elder a Son named *Moab*, (which is as much as to ſay, *of my Father*) this is he that was the Father of the *Moabites*,
D which even at this day are a great Nation: the younger, *Ammon*, (which ſignifieth *the Son of my Race or kind*) from whom the *Ammonites* deſcended, and both theſe two Nations inhabit the Country of *Cœloſyria*. In this ſort *Lot* eſcaped from the burning of *Sodom*.

As for *Abraham*, he went and dwelt in *Gerar*, in the Country of *Paleſtine*, leading with him his Wife *Sara* in quality of his Siſter; (uſing the ſame ſubtilty which before he had practiſed for fear of the *Egyptians*) for he feared *Abimelech* the King of that Country, who falling in love of *Sara* would have raviſhed her, had he not been hindred by a moſt grievous ſickneſs, which God inflicted upon him; ſo that being out of all hope of recovery, at ſuch time as he *ſlept*, there appeared unto him a *viſion*, which told him that he ſhould take heed leſt he offered any outrage to the ſtrangers Wife,
E who was come into his Country: and after he was ſomewhat recovered, he told his Friends how God had ſent him that ſickneſs in favour of the ſtranger, and to preſerve his Wife from violence, for that ſhe was not his Siſter, but his lawful Wife; and he bid *Abraham* thenceforward be of good chear, promiſing him that the honour of his Wife had remained inviolated. This ſaid, he diſmiſſed *Abraham* by the counſel of his Friends; and told him, that he needed not to ſuſpect his Wife, by reaſon ſhe had ſuffered no villany: Aſſuring him, that God had care of her, and that he delivered her in ſafety to him, (being to that end protected by his mighty power) and in confirmation thereof he called God to record, and the womans conſcience, vowing that he would not have taken her from him if he had known ſhe had been Married: moreover, he
F deſired him to be at Peace with him, and by his Prayers to appeaſe Gods wrath, which was kindled againſt him: And ſaid that if thenceforward he would ſtay with them, he ſhould want nothing; or if he liſted to depart, he promiſed him Guides and all other things for which he came into his Country. *Abraham* anſwered him, that he had in no ſort diſſembled with him in calling his *Wife* his Siſter, for that ſhe was *his Brothers Daughter*; and that he thought he could not ſafely travel thorow his Country, except he had uſed this ſubtilty; avowing moreover, that he was ſorry to have been the cauſe of his ſickneſs which had befaln him; that he heartily wiſht his health, and was ready to abide with him.

Whereupon *Abimelech* beſtowed on him both Lands and Money, and accorded to converſe with him in all uprightneſs, and without offer of offence, and made a Covenant
G and ſware unto him at a certain Pit which was called *Berſabe*, (that is to ſay, the *Pit of ſwearing or Covenant*) which name that place retaineth until this day. Not long after, *Abraham* had a Son by *Sara* his Wife, according as God had promiſed him, and he called

9, 10. 12, 16. 17. *ad* 23. The Angel promiſed *Abraham* that he ſhall have a Son, and foretells the deſtruction of *Sodom*. *Gen.* 19. 1. The Angels enter *Lot*'s houſe. *v.* 3, 4, 5, 6, 7, 8. *verſe* 11.

The year of the World, 2948. *before Chriſts Nativity*, 1916.

12, 13, 14, 24. The *Sodomites* are blinded, *Lot* and his family are ſaved. 26. *Lot* fled to *Zoar*. 30. *ad* 35.

36, 37, 38 The interpretation of the names of *Moab* and *Ammon*.

Hedio & Ruffinus chap. 20. *Gen.* 20. 1, 2, 3, 4, 5, 6. *Abimelech* ſurpriſed with the love of *Sara*.

11, 12, 13.

his name *Isaac*, (which in the Hebrew tongue signifieth *laughter*) because *Sara* laughed H
14, 15, 16. at such time as God said unto her she should bear a Son, having in her self no likelyhood
Bersabe the pit of swearing. of conceiving, by reason she was stricken in years. For at that time she was *ninety years*
Gen. 21. 1, 2, 3. *old*, and *Abraham one hundred* when the child was born; and on the eighth day after his
Isaac laughter. birth he was circumcised; which custom is yet continued amongst the *Jews* who circumcise on the eighth day.

CHAP. XII.

Of Ishmael, Abraham's *Son*; *and of the* Arabians *Posterity.*

The year of the World, 2048. *before Christs Nativity*, 1916.

BUT the *Arabians* circumcise not till the age of thirteen years: because *Ishmael* their I
Ancestor, and *Abraham's* Son by the Concubine, was circumcised in the thirteenth year after he was born. Of which *Ishmael* it behoveth to speak more exactly in this place.
Hedio & Rumnus, chap. 12. *Sara* loved *Ishmael* (begotten on her Servant *Agar*) from the beginning, with no less
Gen. 21. 9. 10. affection than if he had been her own Son; so that he was brought up as *Abrahams* Heir.
The *Jews* were wont to circumcise on the eighth day. But after she had brought forth *Isaac*, she thought it no more requisite that *Ishmael* should be brought up with her Son, because he was elder, and might after his Fathers decease, become the Master. She incited *Abraham* therefore to send both *him and his Mother* to
The *Arabians* not before 13. years. some other place: but at first he gave no ear to *Sara's* request, thinking it more than barbarous cruelty, to drive away a tender Child and his Mother, destitute of all necessaries. At length by the Commandment of God he listened to his Wifes Counsel, and K
Abraham banisheth *Ishmael* and *Agar*. committed the Child unto his Mother, (being of himself as yet unapt to travel) and giving them a *Pitcher of Water and Bread*, he commanded them to go thither, whither their necessity should drive them. And when their Victuals failed them, and their Water was consumed, she laid the Child, being faint and weak, under an Oak; and to the end that in her presence he should not breathe his last, she went a little way from him. At
The Angel of God meeteth with *Agar*. that time an Angel of God appeared unto her, shewing her a *Fountain* hard by that place, and charging her to look to the careful education of her Child; because that by the conservation of *Ishmael*, she was to expect great happiness. Upon these promises she took comfort, and falling into the Company of Shepherds; she by their bounty was relieved in her distress. L

The twelve Sons of *Ishmael*. *Gen.* 25. Afterwards, when *Ishmael* had attained Mans Estate, he Married a Wife of the Nation of the *Egyptians*, (from whence his Mother had her original) by whom he had twelve Sons: namely, *Nabaioth*, *Cedar*, *Abdeel*, *Edumas*, *Massam*, *Memas*, *Masmes*, *Chodam*, *Theman*, *Jetur*, *Naphes*, *Calmas*, (all which inhabit the Lands which are between *Euphrates*
The Region of *Nathabæa*. and the Red Sea, the name of which Country is *Nabathæa*.) These are they that began and made famous the Nation of the *Arabians*, as well in respect of their *proweſs*, as of the *dignity* of *Abraham*.

CHAP. XIII.

Of Isaac, Abraham's *Legitimate Son.* M

AS touching *Isaac*, *Abraham* loved him with an entire and Fatherly affection, as his only begotten Son born in his old Age by the goodness of God. The Child also
Gen. 22. 1. 2. addicting himself unto all vertue, careful to honour his Father and Mother, and studious
The year of the World, 2074. *before Christs Nativity*, 1890. of the service of God, invited both his Parents the rather to affect and love him. So that *Abraham* was very desirous to forsake this present life, provided that he might leave behind him all the goods which he had, unto his Son; which through the mercy of God he happily effected. Whereupon (under tryal and conformity of his Faith) God appeared unto him, and reckoned up all the benefits which he had bestowed on him; how he had granted him victory over his Enemies, and how he had establisht and blest him N
with present felicity by his favour; for which cause he required him to sacrifice, and
1, 2. make an oblation unto him of his Son *Isaac*; commanding him to conduct him to the Mountain of *Morea*, and there to sacrifice him. In doing whereof, he should manifest the desire he had to serve him, (in preferring that which was agreeable to God, before the life of his Son.) *Abraham* supposing that it was no ways lawful to disobey God, but that he ought to submit himself to his will, (as to him by whose providence all
3. *Abraham's* obedience. things had their being) said nothing to his Wife, concerning that which God had commanded him, neither how he had determined the death of his Son; neither did he make it known to any of his Houshold-Servants, lest they might have diverted him from his resolution. He therefore *took his Son* Isaac, *with two Servants*, (*loading an Asse with* O
4. *such things as were requisite for sacrifice*) *and travelled towards the Mountain*, his Servants attending him for two dayes; and on the third day, as soon as he perceived the Mountain,

he

A he left the reſt of thoſe that accompanied him in the Plain, and attended only by his *Son*, he aſcended up the Mountain (upon which afterwards King *David* appointed that the Temple ſhould be builded.) They carried with them alſo the reſt of thoſe things which were requiſite for ſacrifice, (ſave only the Beaſt that was to be offered:) About this time, *Iſaac* was *five and twenty years old*, and did himſelf prepare the Altar, and enquired of his Father *what he ſhould offer*, conſidering that as yet they had *no ſheep for ſacrifice*. *Abraham* anſwered him *that God would furniſh them*; (being of power ſufficient to give Men that in abundance, whereof they have need, and to deprive them of that they have, and whereof they held themſelves poſſeſſed) if he were well pleaſed with their ſacrifice: Now as ſoon as the Altar was made ready, and the Wood prepared and B laid upon the ſame, and all things in readineſs) he addreſſed his ſpeech unto his Son, in this manner. *My Son, I beg'd thee of God with very earneſt Prayers; and ever ſince thou wert born into the world, I have intermitted no care and diligence in thine education; neither have I thought that any thing could make me more happy, than at departing out of this World, to ſee thee at mans eſtate, and to leave thee the Heir and Lord of all my ſubſtance: But ſince it hath pleaſed God, that I ſhould be thy Father, and that the ſame God likewiſe now thinketh good that I ſhould deſtroy thee, generouſly ſubmit, and be contented to be ſacrificed to him: For in ſo doing I fulfil the Commandments of God, who requireth at our hands that we do him this honour, for the favours which he hath beſtowed upon us in aſſiſting us, both in War and Peace. Since therefore being born, thou art to die, I deem it reaſonable, that in regard it ſeemeth good unto* C *God that thou depart out of this life, (not by ſickneſs, nor by War, nor by any other inconvenience, that naturally hapneth unto Men) but by being offer'd in ſacrifice to him by thine own Father, that thou render thy Soul unto him in the midſt of Prayers, and the celebration of this ſacrifice, to the end he may receive and ſeat thee near himſelf: Thou ſhalt then be the comfort of mine old age, (which is the cauſe for which I have nouriſhed thee) if thou procure for me aſſiſtance of God inſtead of that which I ought to receive from thee.* Here *Iſaac* with a noble heart (like the gracious Son of ſo godly a Father) heard all which his *Father* ſaid with great contentment, and anſwered, *that he would rather never have been born, than once diſobey the Ordinance of God, and of his Father; or ſhew himſelf averſe to ſubmit his will to both their pleaſures, conſidering that if his Father only ſhould command the ſame, he* D *ſhould do very ill if he diſobeyed him:* which ſaid, he leapt upon the Altar, and offered himſelf to the ſlaughter. Which had ſurely hapned at that inſtant, if God had not hindered it; for with a loud Voice he called *Abraham* by his name, commanding him not to kill his Son, and telling him that he had not given him that commandment, becauſe he took pleaſure in *humane blood*, neither for that by ſuch impiety he would deprive him of that Son, of whom it was his pleaſure to make him the Father; but that by this act he intended to prove his affection, to ſee whether being commanded ſuch a thing, he would be obedient; and for that he had made tryal of his faith and readineſs, and his diſintereſſed piety, he did not repent him of that good he had done unto him; that he would never forget to have care of him, and his race, whenſoever he ſhould pray unto E him; and that when the courſe of his years were happily ended, he ſhould leave a great dominion to thoſe of his children which ſhould be good and vertuous. He told him moreover, that he would multiply his Race in divers Nations, and that he would beſtow great benefits upon them, and that the memory of the chief of his Offspring ſhould be envyed of all men for their greatneſs. When God had ſpoken after this manner, it pleaſed him on the ſudden (no man knoweth how) to cauſe a Ram to appear thereabouts for a Sacrifice. And thus (being delivered from all evils and inconveniences beyond their expectations, after they had heard ſo many promiſes of ſo many bleſſings) they embraced one another, and celebrated the Sacrifice; which done, they returned towards *Sara* in ſafety, and paſs'd the remainder of their lives in happineſs, F God giving them his bleſſing in whatſoever they undertook.

The year of the world, 2074. *before Chriſts Nativity*, 1890.

v. 7, 8. *Iſaac* was 25. years old when he ſhould have been ſacrificed.

9. *Abrahams* oration at ſuch time as his Son ſhould have been ſacrificed.

Iſaac's Anſwer.

10. 11.

12, 13.

16, 17. God preſenteth a Ram to *Abraham* to ſacrifice inſtead of *Iſaac*.

CHAP. XIV.

The death of Sara, Abraham's *Wife.* Gen. 23. *per totum.*

The year of the world, 2087. *before Chriſts Nativity*, 1878.

NOT long after, *Sara* died; after ſhe lived one hundred twenty and ſeven years; and was Buried in *Hebron*; (where the *Canaanites* freely offered a place for Burial;) yet *Abraham* choſe rather to buy a place to bury in, of one *Ephrem* a Citizen of *Hebron*, for four hundred ſicles; and there the Monuments both of himſelf and his Poſterity are built.

Hedio & Ruffinus, chap. 23. The Age of *Sara* 127.

CHAP. XV.

G *How the Nation of the* Troglodytes *deſcended from* Chetura *the Wife of* Abraham.

AFter this *Abraham* married *Chetura*, by whom he had ſix Children, ſtrong in travel, and excellent in wiſdom: namely *Zembranes*, *Jazar*, *Madar*, *Madian*, *Luſobac*, and

Sus, who likewiſe had Sons; *Sus* had *Sabacan*, and *Dadanes*. Of *Dadanes* iſſued *Latu-* H
The original of Troglodytes. *ſimus*, *Aſſurus*, *Luurus*. The Children of *Madin* were *Epha*, *Ophres*, *Anochus*, *Ebidas*, *Eldas*. All theſe Children and their Succeſſors, according to *Abrahams* advice, gathered and eſtabliſhed the *Colonies* which poſſeſſed the Country of the *Troglodytes*, and all the Country of *Arabia* the Happy, whoſe Confines extend even unto the Red Sea. Some report that this *Ophres* conducted an Army into *Libya*, and poſſeſſed the ſame; and that his Succeſſors (making their abode in that Country) called it by the name of
Libya called *Africa*, *Alexander Polyhiſtor*. *Africa*. Which opinion is confirmed by *Alexander Polyhiſtor*, who writeth after this manner. Cleodemus *the Prophet*, *who is alſo called* Malchus, *and writ the Hiſtory of the* Jews *(after the example of* Moſes *their Lawgiver) ſaith, that of* Chetura *there were divers Children born unto* Abraham, *and he nameth three by their names: to wit*, Apher, I Surim *and* Japher, *and that of* Surim *the* Syrians *took their name: of the two others*, Apher, *and* Japher, *the City of* Afra, *and the Country of* Africa *take their names. That they warred under the conduct of* Hercules *in* Libya *againſt* Antæus; *and how* Hercules *having taken* Ophra *his Daughter to his Wife, begot of her* Debor, *who was Father to* Sophon, *from whom thoſe* Barbarians *that are called* Sophaces *have taken their name.*

Now *Abraham* thinking fit to provide a Wife for *Iſaac* his Son, who was almoſt forty
Hedio & Ruffinus, chap. 4. Or. 24. 1, 2, 3, 4. years old, ſent the eldeſt Servant of his Family to demand in Marriage, *Rebecca* the Daughter of *Bathuel*, who was the Son of *Nachor* his Brother, for *Iſaac*, and bound him to the performance thereof with an *oath* (by cauſing him to *lay his hand under his thigh.*) He
Iſaac marrieth *Rebecca*. ſent alſo *rare preſents* unto them, ſuch as were ſeldom ſeen in thoſe parts: The Servant K
The manner of ſwearing among the antient *Jews*. departing, was long upon the way, (becauſe that in Winter-time it is troubleſome to travel thorow *Meſopotamia*, by reaſon of the deep bogs, and in Summer for want of Water) beſides the Robberies of the Country, which Strangers and Travellers can hardly eſcape, except they ſtand upon their Guard, and have Convoy. At length he
10. arrived at a City called *Carras*; and being in the Suburbs of the ſame, he beheld di-
The year of the world, 2809. *before Chriſts Nativity* 1875. vers young Maidens that went to fetch Water; at which ſight he pray'd to God, that if the Marriage were pleaſing in his ſight, he might find *Rebecca* amongſt them, for
12, 13, 14. whoſe cauſe *Abraham* had ſent him thither to require her in Marriage for his Son: and that he might know her by this ſign, that asking all the reſt for Water, they ſhould refuſe him, and ſhe only ſatisfie him. With theſe thoughts he approached the Well, and L
15, 16, 17, 18. deſired thoſe Virgins to give him to drink; which they denied, ſaying, that they could not get Water but with great labour, which they muſt bear unto their houſes, and not laviſhly beſtow on others: whereupon one amongſt them reproving the reſt for that diſcourteſie which they uſed towards the ſtranger; ſaying, that they had never been converſant amongſt Men, that refuſed to give him Water that requeſted it; ſhe gave him Drink with great kindneſs. This made him conceive a good hope of all his buſineſs; yet being further deſirous to know the event of the matter, he praiſed the courteſie of *Rebecca*, who had not refuſed to travel in her own perſon to ſatisfie his neceſſity; asking her of what Parents ſhe was, terming them happy that had ſuch a Daughter; praying God that it might pleaſe him to grant them the good hap to M
marry her to their contentment, and match her with a Man of honeſt reputation, by whom ſhe might be fruitful of good and virtuous Children. *Rebecca* made no difficulty
22, 23. to tell him the names of her Parents, (the better to gratifie him) neither concealed ſhe
The year of the world, 2809. *before the Nativity of Chriſt*, 1875. her own, but anſwered in this ſort, I am called, ſaid ſhe, *Rebecca*, my Father was named *Bathuel*, and is long ſince dead. *Laban* is my Brother, who, together with my Mother, hath care of all our Family. Which when he underſtood, he rejoyced at all that had
Rebecca grows acquainted with *Abrahams* Servant hapned unto him, and was comforted with thoſe things which he heard, perceiving manifeſtly how God had proſpered his Journey. Whereupon drawing out a Jewel, (with certain other Ornaments, ſuch as Virgins take delight to wear) he offered them unto the Maid, telling her that he gave her theſe preſents, in requital of the kindneſs N
ſhe had offered him in ſatisfying his thirſt, for that ſhe amongſt ſo many other Virgins had only ſhewed her ſelf affable and gracious; deſiring alſo that he might be entertained in her Brothers Houſe, by reaſon that Night deprived him of the means of travelling any further, and that he was charged with certain Jewels of great price, which in no place (as he ſaid) might be in more ſafety than in their cuſtody, whom in effect he had found ſo courteous and honeſt: aſſuring her, that the vertue which appeared in her, gave him ſufficient teſtimony both of the courteſie of her Mother and Brother, who would not (as he ſuppoſed) take it in ill part if he were entertained: and laſtly, that he would in no ways be chargeable unto them, but would pay for his Lodging and Expences. O

To this *Rebecca* anſwered, that he had reaſon to conceive a good opinion of her Parents humanity, but yet he did in ſome ſort prejudice them in ſuſpecting their liberality,

A lity, assuring him that his entertainment should in no sort be Mercenary, but voluntary and free, and according to their affection. Yet first (said she) I will certifie my Brother *Laban* hereof, and afterwards conduct you to our House: which done, she led him into their Tent, commanding her Brother *Laban*'s Servants to take care of his Camels; and for himself, he was entertained at her Brother *Laban*'s Table. The talk which *Abrahams* Servant had with *Rebecca*. 30, 31, 32, 33.

When Supper was past, he spake both to the Brother and Mother of the Virgin after this manner: *Abraham* the Son of *Thares* is your Cousin; For, (said he, addressing to the Mother) *Nachor* the Grandfather of your Children, was *Abraham*'s Brother, by one and the same Father and Mother. He now sendeth me unto you, desiring you to give this Virgin for Wife to his only Son and Heir of all his substance: whom although he might B have matcht with the richest of his Country, yet hath he refused all of them, desiring rather to render this respect to those of his Kindred and Nation: set not light therefore by his good affection and desire. For, besides all other blessings and good fortunes which have happily befallen me in this my Journey, I have, by Gods especial providence, found out both *the Maid and your House*. For, at such time as I drew near the City, and beheld many Virgins going to fetch Water, I besought God that I might light upon this Maiden, and he vouchsafed me my desire: ratifie therefore on your part this Marriage favoured by Gods Providence; and honour *Abraham* in granting your consent to this your Daughters Marriage, which I am sent to request at your hands, with most entire affection. Now they, in that they both allowed a thing so advantageous. C and perceived also that it was conformable to the will of God, sent their Sister unto him under the conditions demanded: and *Isaac* married her, being already in possessi- on of all his Fathers goods, by reason that the other Sons of *Abraham* were already departed to establish their Colonies in other Provinces.

The year of the World, 2124. *before Christs Nativity*, 1840. 34, 35, 37. Hedio & Ruffinus, chap. 28. Gen. 24. 58, 59, 60.

CHAP. XVI.

Of Abraham's *death.* Gen. 24. 7, 8.

A Few days after *Isaac*'s Marriage *Abraham* deceased, a Man full of vertue to his last end, and honoured by God (according to that entire love he hath to vertue) D with great affection. All the dayes of his life amounted to one hundred seventy and five years; and he was buried in *Hebron* near his Wife *Sara*, by his Sons *Isaac* and *Ishmael*. *Abraham* died after he had lived 175. years.

CHAP. XVII.

Of Isaac's *Sons*, Esau *and* Jacob, *and of their Nativity* and *Education*, Gen. 25.

Hedio & Ruffinus, chap 26. Gen. 25. 21, 22, 23. 24.

After the death of *Abraham*, *Rebecca* (*Isaac*'s Wife) became big with Child, in an extraordinary manner; and the time of her reckoning being near at hand, *Isaac* was sore troubled, and sought counsel at Gods hands: who answered him, that *Rebecca* should bring forth *Twins*, and that of those *two Sons*, *two Nations* should be derived, E both which should be called by their names; and that he who seemed to be the least of them, should grow to be the greatest: not long after (according as God had foretold him) she was brought to Bed of two Twins, the eldest of which was very Hairy all over his Body; and as he came out of his Mothers Womb, his younger Brother held him by the *Heel*; the Father loved the elder, who was called *Esau* and *Seir*, by reason of his *Hair*, (which the Hebrews call *Seir* in their language) but the younger who was called *Jacob*, was dearly loved by his Mother.

vers. 24, 25. *The year of the world* 2124. *before Christs Nativity* 1840.

Now it hapned that a great Famine reigned in the Land of *Canaan*, *Isaac* resolved to retire himself to *Egypt*, by reason of the plenty of that Country, but he went and dwelt at *Gerar*, according as God had commanded: In which place King *Abimelech* re- F ceived and entertained him, (according to the Law of Hospitality, and the League of Friendship, which was betwixt *Abraham* his Father and him.) At first therefore he shewed him great signs of Friendship, but afterwards, the envy he had conceived, hindred him from persisting in the same; for perceiving that God was favourable unto *Isaac*, and had an especial care over him, he drave him out of his Country. He retired not far from *Gerar* to a place called *Pharan*, that is to say, *The Valley*, and as he there dig'd to find out Springs of Water, *Abimelech*'s Shepherds came and set upon him, and hindered him in such sort as he could not finish his purpose; and for that he purposely retired from them, they supposed they had gotten the Victory. Shortly after, when he began to dig in another place, other Shepherds of *Abimelech* outraged G him again as at the first; for which cause he left this Fountain imperfect also, expecting a more convenient opportunity, which was afterwards offered him by reason that the King gave him leave to dig; whereupon he opened a Fountain, and called it *Rooboth*,

Isaac came unto *Gerar*. *Gen.* 26. 1, 2.

v. 6. *Abimelech* expelleth *Isaac*, being moved thereunto by envy. *Fauces.* 13, 14, 15, 16.

Rooboth, which ſignifieth *large*. As for the other two, he called the firſt of them *Eſcon*, H
19, 20, 21. which is to ſay *ſtrife*: and the other *Sienna*, which ſignifieth *Hoſtility*.

26, 27, 28, 29. Thus increaſed he daily more and more both in power and riches. But *Abimelech* ſuppoſing that his affluence would be many ways hurtful unto him, and remembring that he had not faithfully entertained Friendſhip with him, but in ſome ſort given occaſion of ſuſpition, by means of ſome hard meaſure; fearing leſt hereafter the injuries freſh in memory, ſhould more diſtract him than their old and ancient plighted Friendſhip, and miſdoubting his revenge, he repaired unto him, and contracted a new League of amity with him, having with him one of his chiefeſt Captains, as an Arbiter between them, by whoſe means he obtained whatſoever he required: ſo courteous was *Iſaac*, and ſo ready in memory of his Fathers old Covenant to forgive new injuries. So *Abimelech* having obtained his purpoſe, returned to his Houſe. *Eſau* one of the two Sons of *Iſaac*, having attained the Age of forty years, took two Wives, *Ada* the Daughter of *Edom*, and *Alibama* the Daughter of *Eſebion*, two Princes of the *Canaanites*, (and that of his own Authority, without his Fathers advice or privity, who would not have conſented, had the matter been remitted unto him, becauſe he held it inconvenient to mix and join him, or his, in affinity with any dwellers or inhabitants of the Country.) This notwithſtanding he would not diſpleaſe his Son by commanding him to put away his Wives, but determined with himſelf to conceal and keep the matter ſilent.

Abimelech reneweth friendſhip with *Iſaac*. 30, 31, 32, 33.

Eſau his Wives 34, 35.

I

Gen. 27. 3, 4, 5. *Iſaac* ſendeth *Eſau* on hunting.

The year of the World, 2186. *before Chriſts Nativity*, 1778.

6, 7, 8, *ad* 30. *Jacob* by his Mothers counſel ſtealeth his Brothers Bleſſing.

The year of the World, 2186. *before Chriſts Nativity*, 1778.

When *Iſaac* was grown old and wholly deprived of his ſight, he called *Eſau* his Son, and told him that though through his blindneſs he could not ſee the day-light, nor K
ſerve God ſo exactly as he had wont to do, yet he would give him his bleſſing before he dyed; and therefore he willed him to go a Hunting, and to make ready what he ſhould catch for him that he might eat; and that after his repaſt, he would pray to God that it would pleaſe him to be aſſiſtant unto him all his life-time, and be a comforter and aid unto him. Since he could not better employ the little time that he had to live, than in imploring the favour of God for him. Hereupon *Eſau* went a Hunting; but *Rebecca* in the mean time (deſirous that *Iſaac*'s Bleſſing ſhould light upon her Son *Jacob*) contrary to her Husbands intent and mind, commanded him to go and kill a Kid, and prepare a repaſt for his Father. *Jacob* being obſequious and obedient to his Mother in all things, obey'd her command, and as ſoon as the meat was ready, he wrapped his L
arms and covered his hands with the Goats Skins, hoping by the Hairineſs thereof, to make his Father believe that he was *Eſau*. For being his Twin Brother, he reſembled him in all things, except in this thing only; wherefore fearing leſt he ſhould be ſurprized in his ſubtilty, before his Father *Iſaac* had finiſhed his Prayers, and inſtead of his Bleſſings he might be loaden with his Curſes, in this dreſs he preſented the Meat unto his Father. But *Iſaac* perceiving ſome difference in his voice, from that of his Brother, called his Son, who ſtretching out his hands unto him covered with the Kids Skins, Thou art (ſaith he) more like unto *Jacob* in thy voice; but by thy Hairineſs, thou ſeemeſt unto me to be *Eſau*. Thus ſuſpecting no deceit, and having already eaten, he addreſſed himſelf to pray, and called upon God, ſaying, O Eternal Lord, maker of all Creatures, thou haſt promiſed great M
Bleſſings unto my Father, and haſt given me many preſent felicities, and haſt vowed that thou wouldeſt be merciful unto my poſterity, and plentifully pour upon them more and more ample benefits; let this thy favour, I beſeech thee, be continued towards me, neither diſpiſe thou me by reaſon of this my preſent weakneſs, which is the cauſe that I have more need of thy help. Save and keep this my Son by thy clemency, preſerve him from all evil, give him a happy life, and poſſeſſion of all bleſſings and benefits which are in thy power to beſtow upon him: make him terrible to his Enemies, and gracious to his Friends. Thus prayed he unto God, thinking he had Bleſſed *Eſau*. Scarce had he finiſhed his Prayers, but *Eſau* returned from Hunting, which though *Iſaac* perceived, he was no ways moved with

V. 30. *ad* 42. *Eſau* required a Bleſſing.

diſpleaſure, but held himſelf ſilent. *Eſau* beſought him that he might obtain as much as he N
had vouchſafed his Brother: but *Iſaac* denied him, in that he had beſtowed all his Bleſſings upon *Jacob*: for which cauſe *Eſau* lamented and wept. His Father (moved by his tears) foretold him that he ſhould excel in Hunting, in force of Body, in Arms, and other ſuch exerciſes, whereby he ſhould purchaſe immortal Glory, both to himſelf and his poſterity; yet notwithſtanding that he ſhould be his Brothers Vaſſal. Now for that *Jacob* feared leſt his Brother ſhould ſeek to be revenged of him for robbing him of his Fathers Bleſſing, he was by his Mothers means delivered from this danger. For ſhe perſuaded her Husband to ſend *Jacob* to take a Wife near Allied unto her, out of *Meſopotamia*. *Eſau* at that time Married another Wife called *Baſſemath* the Daughter of *Iſhmael*; knowing that *Iſaac* was not well pleaſed with his former alliance with the *Canaanites*; for which O
cauſe to give him contentment he married *Baſſemath*, whom afterward he loved more entirely than any of his other Wives.

Hedio & Ruffinus, chap. 27.

V. 42. *ad finem.*

CHAP.

A

CHAP. XVIII.

How Jacob *fled into* Meſopotamia *for fear of his Brother*, Gen. 28.

BUT *Jacob* being ſent into *Meſopotamia* by his Mother, in order to Marry the Daughter of *Laban* her Brother, (whereunto *Iſaac* conſented through the counſel of his Wife) paſſed through the Country of *Canaan*. And for that there was a declared and open enmity betwixt *Iſaac*'s People, and the Inhabitants of *Canaan*, he would not take up his lodging amongſt them, but lay abroad in *the fields*, reſting his head upon *ſtones, which he had heaped together in ſtead of a Pillow:* and during the time of his reſt, this Viſion B was preſented unto him. It ſeemed unto him that he ſaw a Ladder, that reached from the Earth, up unto Heaven, on the ſteps whereof there deſcended certain perſons more excellent to look on, than the ordinary part of humane kind, and on the top thereof God manifeſtly appeared, and calling him by his name, ſpake unto him after this manner: *Jacob*, Thou art the Son of a good Father, and deſcended from a Grandfather renowned and famous for his great vertue; thou muſt not therefore be daunted, or diſmayed by thy preſent travels, but rather be encourag'd with the hope of a future happineſs. For by mine aſſiſtance thou ſhalt be bleſſed, and endowed with many benefits: For I am he that brought *Abraham* hither, from the Country of *Meſopotamia*, at ſuch time as he was driven away from thence; I have alſo made thy Father happy, and C will be no leſs gracious and favourable unto thy ſelf. Be courageous therefore, and proſecute thy Journey under mine aſſiſtance: The Marriage which thou purſueſt ſhall have a happy Iſſue, and thou ſhalt have good Children, who in number ſhall grow infinite, and ſhall likewiſe leave after them a plentiful and famous poſterity; and I will give them the ſoveraignty over this Country, both to them and their Succeſſors, and they ſhall people and repleniſh both the Earth and the Sea, as far as the Sun enlightneth the World. Let not therefore any danger diſmay thee, nor travel diſcomfort thee: for beſides all this, whatſoever thou ſhalt undertake, I will not ceaſe to aſſiſt thee in it. Theſe things did God foretel unto *Jacob*, who greatly rejoicing at that which he had ſeen, and that which had been declared to him, anointed the Stones on which he had reſted his head, D whilſt the promiſes of ſo many bleſſings were made to him, and vowed to offer ſacrifice to God on the ſame, if he return'd happy and ſafe into his Country: which as he returned, he accordingly performed, offering unto God the tenth of all his goods. And as for the place where the Viſion appeared unto him, he called it by the name of *Bethel*, which in the Hebrew Tongue ſignifieth *the houſe of God*. Continuing then his Journey into *Meſopotamia*, he travelled ſo long, till at laſt he arrived at *Charran:* and having met in the Suburbs of the City with certain Shepherds and young Men, accompanied with young Maidens, ſitting near to a certain Fountain, he drew near unto them, deſiring them to give him drink; and falling in diſcourſe with them, he asked them, Whether they knew one that was called *Laban*, and whether he were yet alive? All of them anſwered, E that they knew him well; and that he was a Man of that reputation, that his name could not be concealed; that his Daughter was accuſtomed to feed her flock with them, and that they wondered that ſhe was not yet arrived; of whom (ſaid they) thou mayeſt perfectly underſtand all that thou deſireſt to know. Whileſt thus they paſs'd the time in talk, the Maiden drew near, accompanied with her Shepherds; whom one of the Company informed, that *Jacob* was inquiſitive after her Father: who rejoycing after the manner of young Maidens, asked him what he was, and whence he came, and what affair had brought him thither, wiſhing ſhe had the means to ſupply whatſoever his neceſſities required. *Jacob* being mov'd, not ſo much by the courteſie and Kindred, as by her beauty, which was very extraordinary, ſaid unto her: If thou art the Daughter of *Laban*, F there is a greater and more ancient conjunction betwixt us than either thine or my birth: for, *Abraham*, *Aran*, and *Nachor*, were *Thares* Sons; *Bathuel*, thy Grandfather, was *Nachors* Son; *Iſaac*, my Father, was the Son of *Abraham*; and *Sara*, the Daughter of *Aran*. There is yet a nearer and dearer relation between us: for *Rebecca*, my Mother, is Siſter unto *Laban* thy Father, born of one Father and Mother; ſo that we are Couſins: and therefore am I come at this preſent to ſalute you, and renew that ancient love which our alliance requireth at our hands. But ſhe remembring all thoſe things which her Father was wont to report and diſcourſe of *Rebecca*, and knowing, that her Parents were deſirous to hear ſome news from her, wept for joy, and embracing the young Man, ſaid unto him: Thou bringeſt a moſt deſired and great pleaſure to my Father and all G his Family, who never forgets thy Mother, but oftentimes makes mention of her; and would eſteem it a great felicity to hear tidings from her. Then ſhe deſired him to follow her to her Father, leſt any longer he might be deprived of ſo deſired a pleaſure.

Gen. 28.

10. 11. *ad* 19. *Jacob*'s Ladder.

God ſpeaketh unto *Jacob*.

20. *Jacob* voweth a ſacrifice unto God, and calleth the place *Bethel*, which is the houſe of God.

The year of the World, 2186. *before Chriſts Nativity*. 1778.

Gen. 29. 1, 2, *ad* 9. *Jacob* arriveth at *Charran* in *Meſopotamia*, among his Mothers Kindred.

v. 9, *ad* 12. *Jacobs* talk w^th *Rachel*, *Rachels* excellent Beauty.

This

v. 12. *ad* 23. *Jacob*'s talk with *Laban*.

The year of the World, 2103. *before Christs Nativity*, 1771.

This said, she brought him to *Laban*; where, being acknowledged by his Uncle, he both H by that means lived securely amongst his Friends, and brought him great contentment, by his unexpected access unto them. Some dayes after, *Laban* told him, that he took so much contentment in his presence, that he could not express it in words; and desired him to manifest the cause that had induced him to leave his Father and Mother in their old Age, when they had most need of him; and he promised him all assistance and favour in whatsoever case he had to make use of him. Whereupon *Jacob* discoursed unto him the whole matter; that *Isaac* had two Sons, *Esau* and himself: that his Brother (because by his Mothers contrivance, he had defrauded him of his Fathers Blessing) sought to kill him, as the ravisher of that principality from him that was destinated unto him by God, and the intercepter of his Fathers other intentions; that this, with his mothers com- I mand, was the cause why he came thither; as to his neerest relation by the Mothers side; adding, that next after God, he hoped to find his greatest assistance and help in him, his Uncle. Whereupon *Laban* promising to him whatsoever humanity he could desire, (as well in respect of their common Ancestors, as for the love he bare unto his Mother; towards whom, although she were absent he would express his good affection, in shewing himself well affected towards him that was there present:) he told him then, that he would give him the charge of his Flock, and make him Master over all his Shepherds; and that when he thought good to return back again to his Friends, he should depart with such rewards and honours as might well beseem a Friend so nearly allyed unto him. Which when *Jacob* understood, he answered, That he would willingly K endure any sort of labour in *Labans* service, and that his devoir towards him would be a delight to himself: but that in lieu of his labours, he required *Rachel* to Wife: who deserved his esteem for her vertue, and particularly for her goodness wherewith she had brought him thither: declaring, that the love which he bare unto her, was the cause why he used those Speeches. *Laban* (being greatly delighted and contented with this his Discourse) granted him his consent to the Marriage, telling him, that he could not have wisht for a better Son-in-Law: but with condition that he should sojourn a while with him, for that he was no ways minded to send his Daughter among the *Canaanites*: and that it repented him, that, by reason of Marriage, his Sister had been carried into so far a Country. *Jacob* accepted the condition, and covenanted to abide L with him for seven years, saying, that he was glad to have found an occasion of making appear to him by his care and good service, that he was not unworthy of his alliance. When the time which was covenanted between them was expired, and *Jacob* expected the contented possession of his love, as was promised him, *Laban prepared a nuptial feast*: and when night drew on, and *Jacob* least suspected, he brought his Daughter *Leah* less fair in Face, and elder in years, and lay'd her in his Bed. *Jacob* deceived by the darkness, and for that he had drunk liberally, lay with her: but the day after discovering the deceit, he complained hereof to *Laban*, who asked him pardon, alledging that he had not brought in *Leah* with intent to deceive him, but that *the custom of the Country*, (which forbids to Marry the younger before the elder) *compelled him thereunto*: yet that the M same should no ways hinder, but that he should Marry *Rachel* too, on condition to serve him yet seven years more. Herewith *Jacob* was pacified, and suffered himself to be perswaded, (out of the love which he bare to *Rachel*;) and when the other seven years were expired, he Married *Rachel*. Now these Sisters had two Maid Servants which their Father had given them: *Lea*'s Maid was called *Zelpha*, and *Rachel*'s, *Bala*; they were *no Slaves*, but only *Subjects*. *Leah* liv'd in great grief, to see that *Jacob* bare greater affection to *her Sister*, than to *her self*, bethinking her oftentimes, that if she could have Children, she should be better esteemed and loved by her Husband, for which cause she continually besought Almighty God, that it would please him to give her Issue: whereupon it happened that God gave her a Son, and *Jacobs* affection was turned to- N wards her; for which cause she called him *Ruben*, that is to say, the Son of *Vision*, because she had obtained him through the mercy of God.

v. 23, *ad* 26. *Jacob* for recompence, requireth *Rachel* for his Wife.

The year of the World, 2103. *before the Nativity of Christ*, 1771.

22. *Jacob* instead of *Rachel* lyeth with *Leah*.

23.

27, *ad* 35.

The explication and names of *Jacob*'s Sons. *Gen.* 30.

Rachel brings in *Jacob* to *Bala*.

Leah bringeth in *Zelpha*. *Gen.* 30. 14, 15, 16.

After him she bare three other Children; *Simeon*, (whose name signifieth, *that God had heard her*) *Levi*, (which is as much as to say *the firmness of society*) and last of all *Juda*, (which signifieth *thanksgiving*.) At that time *Rachel* fearing lest she should lose part of her Husbands love, by reason of the fruitfulness of her Sister; caused her Maid *Bala* to lye with him; by whom he had a Son called *Dan*, (that is to say, *the judgment of God*;) and after him *Nepthalim*, (which signifieth *ingenious*;) by reason that she used subtilty to requite her Sisters fruitfulness. *Leah* hereupon us'd the same artifice, and gave her Maid *Zelpha* to *Jacob*, of whom he begat *Gad*, (which signifieth *come by* O *chance*;) and after him *Asar*, (that is to say, *beneficent*) because that *Leah* was more honoured for the multitude of her Progeny.

Ruben

A *Ruben*, the eldeſt of all the Sons of *Lea*, brought his Mother Apples of Mandrake, which when *Rachel* perceived, ſhe deſired her to give her part thereof, for that ſhe longed to taſte of the ſame: whereunto *Lea* would yield no conſent, replying, That ſhe ought to content her ſelf in that ſhe had the advantage in *Jacobs* love. *Rachel* to mollifie the heart of her Siſter told her, That ſhe would be content that *Jacob* ſhould lie with her that night; which *Jacob* accordingly did and *Lea* once more had children, namely *Iſachar*, (which ſignifieth *Come by hire*) and *Zabulon*, (which importeth a *pledge of good will*) beſides whom, ſhe had a Daughter alſo called *Dinah*. Not long after this *Rachel* lay with *Jacob*, and brought forth a Son, who was called *Joſeph*, (which ſignifieth *an addition.*) During all this time, (which was for the ſpace of twenty years) *Jacob*

The year of the world, 2206. before Chriſts Nativity, 1758.

Gen. 30. 8. 24.

B had the Government of his Father-in-laws Flocks: but afterwards he thought good (accompanied with his Wives) to return to his own Inheritance: which when his Father-in-law perceived, he would in no ſort give his conſent thereunto; for which cauſe, he covertly determined to forſake him. To this intent he made trial of his Wives, to ſee how they were affected towards his flight; who heartned him by their conſents: inſomuch that *Rachel* having ſtolen the images of thoſe gods which were honoured in that Country, fled away with her Siſter, and the two Maids, and all their Children, with the reſt of all their ſubſtance. *Jacob* alſo drove away the moity of the Cattel, without the knowledge of *Laban*. *Rachel* alſo bare with her the Images of the gods, although ſhe had been taught by *Jacob* to contemn them, and yield them no honour: but

Gen 31. 1, 2, 3. *Jacob* with his wives, children and flocks, flee without his Fathers privacy.

19. *Rachel* beareth away with her, her Fathers houſhold gods.

23.

C ſhe ſuppoſed, that if *Laban* purſued and overtook them, by reſtoring them, ſhe might obtain his pardon. But *Laban* a day after the departure of *Jacob* and his Wives, had notice thereof, and being therewith much troubled, he purſued after them, intending to aſſault them by force, and on the ſeventh day he overtook them upon a certain Hill where they ſat down to take their reſt, in that it was Evening: but God appearing to him in a Dream, commanded him to uſe no violence, neither towards his Son-in-law, nor his Daughters; but rather to liſten to a peaceable accord betwixt himſelf and *Jacob*: aſſuring him that if in contempt of *Jacobs* weakneſs he ſhould lift up his arm to aſſail him, that he himſelf would join with *Jacob* to protect him.

The year of the world, 2200. before Chriſts Nativity, 1758.

24. *Laban* purſueth *Jacob*, but God delivereth him from his purpoſe.

The next day, *Laban* having received this command from God, called *Jacob* unto him

26.

D to the end to confer together (and to tell him what the night before he had beheld in his Dream.) As ſoon as *Jacob* was come to him, he began to accuſe him; alledging, that he had received him into his Houſe, at ſuch time as he came unto him being poor and naked of all means, and had given him great abundance of Goods. I have (ſaith he) given thee my Daughters in Marriage, hoping by that means to increaſe thy love towards me more and more; but thou haſt had neither reſpect of thy Mother, neither of the acquaintance or Parentage betwixt thee and me, neither of the Wives which thou haſt Married, nor of thy Children, whoſe Grand-Father I am; but haſt dealt with me after an injurious and hoſtile manner, driving away that which appertained unto me, ſeducing my Daughters to abandon him that begat them, and carrying away my houſhold

Labans accuſation againſt *Jacob*.

E gods with them, which both I and my Predeceſſors have ſerved and honoured; and what none, but men of War, would have done unto their Enemies, that haſt thou done unto me: yea, thou that art my Kinſman, my Siſters Son, the Husband of my Daughters, my pledge, and my familiar Servant, haſt dealt thus with me. On the other ſide *Jacob* alledged for himſelf, that God had not only made impreſſion in his heart, but that all men alſo are poſſeſt with the love of their Country; and that after ſo long ſpace of time, it ſeemed good unto him to viſit his native ſoil. And concerning that crime (ſaith he) which thou objecteſt againſt me, touching the prey, if any other but thy ſelf be judge; thou ſhalt be convicted to have dealt unjuſtly with me: for whereas thou oughteſt to have rewarded me, for the maintenance and increaſe I have made of thy

31. *Jacobs* anſwer to *Labans* objection.

F goods, haſt thou not done us great wrong to envy us a little part and portion thereof? And for thy Daughters; know this, that they have not followed me as perſons conveighed away by ſubtilty, but under that love and duty which married Wives bear unto their Husbands: they do not therefore only follow me, but they come after their Children. Theſe things alledged he for himſelf. Further he replied, and accuſed *Laban*, becauſe that being his Mothers Brother, and having given him his Daughters to Wife, he had notwithſtanding bitterly vext him by his ſevere commandments to which he had been obedient during the ſpace of twenty years; that the toyles he had endured in order to his Marriage with *Rachel* had been grievous unto him; notwithſtanding that it was but a trifle in reſpect of that which he ſuffered afterwards; which had he born him an

36. *Jacobs* accuſation againſt *Laban*.

G envious affection or hoſtile hatred, he could very well have eſcaped. In truth, *Laban* had dealt moſt unjuſtly with *Jacob*. For ſeeing that God aſſiſted him in all that he enterprized, *Laban* promiſed to give him all the Cattel that were born white, and ſometime that

Labans ſubtil dealing with *Jacob*.

that which was brought forth black: but when that which *Jacob* had named and choſen H
34. did increaſe, then did not *Laban* perform his promiſe unto him, but turned him over
Labans covenant with *Jacob.* to the next years increaſe, by reaſon he had always a reſpect of the greater Flock, and
Gen. 31. v. 32. promiſed that which he hoped would not come to paſs; and which if it fell contrary,
ad 34. he was ready to infringe. And as touching the gods, he told him he might make ſearch for them.

This condition did *Laban* accept: but *Rachel* underſtanding the ſame, thruſt the gods into a Sack, and made them to be carried on a Camels back, and ſhe ſate upon them, ſaying, that ſhe was indiſpoſed, by reaſon that at that time ſhe had her natural purgations. And for this cauſe *Laban* deſiſted from ſearching any further, ſuppoſing his Daughter being ſo affected would not conceal or ſet her ſelf ſo near things that were ſo ſacred: and I
he made a covenant with *Jacob*, that neither of them ſhould call to remembrance the unkindneſſes that had paſt betwixt them, but that he ſhould cheriſh his Daughters; all which they bound with an oath. This Covenant was made upon a certain Mountain, where they reared a Pillar in the form of an Altar: whence it came to paſs that this Pillar was
45, 46. 47. called *Galaad*, that is to ſay, *the hill of witneſs*, from whence the Country of *Galaad* bears that name even until this day: and after that the alliance was made, and that they had banqueted together, *Laban* returned back again into his own Country.

The year of the World, 2206. *before Chriſts Nativity*, 1758. But as *Jacob* travelled towards the Country of *Canaan*, he had ſeveral Viſions, which preſaged unto him good hope of happineſs to come; and he called the place where this thing hapned, *The field of God.* And being deſirous to know how his Brother *Eſau* was K
Gen. 22. 1, 2. affected towards him, he ſent meſſengers before him to bring him the exact truth thereof,
Jacob ſendeth meſſengers to his Brother *Eſau.* by reaſon he ſtood in fear leſt the memory of his old diſcontent ſhould be renewed: charging his meſſengers to ſignifie unto *Eſau*, that *Jacob* deeming it a thing inconvenient to live with his Brother, who was diſpleaſed with him, had of his own free will forſaken the Country, and that at this preſent he was upon his return, conceiving that length of
3, 4, 5. time might have extinguiſht his diſpleaſure. He therefore led with him his Wives and Children, with all thoſe riches which God had given him; offering himſelf unto *Eſau*, with all which he had of moſt eſteem, by reaſon that he thought it the greateſt benefit that might happen to him to impart unto his Brother a part of thoſe commodities which
6, 7. he had received at Gods hands. All which they ſignified unto *Eſau*, who rejoyced very L
much thereat, and went forth to meet his Brother, accompanied with four hundred armed Men. But *Jacob* hearing that he marched forward to meet him, attended by ſo many Men at Arms, was very much afraid: yet fixing his confidence in God, he provided for the time, leſt any detriment ſhould happen unto him, ſtudying every way to defend both him, and his, from invaſion. To which end dividing his Troops, he cauſed ſome to march before, and the reſt to follow cloſely after: ſo that if any did aſſault the firſt, they might retire themſelves to the Troop that followed.

13. After this manner having ordered all things about him, *He ſent certain Servants with preſents to his Brother*, namely, with Beaſts of charge, and a great number of divers kinds of four-footed Beaſts, (which for their rareneſs might give more content and M
17, 18. admiration to thoſe to whom they were preſented.) All theſe marched one after another,
Jacob reconcileth his Brother with rewards. to the intent, that being beheld thus in ranks, they might ſeem to be a greater number than they were: to the end, that if as yet there remained any diſcontent in the heart of *Eſau*, theſe preſents might ſerve to mitigate the ſame. He commanded them alſo
Jacob wreſtleth with an Angel, and is called *Iſrael.* that marched foremoſt, that they ſhould uſe courteous ſalutation towards *Eſau.* Having thus all the day diſpoſed his Troops, as ſoon as the night was come, he cauſed all
24. his Companies to march, who paſſed the River of *Jaboch*: but *Jacob*, who was leſt hindmoſt, had a Viſion, in which he wreſtled with an Angel, and he became Victor.

Now the Angel ſpake unto him, exhorting him to rejoice at that which had hapned unto him, aſſuring him that he had not atchieved an eaſie matter, but that he had N
28. ſurmounted an Angel of God, which was a ſign of great good which would befal him, and that his Poſterity ſhould be invincible, and that no man whatſoever, ſhould overcome him: commanding him to call his name *Iſrael*, that is to ſay, according to the Hebrews, a *reſiſter of an Angel.* Theſe things were foretold unto *Jacob* upon his requeſt; who perceiving alſo that he was an Angel of God, prayed him to inform him of that which ſhould happen unto him: which the Viſion did, and afterwards vaniſhed.
30. *Jacob* took great pleaſure thereat, and called the place *Phanuel*, that is to ſay, *the face of God:* and for that in wreſtling he had hurt a part of his thigh, he afterwards abſtained from eating of the ſame, and by reaſon thereof our Nation do never eat that part. O

Now when he had intelligence that his Brother approached, he commanded his Wives to march forward ſeverally with their Hand-Maids, to the end that they might from

A from afar behold the Fight, in caſe his Brother ſhould aſſail them. As for himſelf, when he perceiv'd his Brother drew near him in the Spirit of Peace, without intent of circumvention, he caſt himſelf at his feet, and *Eſau* ſaluted him, and enquired of him touching the Companies of Women and Children; and after he underſtood all things, he offer'd to lead them to his Father. But *Jacob* excuſed himſelf, by reaſon of the wearineſs of his Cattel, and *Eſau* retired to *Seir* where he made his abode, and had impoſed that name on that Country, by reaſon of his *thick hair*. *Jacob* alſo retired himſelf to a place which at this day is called the *Tents*; and from thence into *Sichem*, a City of the *Canaanites*.

Gen. 33. 1, 2. &c. *Jacob* ſaluteth his Brother *Eſau*. 13. *Jacob* cometh to *Scenas*. 17.

Now at ſuch time as the *Sichemites* celebrated their Feaſt, *Dina*, which was *Jacob*'s only Daughter, went into the City to ſee the bravery of the Women of that Country. But *Sichem* the Son of King *Emmor* was ſo taken with her beauty, that he defloured her: and being paſſionately in love, he deſir'd his Father that he might have her to Wife: who liſtening thereunto, went himſelf unto *Jacob*, praying him to give *Dina* his Daughter, in lawful Marriage, to his Son *Sichem*. *Jacob* not daring to refuſe him, by reaſon of his authority and quality; and on the other ſide, not thinking it to be either a thing lawful, or convenient, to match his Daughter with a ſtranger, deſired ſome time for deliberation. Hereupon the King departed, hoping that *Jacob* would liſten to the Marriage. But *Jacob* having diſcover'd unto his Sons the raviſhment of their Siſter, and the requeſt of *Emmor*, deſir'd them to conſider amongſt themſelves, what was fit to be done in the matter: whereupon ſome held the Peace, not knowing what to ſay; but *Simeon* and *Levi* (the Brothers of the ſame Womb with their Siſter) complotted together this practice: It was now a Feſtival of the *Sichemites*, who intended nothing but pleaſure, and Banquetting; and the two Brethren taking this opportunity, by Night fell upon their firſt Guards, and killed them as they ſlept; and from thence entring into the City, they killed all the Males (and with them the King and his Son) but to the Women they offered no violence. Which being executed without the knowledge of their Father, they brought their Siſter back again. *Jacob* was very much aſtoniſhed at this accident, ſo ſtrangely Executed, and was greatly diſpleas'd with his Children: but God appeared unto him, and comforted him, and commanded him to purifie his Tents, and offer thoſe Sacrifices which he had vowed when firſt he went into *Meſopotamia*, and the Viſion appeared unto him. As he cleanſed thoſe which followed him, he found the gods of *Laban*, which *Rachel* had ſtoln, and hid in *Sichem*, in the Earth, under an Oak, without his knowledge.

B

C

D

The Hiſtory of *Dina*, *Jacob*'s daughter. *Gen.* 34. 1, 2, 3, 4.

The year of the World, 2206. *before Chriſts Nativity*, 1758.

Ver. 21. 25. *Simeon* and *Levi* kill the *Sichemites*.

Gen. 35. 1, 2. *Jacob* digging up *Laban*'s gods, goeth and ſacrificeth at *Bethel*. *Ver.* 16, 17, 18. *Rachel* dieth in Childbed. Hedio & Ruffinus, cap. 28.

Afterwards departing from thence, he ſacrificed in *Bethel*, where he had ſeen the Viſion, at ſuch time as he firſt of all took his Journey into *Meſopotamia*: and as he travelled in the Land of *Ephrata*, *Rachel* died in Childbed, and was buried there: (and ſhe alone enjoyed not the honour of being buried in *Hebron* with thoſe of her Parentage.) After he had made great lamentation, he nam'd the Child which ſhe bare at that time *Benjamin*, (by reaſon of the Pangs which kill'd his Mother.) Theſe are all the Children of *Jacob*, twelve Males, and one Daughter; of whom eight were born by his lawful Wives, ſix of *Lea*, and two of *Rachel*; and of their Maids, four; two, of each of them; whoſe names I have heretofore mention'd. From thence went *Jacob* to *Hebron* a City of *Canaan*, where his Father *Iſaac* dwelt; but he loſt him alſo ſhortly after.

E

CHAP. XIX.

Iſaac *dieth, and is buried in* Hebron, *Gen.* 35. 29.

Jacob had not the comfort to find *Rebecca* his Mother ſtill living, and *Iſaac* died in a little time after the arrival of his Son, and was buried with his Wife by his Son *Eſau* and *Jacob* in *Hebron*, among their Fathers. This *Iſaac* was a man beloved of God, and guided by his ſpecial Providence, after the deceaſe of *Abraham*: and after he had paſſed his life in all virtue for the ſpace of a hundred eighty five years, he died.

F

The year of the World, 2230. *before Chriſts Nativity*, 1734.

Iſaac dieth 185 years old. *Gen.* 35.

H

The Second Book of the HISTORY of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Second Book.

1. *How* Esau *and* Jacob, Isaac's *Sons, divided their habitations: and how* Idumæa *fell to* Esau's *Lot, and* Canaan *to* Jacobs.
2. *How* Joseph, *the youngest of* Jacob's *Sons, by reason of his Dreams, which foretold his future Felicity, incurred his Brothers envy.*
3. *How* Joseph *was sold by his Brethren into* Egypt, *and grew in great authority in that* I *Country, and how at length he had his Brothers under his power.*
4. *How* Jacob, *with all his Progeny, came unto his Son.*
5. *Of the affliction of the* Hebrews *in* Egypt, *for the space of four hundred years.*
6. *How under the conduct of* Moses *they forsook* Egypt.
7. *How the Red Sea divided it self, and gave the* Hebrews *a passage at such time as they fled out of* Egypt.

CHAP. I.

How Esau *and* Jacob, Isaac's *Sons, divided their inheritance: and how* Idumæa *fell to* Esau's *Lot, and* Canaan *to* Jacobs. K

The year of the World, 2230. before Christs Nativity, 1774.

AFter *Isaac*'s Death, his two Sons divided their inheritance among themselves, and neither of them remain'd in that same place which they had chosen before to make their abode: but *Esau* leaving the City of *Hebron* to his Brother, went and dwelt in *Seir*, and was Lord of the Country of *Idumæa*, which he named by his name (calling it *Edom*) for the occasion which followeth. He being very young, returned one day sore wearied with Travel, and hungry, from Hunting: and finding his Brother dressing for himself a Mess of Lentil-Pottage, which were very red in colour, and further encreased his Appetite; he desir'd them at his hands, that he might eat them. But he taking the opportunity and occasion of his Brother *Esau*'s hunger, constrained him to forsake his Birth-right, and to sell him the same, on condition he L should give him them to eat. *Esau* then press'd with Hunger, resigned unto him his Birth-right, and confirm'd it with a solemn Oath. Hereupon, his equals in Age, in way of mockery, called him *Edom*, by reason of his red meat; for *Edom* in *Hebrew*, signifieth *red*. His Country likewise was hence called *Edom*. But the *Greeks*, to the end they might make the name more agreeable, called it *Idumæa*. He became the Father of five Children, of whom he had three by his Wife *Alibama*, whose names were *Jaus*, *Jolam* and *Chore*: of the other two, *Aliphates* was the Son of *Ada*: and *Raguel*, of *Mosametha*: these Children had *Esau*. *Aliphates* had five legitimate Children, *Theman*, *Omar*, *Opher*, *Jotham*, *Cenez*, (for *Amelech* was illegitimate, born by one of his Concubines, whose name was *Thesma*.) These dwelt in the part of *Idumæa*, which is called *Gobolitis*; and in that part, which by rea- M son of *Amelech*, is called *Amalechitis*. For *Idumæa* being in times past a Land of great extent, continued the name of *Idumæa* thorow the whole Country: and the particular Provinces of the same, kept the names of those that first inhabited them.

Isaac's Sons departed their habitations. *Gen.* 36. 6, 7. *Gen.* 25. 53. 27. 36.

Esau, the first begotten, selleth his birth-right.

Esau called *Edom*. *Gen.* 36. *per tot.* *Esau*'s Sons and Posterity.

CHAP. II.

Joseph, *the youngest of* Jacob's *Children, is envied by his Brothers*, Gen. 37.

The year of the World, 2206. before Christs Nativity, 1658.

BUT *Jacob* attained to that felicity, that scarcely any other in all that Country was so happy; for he surpassed all the Inhabitants of it in riches: and by reason of the virtues of his Children, he was both *envied* and *regarded*. For, they were accomplished in all perfections, endowed with stout hearts, apt to execute any work of the hand, and N to endure all sorts of Travel: finally, all of them were furnished with knowledge and Providence. But God had such care of him, and so graciously procured and furthered his good fortunes, that that which seemed unto him to be grievous and contrary, he brought to a prosperous issue for him, to the encrease of his riches; and caused that both he and his Children were the first motive to our Ancestors to forsake the Land of *Egypt*, on that occasion which here ensueth. *Jacob* having begotten *Joseph* of *Rachel*, lov'd him entirely, both in respect of *the beauty of his body*, and of *the ornaments and virtues of his mind*; as also his Prudence, wherein he exceeded all his other Brothers. This cordial affection of his Father, moved envy and hatred amongst his Brothers towards him: together with the Dreams which he had seen, and told both to his Father and Brethren, which pre- O sag'd unto him a singular felicity. For, it is the common custom of Men to be jealous of their prosperity, with whom they are familiar.

Gen. 37. 1, 2. Hedio & Ruffinus chap. 2.

Ver. 3, 4. *Jacob*'s Sons hated their Brother *Joseph*.

Now

A Now the Viſions which *Joſeph* ſaw in his Dream, were theſe. Being ſent by his Father, in the Company of his Brothers, to reap Corn in the time of Harveſt, he ſaw a Viſion (far different from thoſe which commonly happen in ſleep) which (as ſoon as he awoke) he told unto his Brethren, to the end they might interpret it. He told them, that he thought in his Dream the night paſt, that his Sheaf of Corn ſtood upright in a place where he had fixed it, and that theirs run towards his, to bow down and reverence the ſame. Which Viſion of his, ſeemed to foretel him his ample fortune: and how he ſhould obtain the Lordſhip over all of them. But they concealed all theſe things from *Joſeph*; making ſhew, that they could in no ſort interpret the Dream: but being by themſelves apart, they breathed forth contrary imprecations, wiſhing that nothing of this Prediction, B might take effect, but perſevered more and more in envy and hatred towards him. But God (oppoſing his power againſt their envy) ſent *Joſeph* a ſecond and more ſtrange Viſion: for he dreamed, that the Sun, the Moon, and eleven of the Stars deſcended down to the Earth, and humbled themſelves before him. Which Viſion he revealed to his Father in the preſence of his Brethren, (without ſuſpition of any hatred in them towards him) and deſir'd him to interpret unto him the meaning thereof. *Jacob* greatly rejoyced at this Dream, by reaſon he conceived in his mind the Interpretation thereof, and (in comparing and alluding his conjectures not *raſhly*, but with prudence) he rejoyced at thoſe great matters which were ſignified by that Dream: which foretold that his Son *Joſeph* ſhould be very *fortunate* and *happy*; and that the time ſhould come, in which his C *Father*, *Mother*, and *Brethren* ſhould honour him, and do him homage. For, he compared the *Moon* (which ripeneth and encreaſeth all things that grow) to his *Mother*; and the *Sun* (which giveth form and force) to his *Father*. And as touching his *Brothers*, who were eleven in number, he compared them to the *eleven Stars*, (which receive their force both from the Sun and the Moon.) Neither did *Jacob* without judgment and conſideration, ſo interpret this Viſion. But *Joſephs* Brothers were highly grieved at this preſage, conceiving as enviouſly and hatefully thereof, as if this felicity had been portended to a ſtranger and not to their Brother, with whom they might equally partake his good fortunes, being as well allied in felicity unto him, as in conſanguinity. Whereupon they reſolved on his *death* and *deſtruction*: and having complotted theſe counſels D amongſt themſelves, and gathered in their Harveſt, they retired themſelves with their Flock, towards *Sichem*, (which was a part of that Country very fit to feed their Cattel;) where they kept their flocks without giving any notice of their departure to their Father. But he perceiving that no Man came from the Herd, that might tell him any tidings, being ſorrowful and careful of his Sons, ſent *Joſeph* to the Flocks, to underſtand how they did, and how their affairs proſpered.

v. 5. *ad* 9. *Joſephs* Dream.

The year of the World, 2206. *before Chriſts Nativity*, 1758.

v. 9, 10, 11. *Joſephs* Dream of the Sun, Moon, and Stars. The interpretation of *Joſephs* Dream.

v. 11.

Joſeph's Brothers complot his death. *Sichem* a fit place to graze in. *v.* 13, 14.

CHAP. III.

How Joſeph *was ſold into* Egypt *by his Brethren, and grew in credit in that Country: and how his Brethren at length were under his ſubjection.*

E

BUT ſo ſoon as they ſaw their Brother coming towards them, they rejoyced, not as at the arrival of one of their near Friends, ſent unto them by their Father, but as if their Enemy had met them, and was, by the will of God, delivered into their hands. They therefore mutually agreed to put him to death, and not to let ſlip the preſent opportunity. But *Reuben*, the eldeſt amongſt them, ſeeing their diſpoſition and conſpiracy *to kill him*, endeavoured to diſſuade them; ſetting before their Eyes, how heinous and wicked the enterpriſe was, and what hatred they might incur thereby. For (ſaid he) if before God and before Men it be a wicked and deteſtable thing, to lay hands on, and to murther a ſtranger; how much more heinous a Crime will it be held for us, F to be convicted to be the murtherers of our Brother? whoſe death will heap ſorrow on our Fathers Head, and draw our Mother into great grief and deſolation, through the loſs of her Son robbed and bereft from her againſt the ordinary courſe of nature. He prayed therefore them to be adviſed in theſe things; and to conſider in their minds, what might happen, if this Child, who was fair vertuous, and young, ſhould be put to death: deſiring them to give over this unnatural reſolution, and to fear God who was both the judge and witneſs of their deliberation intended againſt their Brother: adding that if they would deſiſt from this heinous act, God would take pleaſure in their repentance and reconcilement: but if they proceeded in their enterpriſe, he aſſured them, that he would puniſh them like fratricides; ſince nothing is hidden from his Providence, G whether it be committed in the Deſart, or attempted in the City. For whereſoever Men are, there is it always to be thought, that God likewiſe is. Further, that when they ſhould have perpetrated this fact, they ſhould always have their Conſciences as an armed

v. 18. *Joſeph* cometh unto his Brothers who reſolve to murther him. *Reuben* diſſuadeth his Brothers death. *v.* 21.

The year of the World, 2217. *before Chriſts Nativity*, 1747.

The year of the World, 2217. before Christs Nativity, 1747.

armed Adversary against them, which never would forsake them. That it was an impious fact to kill a Mans own Brother, although he had done him injury; and much more meritorious, to forgive a Mans Friend, that had offended against him. Moreover he said, that *Joseph* had done them no wrong, whose tender Years rather required care and compassion at their hands, than hate and tyranny. Besides that, the cause of his slaughter would aggravate their offence, if it should be known, that for envy of his future felicity they should take away his Life; all which good hap they likewise might participate by reason of Consanguinity: and that it was their duty to think, that whatsoever blessing God imparted to *Joseph*, was theirs, and that for that cause they were to consider, that God would be more displeased against them, if they should endeavour to deprive him of his life whom he had esteemed and adjudged worthy of prosperity to come. I *Reuben* alledging these and many other things, dissuaded, and laboured to divert them from shedding their Brothers Blood. But seeing that all these his motives could in no sort mollifie them, and that they hastened the rather to perpetrate the Murther; he counselled them, that at leastwise they should allot him some milder kind of death: telling them, that he endeavoured all what in him lay, at the first to dissuade them; But since it was throughly resolved among them, that he should not live; that less mischief should follow of it, if they would be ruled by his counsel: for by that means their will should have effect, yet a more mild and less hurtful, in comparison of Murther; that it were better for them to withhold their hands, and keep them immaculate, by casting him into the next Pit, and there leaving him in the hands of death. To this counsel, all of them agreed. So *Reuben* K took *Joseph*, and bound him with Cords, and let him down easily into a Pit, which was dry: which done, he departed, to seek out a more convenient place for pasture.

v. 29. *Reuben* perswadeth them to cast *Joseph* into a Pit. Hedio & Ruffinus, chap. 3.

But when *Reuben* was gone, *Judah* one of *Jacob*'s Sons (espying certain Merchants of *Arabia* of the Country of the *Ishmaelites*, who from the Country of *Gilead* carried *spicery* and *Syrian* Merchandise into *Egypt*) counselled his Brothers to draw up *Joseph* out of the Well, and to sell him to those *Arabians:* assuring them, by that means it would come to pass, that *Joseph* should die the farther off from them, amongst Strangers: and as touching themselves, they should be exempt from that pollution. Which counsel of his being commended by them all, they drew *Joseph* out of the Pit, and sold him to the *Arabians* for the summe of twenty pieces of Silver, at such time as he was seventeen years of L Age. Now had *Reuben* resolved in himself to save *Joseph* without his Brothers privity; for which cause coming by night unto the Pit, he called him with a loud Voice; and seeing that he gave him no answer, he began to conjecture with himself, that his Brethren had put him to death; he reproved them therefore very bitterly: but after they had told him what was become of him, he gave over his Mourning. After these things were thus passed, the Brethren consulted among themselves, in what sort they might clear themselves from their Fathers suspition; and concluded among themselves to tear the Coat wherewith *Joseph* was attired when he came to them, and which they had taken from him when they cast him into the Well; to the end, that having *stained it in the Blood of a Goat*, they might afterwards carry it to their Father, and shew it him, to the end he M might suppose, *that* Joseph *was slain by wild Beasts*. Which done, they came unto the old Man (who had already heard something of *Joseph*'s misfortunes) and told him, that they had not seen their Brother *Joseph*, neither could they assure him what mishap had befaln him: but that notwithstanding, they had found his Coat, all bloodied and torn; which made them suspect, that he was slain by some wild Beasts, if so be he were sent unto them, attired in that Coat.

v. 27. *Joseph* by the counsel of *Judah*, is sold to the *Arabian* Merchants.

29. *Reuben* by night cometh to the Pit.

31.

32. *Joseph*'s Brothers perswaded his Father that he is devoured by Wild-Beasts.

34.

But *Jacob* (that hitherto expected more gentle tidings, supposing and hoping that *Joseph* had only been captive) gave over this opinion, and took the Coat for a most assured testimony of his Sons death; for he knew that he was apparelled therewith, at such time as he sent him to his Brothers: for which cause he lamented *Joseph*, from that N time forward, as certainly dead. And such was the grief of his heart, that he received no consolation, but suffered himself to be perswaded by the Brothers, that *Joseph* was slain by Savage Beasts. He therefore sate him down, being Clothed in Sackcloth, and charged with sorrow, and neither could his Sons by their counsels mitigate his moans, nor he himself remit the rigour of his lamentation.

Jacob bewaileth *Joseph* for dead.

27, 28. *Joseph* is sold in *Egypt* to *Potiphar*.

Now *Joseph* was sold by the Merchants, and bought by *Potiphar*, (an *Egyptian* Lord, and Steward of King *Pharaohs* Houshold) who held him in high estimation, and trained him up in all liberal Sciences, suffering him to live, not after a servile, but liberal manner, and committing unto his charge the care of his Houshold; all which favours he made use of. Yet was he no ways diverted by these his Priviledges and Promotions, from his habitual vir- O tue; testifying hereby, that prudence doth not submit to adverse fortune, if a Man use the same orderly, and not at that time only when fortune fawneth and flattereth.

Gen. 39. 7, 9, 10.

It

Gen. 39,7,9,10. *Potiphars* Wife ſolicireth *Joſeph* to lie with her.

The year of the World, 2217. *before Chriſts Nativity*, 1747.

A It fortuned not long after, that his Maſters Wife fell in love with him, both for his beauty, and for his wit and diligence; and ſhe imagin'd that if ſhe open'd her mind to him, ſhe might eaſily enjoy him; and that he would eſteem it a part of his felicity to be loved by his Miſtreſs. All which ſhe fanſied, having only regard to that ſervile condition wherein at that preſent he was, and not to his manners, which continued always virtuous, notwithſtanding any change that could happen unto him. So ſhe diſcover'd to him her paſſion, and deſir'd him to grant her an amorous encounter: but he refuſed her demand, alledging, that it was a moſt wicked requital towards his Maſter, if it ſhould come to paſs, that he who had bought him, and ſo greatly honoured him, ſhould receive ſo great an injury and outrage from him. He exhorted her therefore to conquer her appetite, and to lay aſide all hope of ever compaſſing her concupiſcence; alledging unto her, That deſire is then leſs active, when hope is extinguiſhed; and that he had rather ſuffer all miſchief imaginable, than conſent or condeſcend unto her in that wickedneſs. And although (ſaid he) it be undecent for a Servant to contradict the will of his Miſtreſs, yet, the filthineſs of the fact diſſuaded him from attempting the ſame. This repulſe, more and more inflam'd her, having ſuppoſed that *Joſeph* would not deny her; and her diſordinate affections encreaſing daily ſhe deviſed and complotted a new means, in hope to bring her love to the deſired Iſſue.

B

Potiphar's Wife complotteth a ſecond ſubtilty to allure *Joſeph*.

C Whereas therefore a ſolemn and publick Feaſt was at hand, wherein (according to cuſtom) the Ladies were wont to adorn the ſolemnity by their preſence; ſhe fained a ſickneſs, and perſuaded her Husband to believe it, hoping by this means to have the better opportunity, being alone, to ſolicite *Joſeph*; which falling out accordingly, ſhe began to court and careſs him with theſe flattering diſcourſes, That he had done well, if (upon her firſt requeſt) he had obeyed her, without any contradiction, in reſpect of her dignity who made ſuit to him; and her incredible paſſion, which had ſo far commanded her, that notwithſtanding ſhe were his Miſtreſs, ſhe had debas'd her ſelf ſo much as to ſolicite him: that now he ſhould behave himſelf more wiſely and better; if in amends of his forepaſſed obſtinacy he at laſt would conſent. For if he expected this her ſecond ſummons, ſhe now made it far more affectionate and importunate than the former, for (ſaith ſhe) I have fained ſickneſs to this end, to ſolicite and prefer thy Company D before a publick Triumph. Or if at firſt thou didſt miſtruſt me, thou may'ſt hereby conceive that I do not maliciouſly tempt thee, in that I yet continue in the ſame affection. For which cauſe either make choice of this preſent pleaſure, and be obſequious to her that loveth thee, in hope of further preferments, or be aſſured of my hate and revenge, if thou preferreſt thy opinion of Chaſtity before my Favour. For be aſſured that thy Chaſtity ſhall profit thee nothing, if I accuſe thee to my Husband, and avow, that thou ſoughteſt to violate me: for though thy allegations be more true, yet ſhall my words be of more force, and my accuſations more acceptable in *Potiphars* Ears than thine. But neither by theſe words, nor her Tears, the Witneſſes of her Vows, could *Joſeph* be perverted; nor could Flatteries allure him, nor Terrors compel him to forſake E his reſolved Chaſtity; but he conſtantly contemned thoſe unjuſt afflictions, wherewith ſhe threatned him: chuſing rather to ſuffer any Miſery whatſoever, than to be carried away to ſuch Criminal Pleaſures; being well aſſured that he was worthy of extream puniſhment, if on a Womans entreaty he ſhould condeſcend to any ſuch Treachery. He admoniſhed her of her duty, alledging the *Laws*, *rights*, and *cuſtoms* of *Matrimony*, willing her rather to reſpect them, than her inordinate Luſt: which is ſpeedily followed with Repentance, and a continual fear of being diſcovered: whereas Conjugal Fidelity is void of fear, and attended by a good Conſcience before God and Man. Moreover, that it was more convenient for her to govern and Command him as his Lady and Miſtreſs than to debaſe her ſelf, making him the partaker of their common ſin; and far more F pleaſant to be aſſured in the confidence of a good life, than in ſecret to commit ſin. By theſe, and ſuch words, he endeavour'd to abate the violence of her furious paſſion, and to reclaim her from her depraved fancies to ſubmit to the Law of reaſon: but ſhe, the more inſtantly he diſſuaded, the more earneſtly invaded him; and when by no means ſhe could pervert him by words, ſhe laid violent hands upon him, to conſtrain him by force. But *Joſeph* unable to endure any longer the impudence of the Woman, *leaving his Garment* behind him, whereby ſhe held him, fled ſuddenly out of the Chamber. She, partly *impelled* by the grief of *repulſe*, partly mov'd with *fear*, leſt her Laſciviouſneſs ſhould be made known to her Husband, decreed firſt of all falſly to accuſe *Joſeph*, and by this means to take revenge upon him; holding it to be a craft worthy a Wo- G mans Wit, to anticipate and firſt of all to accuſe her Accuſer. She therefore ſat down ſad and perplexed, colouring the grief of her defrauded Luſt, under the Cloak of Indignation, for her attempted honour and violated Chaſtity. And when her Husband came

Joſeph once more repulſeth the aſſault of her luſt. *ver.* 11, 12.

v. 12. *Joſeph* leaving his rayment behind him, fled from the Adultreſs.

The year of the World, 2217. *before Chriſts Nativity*, 1747.

came home, and being troubled to behold her ſadneſs, demanded the cauſe thereof. H
v. 14. 17. The Adultereſſes accuſation againſt *Joſeph.* Thou deſerveſt to live no longer (ſaid ſhe) my Husband, if thou do not rigorouſly puniſh that wretched Slave, who hath attempted to violate thy Bed, forgetting both what he was when he came into thy Houſe, and with how great goodneſs thou haſt entertained him; and who inſtead of teſtifying his gratitude for the ſame, hath not forborn to offer injury, even to thine own Wife; and which is more, on an holy day, and in thine abſence: whereby it manifeſtly appears, that the moderation which hitherto he hath pretended, rather proceeded of ſervile fear, than native modeſty. And that which hath the more emboldned him, is, that (beſides all hope, and beyond his merit) thou haſt favoured him: for ſeeing all thy goods committed to his truſt and diſpenſation, and that he was preferred before all thine ancient Servants, he thought it lawful likewiſe I for him to attempt and outrage thy Wife. And to procure more credit to her words, ſhe produced his Garment, which (as ſhe ſaid) he left behind him, when he endeavoured to violate her. *Potiphar* moved with the words and tears of a Woman, and attributing too much to his Wives diſſembling love, omitted the further and faithful inquiſition of the truth, and after he had praiſed his Wives faith and loyalty he caſt *Joſeph*, thus condemned of heinous wickedneſs, into the Priſon of Malefactors, eſteeming his Wives Chaſtity, and commending it the more, in that he was now made a witneſs of her approved honeſty.

verſ. 20. *Joſeph* is caſt into Priſon. Hedio & Ruffinus chap 4. *Gen.* 39. 21. 22, 23. *Joſeph*'s patience in Bonds. The keeper of the Priſon dealeth friendly with *Joſeph.* But *Joſeph* committing his innocency to God, neither took care how to excuſe himſelf, nor to declare how the matter had paſs'd: but ſilently ſuffering the neceſſity of his Bonds, he comforted himſelf with this only hope, that God was more powerful than K they that had impriſoned him; and accordingly he ſoon found the effects of his providence. For the Keeper of the Priſon conſidering both his faith and diligence in all that he employed him in, and the comelineſs of his perſon, looſed him out of Bonds, and by that means in ſome ſort leſſened his miſery; giving him alſo an allowance more liberal than the reſt of the Priſoners had. Now, when they that were in the Priſon (as often as they had intermiſſion from their labour) conferred together (as Men in miſery are wont to do) and queſtioned among themſelves, of the cauſes of their misfortunes; a certain Butler of the Kings (condemned by him, in diſpleaſure, to be caſt into Irons) grew familiar with *Joſeph:* and for that he accounted him a prudent and provident Man, he told him his Dream, praying him, that if any preſage might be L gathered thereby, he would expound it unto him; lamenting his misfortune, that he was not only perſecuted by the Kings diſpleaſure, but alſo when he ſhould take his reſt, troubled from Heaven by Dreams. For he ſaid, that in his ſleep he beheld three great Cluſters of Grapes hanging on three Branches of a Vine, which were all ripe, and ready to be gathered; and that he thought he preſſed them into a Cup, which the King held; and that afterwards, having ſtrained the Muſt, he offered it to the King, and that he willingly drank thereof. When he had ſhewed him his Dream, he deſired him, that if he had any knowledge given him from God, he would vouchſafe to interpret his

Gen. 40. 5, 9, *ad* 15. The Butlers Dream expounded. Viſion unto him. *Joſeph* bade him be of good Courage, and expect, that within three days he ſhould be delivered from his Bonds, admitted again to the Kings Service, and M reſtored to his former credit. For (ſaid he) the Vine bringeth forth a fruit very good, and profitable for Mans uſe; by the uſe thereof, faith and friendſhip is confirmed amongſt them, diſcords diſſolved, and troubles and ſorrows aſſwaged, in ſtead of which, pleaſures ſucceed. Since, ſaid he (as thou telleſt me) the King favourably received the Wine preſſed out by thy hands, know that thou haſt a good Dream offered thee, and that it ſignifieth thy deliverance from miſery within three days, according to the number of thoſe Cluſters which thou gatheredſt in thy Dream. Remember me therefore, I pray thee, as ſoon as the event hath approved this my Prediction to be real and true; and when thou art at liberty, forget not us that are left here to lie in miſery, for I am not here thruſt into Bonds for my Wickedneſs, but I am puniſhed like a Malefactor for my N Vertue and Modeſty; in that I rather reſpected the honour of the Houſe in which I lived, and his Credit who committed me to Priſon, than mine own pleaſure. The Butler, rejoyced greatly at the interpretation of his Dream, and expected the event. Now a certain other Man, the Kings Baker, being in the ſame Priſon with the Butler, and conceiving ſome hope through *Joſeph*'s ſo happy Interpretation (for that he likewiſe had ſeen a Viſion) deſired him to expound unto him what Interpretation was to be had of a Dream, which he had had the Night paſt, and which he related in theſe words.

The year of the World, 2238. *before Chriſts Nativity*, 1736.

The Bakers Dream, *v.* 16. Me thought (ſaid he) I carried three Baskets on my Head: of which, two were filled with Bread, and the other with Fleſh, and divers other kind of Cates, ſuch as are prepared for Kings: But the Birds of the Air hovering round about me, devoured all the O Victuals, being nothing frighted by me, although I endeavoured to drive them away. Which ſaid, he expected a preſage no leſs fortunate than the former.

But

A But *Joseph*, after he had attentively consider'd the circumstances of the Dream, told him that he would rather have informed him of more favourable success than his Dream did portend; and that he had only two days left to live, which were signified by the two Baskets; but on the third he should be hanged and devoured by the Fowls, which he could not drive from him. Neither did it otherwise fall out with both of them, than *Joseph* had foretold: For upon the prefixed day, the King (celebrating the Feast of his Nativity) commanded that the Baker should be Hanged, and the Butler delivered from his Bonds, and restored to his former Office. But God delivered *Joseph* (after he had for the space of two Years spent his time in the misery of the Prison, and was in the mean space no ways assisted by the ungrateful Butler) by preordinating this means

The exposition of the Baker's Dream.

Gen. 14. 1. *ad* 17.

B and manner of his liberty. King *Pharaoh* having in one and the same Night seen in his sleep two Dreams, which he conceived were of ill presage to him, though he had forgot the explication of them which had been made to him at the same time; early in the Morning (calling before him the learnedst among the *Egyptians*) he required the interpretation thereof. Now when he could in no sort be satisfied by them, he became more and more troubled: which the Butler perceiving, he called to mind *Joseph*, and his wisdom and prudence in these sorts of conjectures, and repairing unto the King, told him of *Joseph*, and of his Vision which he had whil'st he was in Prison, together with *Joseph*'s interpretation, and the event thereof, and how the same day, the Master of the Bakers being condemned to the Gallows, gave greater credit to his Predictions:

Pharaoh the King of *Egypt* his Dream.

C how he was kept Prisoner as a Slave by *Potiphar*, the Master of his Houshold, and that he was a *Hebrew*, as himself said, descended of good and honourable Parents. Command him therefore (said he) to be sent for, neither despise the Man for his present misery, for thou maist manifestly understand by him, the signification of thy Dreams. Hereupon the King sent for him presently, and friendly taking him by the hand, spake to him after this manner. I understand by the report of my Servant, that thou art prudent; and therefore desire thee to shew me the interpretation of my Dreams in such manner as thou discoveredst his unto him, and thou shalt do me an high pleasure: but beware thou neither conceal any thing for fear, nor speak for flattery, nor feed me with falshoods, but tell me all things truly, although such as may breed my discontent to hear them.

Joseph delivered from bonds.

D Me thought as I was walking by a River side, I saw seven well fed and fat Kine, which came out of the River into the Pasture: and again, me thought seven others came from the pasture to meet them, which were very lean and ugly to behold; these lean devoured the seven other that were fat and great, yet were never the more increased, but were all of them miserably vexed with hunger. But after this Vision, being awaked out of my sleep, and troubled in my mind, what it might signifie, being seized by little and little by a pleasant slumber, I fell a sleep again; And again, I saw a Vision more prodigious than the former, and which likewise troubles and terrifies me more. For I saw seven Ears of Corn sprung out of one Root, that hung down and bowed their heads, because they were loaden with grain ready to be reapt: after which, there appeared se-

Pharaoh's Dream of the seven kine.

The year of the World, 2231. *before Christs Nativity*, 1733.

The year of the World, 2238. *before Christs Nativity*, 1726.

E ven other weak, and dry Ears, which devouring those other great and full Ears, left me highly astonished. Hereunto *Joseph* answered: This Dream (O King) although it hath been seen in two Figures, yet it importeth one and the same accident, which is to ensue. For both those seven lean Oxen and those seven dry Ears of Corn, which you saw devour the seven fat Oxen, and seven full Ears of Corn, fore-signifie a Famine and scarcity in *Egypt*, for so many years as there were Oxen and Ears of Corn in good plight: so that the fertility of these good years shall be consumed by the sterility of so many other years, according to their number; and there shall be such scarcity of necessary provision, that it shall be hard to prevent and supply the defect: all which is signified by those seven lean Kine which having devoured the good, could not be satisfied by the same. All

The interpretation of *Pharaoh*'s Dream. à *v.* 18. *ad* 36.

F these things God foretels unto Men, not to the end they should be terrified and affrighted; but that being forewarn'd they may provide for themselves, and the more easily prevent the imminent danger. If therefore thou shalt lay up and store the abundance of the plentiful years, *Egypt* shall not feel the penury that shall follow. And when the King (admiring *Joseph*'s Prudence and Wisdom) demanded after what manner he might provide in the time of Plenty, to prevent and redress the future sterility, he warned and counselled him, that the *Egyptians* should use parsimony, and that that which remained of those years superfluity, might be reserved for future necessities. He counselled him also to command the Husbandmen to hoard up their Corn in their Barns, and only to distribute to the People so much as was sufficient, and no more. Hereupon the

v. 47, 48, 49. By *Joseph*'s counsel the succeeding scarcity is made more tolerable.

G King (not only praising *Joseph*'s Counsel, but also his interpretation of his Dreams) made him Lord and Commissary of all his store; and commanded him to provide whatsoever he thought necessary for his service and the good of his People: assuring him

v. 42, 43. *Joseph* is intitled by *Pharaoh* to great honours.

The year of the World, 2238. *before Christs Nativity*, 1726.

Hedio & Ruffinus, chap. 5.

him that he thought no Man more proper to execute this counsel, than himself who was the Author thereof: Having therefore this Authority given by the King to use his own Signet, and to be Cloathed in Purple, and to ride in a Chariot, throughout all *Egypt*, he stor'd up all the Corn in the Kings Granaries, and distributed to every one by measure, that which they wanted for Seed-Corn, and for their nourishment, without letting any Man understand for what cause he did it. H

He was now about thirty years old, and was held in great honour by the King, being for his extraordinary prudence, firnamed by him *Psontomphanech*, which in the *Egyptian* language signifieth, *The discoverer of hidden things:* he was also honoured with a Wife of great dignity. By the Kings Order likewise he took to Wife a Virgin, Daughter to *Potifar* the *Heliopolitan* Priest, whose name was *Asaneth*, by whom he begat Children before the Famine began in *Egypt*. The elder of which was called *Manasses*, which signifieth *Oblivion* (because attaining better fortune he grew into *oblivion* of his former misery:) but the younger was called *Ephraim* (which signifieth *Return*, for that he was restored to the liberty of his Ancestors.) Now when, according to *Joseph's* Interpretation, the seven years of plenty and affluence were past in *Egypt*; the years of Famine began to infest the Land, and for that the evil was unexpected, the headlong multitude grievously pressed with hunger and misery, began to flock about the Kings Gates and Garners. Whereupon the King called for *Joseph*, who presently distributing Grain to those that wanted it, became without Controversie, the Father and Conserver of the Commonalty. Neither did he only sell it those that inhabited that Country, but to strangers also; accounting the whole race of Mankind so allied together, that 'tis reasonable such as want, should be supplied by those that have plenty. And because the same Calamity both oppressed *Canaan* and other Kingdoms of the World, *Jacob* also sent all his Sons into *Egypt* to fetch Corn; (as soon as he understood that strangers also had liberty to traffick in that place) only with himself he retained *Benjamin*, whom he begat on *Rachel*, and who was Brother by the whole blood to *Joseph*. When these ten Brethren arrived in *Egypt*, they repaired to *Joseph*, beseeching him that they might be permitted to buy Corn: for nothing was done without his express Command; it seem'd an honour done to the King, to do honour to *Joseph*. He taking knowledge of his Brothers, who thought of nothing less than of him (by reason that in his Youth he was sold away by them, and Age had altered the Lineaments of his Face; and besides, none of them could imagine that he had attained to so great dignity) determined to make trial of them, to the end he might the better gather how they were affected. For he both denied them his Licence to buy Corn, and Commanded them also to be apprehended for Spies, telling them that they were of divers Nations, though they feigned Kindred: for how can it be (saith he) that a private Man should bring up so many worthy Sons; which felicity scarcely and very seldom is granted to Kings? This did he, to the end he might gather some intelligence of his Father, and in what Estate he lived, during his absence; and what was become of *Benjamin* his Brother: for he was much afraid, they had offered the same hard measure to the youth which they had us'd to himself. These words struck them with a great fear, in regard of their imminent peril, supposing that they had travelled this long Journey all in vain: and for that they saw their accusation must be answered; *Ruben* the eldest of them, began after this manner to plead their common cause. We come not hither (said he) as Spies, but dire Famine (whose fury we seek to prevent) hath compelled us to come into this Country, hoping in your humanity; who (as we have heard) have not only made offer of sale of Corn, and means of sustenance to your own Citizens, but also to all Strangers. That we are Brothers, and born of the same Father, our very countenances testifie, in that they vary not very much the one from the other. Our Father is called *Jacob*; by Nation, an *Hebrew:* who begat us, his twelve Sons, on four Women: and while we were all living our affairs were fortunate and prosperous; but since the death of one of us, whose name was *Joseph*, our domestick fortunes began to grow to ruine. Our Father languisheth in continual lamentations; and his Tears do no less afflict us, than in times past the untimely death of our dearest Brother did affect us. Now are we come to buy Corn, having left in our Fathers Custody the youngest of our Brothers, called *Benjamin*. That thus it is, if thou please to send any one unto our House, thou mayest be assured. Thus spake *Ruben*, both on his own and his Brothers behalf, to remove *Joseph's* sinister opinion of them: who knowing that both his Father and Brother were in health, commanded them to be shut in Prison, under pretence to call them to further Examination, at better leisure. Some three dayes after (calling them before him) he began thus: Since (saith he) you protest, that you came not hither into this Kingdom on purpose, either to prejudice the King, or work I K L M N O

V. 50, 51, 52. *Joseph* marrieth a Wife in *Egypt*, on whom he begat *Manasses* and *Ephraim*

V. 54, 55. The Famine in *Egypt*.

Gen. 42. 1, 2, &c. *Jacob* sendeth his Sons into *Egypt* to buy Wheat.

V. 7, &c. *Joseph* soundeth his Brothers, to the end he might understand his Fathers and *Benjamins* estate. *V.* 10.

Rubens answer unto *Joseph* both for himself and his Brothers.

The year of the World, 2238. *before Christs Nativity*, 1726.

V. 17. *Joseph* commandeth his Brothers to Prison.

Treasons

A Treaſons towards the State, and that you pretend your ſelves to be the Sons of one Father: you ſhall induce me to believe, that your Allegations be true, if leaving ſome one with me as pledge of your Loyalties, (who ſhall be well entertained) you bear hence your deſired Corn to your Father, and return again unto me, bringing with you your Brother, whom (as you ſay) you left behind you: for this ſhall be an Argument that you lye not. Amazed at theſe words, and ſuppoſing that their extream calamity was at hand, they lamented their misfortune; oftentimes expoſtulating amongſt themſelves, that God did now puniſh them for their Cruelty towards *Joſeph*. But *Reuben* reprehended their too late and unprofitable repentance, ſaying, That thoſe afflictions which God (the juſt revenger of Innocency) had inflicted on his impious Brothers,

B ought patiently to be born. After this manner ſpake they one unto another, ſuppoſing that no Man was preſent who underſtood the Hebrew Tongue: and they all lamented, being inwardly touched with the words of *Reuben*; and condemned their perpetrated wickedneſs: for which, at that time, they thought that God did moſt juſtly puniſh them. *Joſeph* beholding them in this perplexity, and unable to diſſemble any longer his Brotherly love, by reaſon the Tears already began to burſt out of his Eyes, which at that time he deſired to conceal, departed from among them.

v. 21. *Joſephs* Brothers repent them of that evil they had done unto him.

Not long after, returning again unto them, he retained *Simeon* with him, to be in the mean time as a pledge, until their return; and giving them Licence to buy their Corn, he commanded them to depart: giving withal a ſpecial Commandment to one

C of his Servants, that the Money which they had brought to buy Corn, ſhould ſecretly be ſhut up in their Sacks, and they permitted to depart; all which his Servant performed. But *Jacobs* Sons returning into *Canaan* told their Father all that had hapned unto them in *Egypt*, and how they were taken for Spies, and Traytors to that Country: and that when they proteſted, that they were all Brethren, and that the eleventh was left at home with their Father, the Governour would not believe them. Moreover, that *Simeon* was left pledge with the Governour, until *Benjamin* ſhould come thither to give teſtimony of their truth: whereupon they deſired their Father without fear or ſiniſter conceit, to ſend their younger Brother with them. But *Jacob* was diſpleaſed with that which his Sons had done; and whereas he was not a little grieved that *Simeon* was left behind, he

D thought it worſe than death alſo to be deprived of *Benjamin*; and neither could *Reuben* with his Prayers (offering his Sons for pledges, that if any ſiniſter fortune ſhould fall upon *Benjamin* by the way, the Grandfather might revenge it on his Children) perſuade *Jacob* to yield conſent: but they uncertain what to do, were more and more terrified, in that they found their Money incloſed in their Sacks of Corn. Now when Corn began already to fail them, *Jacob* being compelled by force of Famine, deliberated to ſend *Benjamin* with his other Brothers: for they dar'd not return into *Egypt*, without him. And when neceſſity preſſed them, daily more and more, and his Sons ceaſed not inſtantly to call upon him; yet was he ſtill doubtful and unreſolved: till at laſt *Judah*, a Man vehement by nature, began more freely to tell his Father that he was too

E careful of his Brother *Benjamin* to whom nothing could happen without the will of God, whether abroad or at home: and that without this ſuperfluous care of his Son *Benjamin*, endangered his own and all their lives, which could not ſubſiſt but by the relief which was to be had out of *Pharaohs* Country; that he ought alſo to have care of the life of *Simeon*, leſt whileſt he delayed to ſend *Benjamin* on the Journey, *Simeon* in the mean time ſhould be ſlain by the *Egyptians*. Moreover he exhorted him to commit the care of his Son to God, promiſing to bring him back again in ſafety, or elſe to die together with him: and propoſing, that certain Fruits of *Canaan*, as Balm, Stacte, Terebinth, and Honey, ſhould be ſent as Preſents to *Joſeph*, together with the double price of their Corn. Thus ſhedding Tears on both ſides, they depart from their Father,

F leaving him miſerably tormented for the health of his Sons; and contrariwiſe ſuſpecting with themſelves, leſt through his abſence their Father ſhould die with ſorrow. And ſo travelling into *Egypt*, they mitigated their preſent grief with the hope of better fortune. No ſooner were they arrived there but they repaired unto *Joſeph*; being ſore afraid, leſt it ſhould be laid to their charge, that by fraud and deceit they had carried away with them the price of their former Corn: which preſently, before *Joſeph*'s Steward, they carefully excuſed, ſaying, That they found the Money, among the Wheat at ſuch time as they emptied their Sacks; which now, in diſcharge of their truth, they had brought back again. But he denying that he ever miſſed their Money, and they being delivered from this fear, began to be more ſecure; ſo that *Simeon* was ſuddenly

G ſet at liberty, to converſe among his Brethren. Now, when *Joſeph* was returned from the ſervice of the King, they offered him preſents: and he enquiring of them, how their Father did? they anſwered, that he was in health. Then perceiving that *Benjamin* was

v. 24. *Joſeph* ſendeth away his Brothers, and only retaineth *Simeon*.

v. 36. *Jacob* is ſore grieved for *Simeons* abſence, and becauſe *Benjamin* ſhould depart from him. *Gen.* 42. 1. *ad* 10.

Jacobs Sons, but in eſpecial *Judah*, urge thier Father to ſend *Benjamin* with them.

The year of the World 2238 *before Chriſts Nativity*, 1716.

v. 11. *ad* 14. *Jacob* ſendeth his Sons with preſents into *Egypt*.

verſ. 16. *Jacobs* Sons arrive in *Egypt*, and *Simeon* is ſet at liberty.

yet

yet alive, whom he ſaw among them, he ask'd whether that were their younger Brother? H
verſ. 29. *Joſeph* unknown to his Brethren, ſaluteth both them and *Benjamin*.
and hearing that it was, he only uttered theſe words, That God's Providence was over all things, and departed from them, being unwilling that any of them ſhould ſee him ſhed Tears, which he could not any longer contain. Inviting them afterwards unto a Banquet, he commanded them to ſit down in order, according as they were wont to do when they were with their Father; and whereas he kindly entertained all of them, he honoured *Benjamin* with a double ſhare. After the Banquet, when they were all laid down to reſt, he commanded the Steward to meaſure out the Wheat which every one ſhould bear away with him, and to hide the price thereof again in their Sacks: but in *Benjamins* Sack, he commanded him to put his Cup which he ordinarily made uſe of.
Hedio & Ruffinus chap. 6. *Gen.* 44. 2, 3. *Joſeph* tempteth *Benjamins* Brothers, whether they would aſſiſt him.
This he did, with intent to make trial of their loves towards *Benjamin*; and whether I
they would ſtick unto him, being accuſed of Theft, or leave him behind as a Malefactor, and return unto their Father, as if the matter no wayes touched them. Which being done according as he had commanded, early in the Morning all *Jacobs* Sons aroſe, and taking with them *Simeon*, departed onwards of their Journey; rejoycing as well at his reſtitution, as *Benjamins* return, whom they both promiſed and proteſted to bring back again to their Father; when behold, ſuddenly a Troop of Horſemen beſet them round; amongſt whom, was that Servant who had hid the Cup in the Sack. They being troubled by this ſudden incurſion, and asking, why they ſet upon them whom they ſo lately had both invited and entertained ſo honourably? The *Egyptians* anſwered, and exclaimed
Joſeph's brethren are ſtaid in their journey.
v. 5. 12. *Jacobs* Sons are accuſed of Theft.
againſt them, calling them wicked Men, who forgetting the late benefits received, and K
Joſeph's gentleneſs and humanity, were ſo wicked, as to return him injuries for his Courteſies; threatning them that they ſhould be puniſhed for their Theft: and telling them, that although for a time they had deceived the Officer of the Table, yet could they not deceive God; and again asking them, whether they were well in their Wits, in ſuppoſing that for this offence they ſhould not be incontinently puniſhed? with theſe, and the like Speeches, the Servant inſulted over them. But they, who nothing at all ſuſpected this ſubtilty, accuſed him, ſaying: That they wondred at the Mans unreaſonableneſs, in ſo raſhly accuſing them of Theft, who had not kept back the price of their Corn, which they found in their Sacks, whereas none but themſelves knew of that Money; ſo far were they from purpoſely offering any wrong. Yet in that they thought the ſearch- L
ing would better ſatisfie them, than denial, they bid them ſearch their Sacks; offering themſelves, each of them, to ſuffer puniſhment, if any one of them were found guilty of the Theft. This ſearch which they offered, the *Egyptians* accepted; yet agreed the puniſhment ſhould be inflicted only on him who had done the injury. Afterwards beginning to ſearch, and orderly looking into each Mans Sack, at length they came to *Benjamin*; not that they were ignorant the Cup was hid in his Sack, but that they might ſeem to diſcharge their duty more exactly. Now all the reſt being ſecure in themſelves, they were only careful of their Brother *Benjamin*; and they hoped that he would not be found guilty of falſhood: for which cauſe, they more freely upbraided their Perſecutors; objecting unto them, how, through their importunity, they had been hindred M
The year of the World, 2238. *before Chriſts Nativity*, 1726.
a good part of their Journey. Now as they ſearched *Benjamins* Sack, they found the Cup; whereupon all the Brothers began to mourn and lament, both bewailing their Brothers misfortune, who was preſently to ſuffer Death for the Theft; and their own miſhap, who having plighted their faith unto their Father for *Benjamins* ſafe return, were compelled to falſifie the ſame through this accident. And that which further increaſed their grief, was, that when as they moſt of all hoped to be free from dangers, they were, by fortunes envy, thruſt into ſo great calamity; confeſſing themſelves to be the Authors both of their Fathers, and this their Brothers misfortune; in that they had never ceaſed to importune and compel their Father (although he were unwilling, and reſiſted) to ſend the Child with them.
N
v. 12. *Benjamin* is attached for Theft.
Now the Horſemen having laid hands on *Benjamin*, led him unto *Joſeph*, and his Brothers followed him. *Joſeph* beholding his Brother in the others hands, and the reſt bemoaning him round about them; Have you, ſaid he (O moſt wicked Men) either ſo contemned my humanity, or Gods Providence, as that you durſt attempt ſuch a hainous injury againſt him who entertained you with hoſpitality, and diſmiſſed you with benefits? To whom they anſwered, that they were ready to ſuffer puniſhment for *Benjamin*, calling again to their remembrance, *Joſeph*'s Injuries, ſaying; that he was happy who delivered by death from life was exempt from all Calamities: and that (if he lived) God inflicted that Plague on them for his ſake. They ſaid alſo, that they were the Plague and great misfortune of their Father, becauſe that to the former ſorrow which he had endur'd O
ever ſince the time of *Joſephs* death, they had alſo annexed this new miſery: neither did *Reuben* deſiſt to reproach them in bitter manner with the wickedneſs which they had committed.

A committed. But *Joseph* told them that he dismissed them all (seeing that their innocence was proved to him) and would be contented with the Lads punishment: for (said he) neither is it reasonable that he should be delivered for the sake of those who have not offended: nor they punished for him that hath done the Theft: He commanded them therefore to depart, and promised them safe conduct on their way.

Whilest all of them were grievously wounded with these words (so that scarcely one of them could speak for sorrow) *Judah* (who had persuaded his Father to send *Benjamin* with them, and who above the rest was a Man of confidence) purposed to expose himself to all danger in that resolution to deliver his Brother: whereupon he addressed himself to *Joseph*, and spake thus, *My Lord* (said he) *we confess that we are all*
B *ready to suffer punishment, though we have not all of us committed the offence, but only the youngest; and though we suppose his life to be almost desperate, yet our only hope rests in your goodness and clemency. We beseech you therefore, that you will have compassion of us, and be pleased to take counsel, not of your just indignation, but your native goodness; since 'tis proper to great minds, as yours is, to surmount those passions, to which only vulgar Souls give way, and are wont to submit. Consider, I pray you, whether it stand with your dignity to kill those, who present themselves to be punished, and desire in no sort to live, except it be by the benefit of your mercy? Suffer not your self to be deprived of this honour, after you have delivered us from Famine, and liberally furnished us with Corn to carry to our Family, labouring under the same calamity. For 'tis one and the same bounty to continue them in life, who are afflicted*
C *with Famine; and not to take it from them, who have merited death: And you shall save those whom you have fed; and that life which you would not suffer to fail by Famine, restore and give again: whereby your clemency will be more commendable, whil'st you give both life, and those things likewise whereby life is maintained. Moreover, I think that God himself hath given you this occasion to declare your virtue, that it may appear that you set lighter by the injuries offered unto you, than by your will to do good; and that you are not only liberal to them who are poor and innocent, but merciful to those that are guilty. For although it be a glorious thing to yield succour in adversities; yet is a Prince no less honoured by his clemency, especially in a cause that concerneth his particular interest, for if they that remit small offences, are followed by deserved praise; what is it to restrain a Man's anger in a capital Crime? Doth it not*
D *very near approach the Divine Clemency? And had I not good experience by* Joseph's *death, how grievously my Father taketh the want of his Children, I would not so earnestly intreat for his safety who is so dear to him; or if I did, it should be only to contribute to the praise of your clemency; and were there not some to whom our death would bring both grief and discontent, we were willing all of us to suffer punishment. But now whereas we have not so much commiseration of our selves (though as yet, we are but young, and have not much tasted the pleasures of life) as of our disconsolate Parent, who is oppress'd not only with Age, but Grief, we beseech you, not for our own sakes, but for his, to grant us life, though at this day we are under your justice for our offence. Assuredly he is a good Man, and hath omitted nothing to render us like himself; worthy he is never to taste or be tryed by any such calamity, who now through our absence, is dis-*
E *cruciated with care and sorrow. Now if he should receive tydings of our death, and the cause thereof, he will not endure any more to live: the infamy of our death will shorten his days, and make his death by this means more unhappy; yea rather than hear the rumour of our shame, he would desire to die beforehand. All these things considered, (although you are justly moved by this offence) remit the revenge unto our Father, and rather let your pity towards him, than our iniquity towards you, prevail. Grant this favour to his old age; since if deprived of our presence, he neither will, nor can desire to live: yea, grant it to the very name of a Father, wherewith you are honoured your self: so God, the Father of all men, will bless you in that name, and prosper your Family; whom also you shall honour, if in respect of that common name, you take compassion of our Father, in considering the sorrow that he shall endure, if he be deprived of*
F *his children. It now lieth in your power to give us that which you may deprive us of, by that power which God hath given you: and in doing us this favour, you shall imitate the Nature of God, and in this respect become like unto him. For, since it lieth in your power to do both the one and the other, it were better you did good than evil; and contenting your self with your power, not remember then to urge your revenge: but only think that your power was given you to keep and preserve men; and that the more mercy you extend towards many, the more honour you redouble on your own head. Now it lieth in your power, by forgiving our Brothers errour, to give us all life. For neither can we be safe except he be saved; neither may we return home unto our Father, except he return; but here must we suffer whatsoever our Brother suffereth. Neither do we crave any other mercy at your hand if we be repulsed in this, but that you will inflict*
G *one and the same punishment on us, in no other manner, than as if we had been partakers of the Felony: for this were better for us, than that we our selves, through sorrow, should offer violence to our own Souls. I will not alledge or urge his youth, or judgment, as yet unripe; neither will I alledge,*

A ver. 18. *ad finem.* *Judah's* Oration unto *Joseph* for *Benjamin.*

The year of the world, 2237. *before Christs Nativity,* 1726.

Power given to save.

alledge, that pardon is usually granted to such; but here will I make an end, That whether we H
be condemned, in that I have not sufficiently pleaded his cause, or whether we be absolved, we may wholly ascribe this grace to your favour and clemency: to whose praise, this likewise shall be added, That not only you have saved us, but also, in pardoning us the punishment which we have justly deserved, you have had more care of us, than we our selves. If therefore it be your pleasure to adjudge him to die, let me suffer for him, and send him back unto our Father; or if it please you to retain him for your slave, I am more fit than he to do all sorts of services, as you may perceive; and I am ready to suffer all that which may be inflicted on me. When *Judah* had spoken thus, he humbled himself at *Joseph*'s feet, endeavouring, as much as in him lay, to mollifie and appease his anger: in like sort also all the other Brothers prostrated themselves, offering themselves to die for *Benjamin*. I

Gen. 45. 1, 2. *ad* 16. *Joseph* maketh himself known to his Brethren.

But *Joseph* moved with pity, and unable any longer to personate a displeased Man, sent away all those that were present: and being alone with them, discovered himself unto his Brothers; and in this sort to them only he discloſed himself, and said, *I cannot but commend the piety and love which you bear unto your Brother, which I find to be greater than I did expect, gathering my conjectures from those things which in times past have hapned unto me. For, to this end have I done all this, that I might make trial of your brotherly affection: whereof since you have given me a signal proof, I will not ascribe that which you have done unto me to your natures, but rather wholly to the Will of God, who hath at this present furnished you with all things which are profitable for you, and I hope will hereafter give you greater things by his special grace. Seeing therefore I understand my Fathers rather desired than hoped health, and find you to be such as I desired you should be towards your Brother, I freely forget those injuries which in times past were done unto me: rather making choice to give you thanks, as the Ministers of God's Providence, that against this time provided for our common good, than remembring your forepast malice. I therefore pray you, that forgetting those things which are past, you will be of good courage, and rejoice that it hath pleased God to produce a good event of an ill intent. Let not the evil sentence which in times past you pronounced against me, any ways trouble you, since you perceive it wanted effect: but rejoice at these Works of God, and go and tell your Father that which you have seen, lest being consumed with immoderate care of you, I my self be deprived of the chiefest fruit of my felicity, before he come to my presence, and be made partaker of the same. Wherefore depart you, and bringing with you him, your Wives and Children, and all your Kindred, come back unto me: for it were inconvenient (my dear Brethren) that you should not be partakers of my felicity, especially since this Famine is as yet to continue for the term of five years.* K L This said, *Joseph* embraced his Brethren: but they were wholly confounded with tears and sorrow, and the greater was their repentance, in that they had sinned against so kind a Brother. After all this, there follow'd a Banquet. And the King understanding that *Joseph*'s Brethren were arrived, he (as if some good fortune had befaln him) very heartily rejoyced, and gave them Chariots laden with Corn, and Gold, and Silver, with other Presents, to present their Father with, who, enriched with divers Gifts, (some from their Brother to his Father, and others to themselves, but especially to *Benjamin*) returned home into their M Countrey. Now when *Jacob* understood by his Sons in what estate his Son *Joseph* was, that he had not only escaped death (which he had so long time bewailed) but also that he lived in high prosperity, and ministred to the King of *Egypt*, and had, in a manner, the whole Government of the Kingdom in his hands: he easily believed all things that were told him, and acknowledged the great Works of God, and his Goodness shewed unto him, although for a time it seemed to be intermitted. And a little time after, he prepar'd himself to go and visit his Son *Joseph*.

The year of the World, 2231. before Christs Nativity, 1726.

Ver. 16. The King rejoyceth to know that *Joseph*'s brothers were arrived. Hedio & Ruffinus chap. 7. al. 4. v. 26, 27, 28,

Jacob rejoyceth to hear the promotions and honors of *Joseph*.

CHAP. IV.

How Jacob *with all his Family went into* Egypt. N

The year of the world, 2239. before Christs Nativity, 1725.

WHen *Jacob* arrived near the Fountain of Covenant, he offered in that place a Sacrifice unto God; and fearing lest his Children should inhabit *Egypt*, by reason of the fertility of the place, and that his posterity, by not returning back into the Land of *Canaan*, should lose the possession of that which God had promised them; and furthermore, doubting lest that his Journey into *Egypt*, being by him enterprized without consulting the Will of God, should be prejudicial to his Children; suspecting likewise lest he should dye before he came to *Joseph*'s presence, he was wonderfully perplexed in mind. Whilst thus he ruminated, and cast these things in his mind, he was suprized with a heavy sleep, during which time God appeared unto him, and called him O twice by his name; *Jacob* asking who it was that called him, God answer'd, *Dost thou not know* (O Jacob) *that God, who hath both protected thee, and thy Ancestors, and succoured you in*

A *in all your neceſſities; who contrary to thy father's purpoſe, made thee lord of his family; and when as by thy ſelf thou didſt travel into* Meſopotamia, *did not I bring it to paſs, that being matched in wedlock very happily, thou returnedſt into thy Country back again, being bleſſed with many children, and ſtored with much riches? Was it not I alſo that have kept thy family in ſafety, and when it ſeemed thou hadſt loſt* Joſeph, *I raiſed him to that high ſtep of dignity wherein now he liveth, and made him the next in dignity to the King of* Egypt? *And now alſo I am come unto thee, to this end, that I may guide thee in thy journey, and that I may foretel thee that thou ſhalt depart this life in the arms of* Joſeph, *and that thy poſterity ſhall be mighty and famous for many Ages, and ſhall poſſeſs that Land, the Empire whereof I have promiſed them.* Encouraged and made confident by this dream, he more willingly haſtned

The year of the world, 2293. before Chriſts Nativity, 1725.

Gen.46.1, ad 5. God appeareth to *Jacob* about the Fountain of Covenant.

B towards *Egypt* with his ſons, and his family, whoſe number amounted to Threeſcore and ten. Their names, in that they are ſomewhat hard, I ſhould not mention, were it not to ſatisfie ſome, who contend that we are *Egyptians*, and not *Meſopotamians*. The ſons of *Jacob* therefore are twelve in number, of whom *Joſeph* came thither long before them. The reſt are theſe with their ſons. *Reuben* had four ſons, *Enoch*, *Phales*, *Eſſalon* and *Charmis*. *Simeon* had ſix, *Jumilas*, *Jamin*, *Puthod*, *Jachen*, *Zoar* and *Zaar*. *Levi* alſo had three, *Gelſem*, *Chaath* and *Marari*. *Juda* had likewiſe three, *Sala*, *Phares* and *Zara*; with two ſons of *Phares*, *Eſron* and *Amyr*. *Iſſachar* had four, *Thulas*, *Phruſas*, *Job* and *Samaron*. *Zabulon* had three, *Sarad*, *Elon* and *Janel*. Theſe were the children which *Jacob* had by *Leah*, who alſo led with her *Dinah* her daughter: the number of whom

Ver.6,7, ad 26. *Jacob* with his Sons and Nephews depart into *Egypt*.

Jacob's Progeny.

C amounted to Thirty three. But *Rachel* had two ſons, of which the elder was called *Joſeph*, who had likewiſe two, *Manaſſes* and *Ephraim*. *Benjamin* had ten, *Boloſſus*, *Baccaris*, *Aſabel*, *Gela*, *Naman*, *Iſes*, *Aros*, *Nomphthis*, *Optatis* and *Sarod*. Theſe fourteen added to thoſe above-named, make up the number of Forty ſeven. And this was the legitimate iſſue of *Jacob*. But by *Bala*, *Rachel*'s handmaid, he had *Dan* and *Nepthalim*; this latter had four ſons, *Elein*, *Gunnes*, *Sares* and *Hellim*. *Dan* had only one ſon called *Uſis*. Now if theſe be added to the above-named, they make up the number of Fifty four. But *Gad* and *Aſſer* were born by *Zelpha*, *Leah*'s handmaid; *Gad* was attended by ſeven ſons: *Zophonias*, *Ugis*, *Sunis*, *Zabros*, *Erines*, *Erodes* and *Ariel*. *Aſſer* had one daughter, and ſix ſons, whoſe names were *Jomnes*, *Eſſus*, *Juba*, *Baris*, *Abars*, *Melmiel*. Theſe

D fifteen being added to the foreſaid Fifty four, make up the number Seventy, together with *Jacob*. But *Joſeph* underſtanding that his father was at hand (for *Juda* poſted before to give him notice thereof) went out to meet him, and did ſo, near a Town called *Heros*. *Jacob* was filled with ſuch extreme and unexpected joy, that he had almoſt expired; and that of *Joſeph* was little leſs. He deſired his father to march onwards by eaſie journies, and taking with him his five brethren, haſted unto the King, ſignifying unto him, that his father with all his family were arrived. The King no ſooner underſtood it, but he joyfully asked *Joſeph* in what employments he took delight: who anſwered him, that his exerciſe was in keeping of Cattel, and that he had no other Trade. This anſwer he made, to the intent they might not be divided one from another, but that li-

Ver. 30. *Jacob* almoſt deceaſed for joy.

Gen. 47. 2. *Joſeph* with his five Brethren.

E ving all together, they might take care of their father: another reaſon was, leſt emulation ſhould happen betwixt them and the *Egyptians*, if ſo be they ſhould be converſant in the ſame profeſſion; whereas this people had little experience in the keeping of Cattel. Now when *Jacob* was brought into the King's preſence, and had done him reverence, and prayed God for the proſperity both of him and his Realm, *Pharaoh* asked him how old he was? and he anſwered, that he was an hundred and thirty years old; at which when the King admired, he added, that his Anceſtors had lived far longer. Then *Pharaoh* appointed him and his ſons to dwell in *Heliopolis*, where alſo the King's ſhepherds had their paſtures. But the Famine increaſed in *Egypt*, and the calamity was without re-

Ver.3. ad 10. *Jacob* talketh with *Pharaoh*, and is appointed to inhabit *Heliopolis*.

The famine in *Egypt*.

F medy, by reaſon that *Nilus* did not overflow the earth after its uſual manner; and on the other ſide, God rained not upon the earth. Moreover, in that the ſterility was foreſeen, it was more grievous eſpecially to the Commonalty, who had laid up nothing, neither did *Joſeph* give them Corn without ready money: which when they began to want, they exchanged their Cattel and Slaves for Corn; and they that had Lands, ſold a portion thereof unto the King for their proviſion. And when by this means all theſe poſſeſſions came into the King's hands, they went to inhabit here and there, as they could, to the end that the King might be more aſſured of the poſſeſſion of their Land; the Prieſts only were excepted, to whom the Lands which they had, remained intire. Finally, this neceſſity reduced both the minds and bodies of the whole Nation into ſervitude, after ſuch a manner, that they eſteemed no labour or means unſeemly, that

Ver.16, 17, 20. A great profit redounded to the King by this famine.

G might ſerve them towards their ſuſtenance. But when the Famine ceaſed, and the earth water'd by the overflow of the River, began to recover her former fertility; *Joſeph* viſiting every City of the Kingdom, and aſſembling the multitude in every one of them,

The year of the World, 2311. *before Chriſts Nativity*, 1653.

Joſeph commanded them to pay the fifth part of their profits to the King. *Hedio & Ruffinus*, cap. 8.

reſtored them the poſſeſſion of thoſe Lands which they had ſold to the King, and exhorted them to manure the ſame in no worſe manner than they would do their own, on condition to pay the fifth part unto the King, which was due unto him by his Prerogative and Kingly right. The People rejoycing at this unexpected reſtitution, earneſtly intended and proſecuted their Tillage: and by this means, not only *Joſeph*'s authority, but alſo the Peoples hearts were not a little tied unto the King: and the inheritance of the fifth part of the profits remained with the Kings that ſucceeded, and all their Poſterity.

But *Jacob*, after he had lived 17 years in *Egypt*, ended his life in the arms of his Sons, having firſt prayed God to give them proſperity and abundance; and propheſied, that every one of their poſterities ſhould attain to the poſſeſſion of a part of the Land of *Canaan*, as in proceſs of time it came to paſs. Beſides, praiſing his Son *Joſeph*, for that forgetting the injuries done unto him, he had beſtowed divers benefits on his Brethren, yea, and ſuch as well beſeemed his Benefactors, he commanded his Sons, that they ſhould admit *Joſeph's* Sons, *Ephraim* and *Manaſſes*, into their number, at ſuch time as they ſhould divide the Land of *Canaan*, as hereafter it ſhall be declared. Laſt of all, he prayed them to bury him in *Hebron*. He lived 150 years wanting three, being ſecond to none of his Anceſtors in piety, and obtained the ſame bleſſing, in that he was a man adorned with equal virtues. *Joſeph*, by the King's permiſſion, tranſported his Fathers body to *Hebron*, and there buried it very magnificently. But his Brothers fearing to return with him into *Egypt*, in that they ſuſpected leſt their Father being dead, he ſhould be revenged on them, in that they had not any Friend left alive, under whoſe favour they might hope for pardon, he commanded them, that laying their ſuſpicions aſide, they ſhould fear no evil: and having brought them back again with him, he gave them great poſſeſſions: neither did he ever ceaſe to entertain them with brotherly kindneſs. But he likewiſe died, when he had lived 110 years; a man endowed with admirable virtue, prudent in all Affairs, and moderate in his Government: by which means it came to paſs, that neither his Foreign Birth, nor his Calamities, whereof we have ſpoken, did any ways hinder him, but that he was exalted and continued im high dignity. The reſt of his Brothers alſo, having ſpent their lives in happineſs, died in *Egypt*, whoſe bodies their Sons and Nephews tranſported and buried in *Hebron*: but *Joſeph's* bones were afterwards tranſlated by the *Hebrews* into *Canaan*, at ſuch time as they departed out of *Egypt* into *Canaan*; for hereunto had he bound them by an Oath. But being obliged to declare this, and other actions of this Nation, I will firſt of all ſhew the cauſe why they departed out of *Egypt*.

Gen. 49. 33. *Jacob* dyed when he was 147 years old.

Gen. 50. 13. *Jacob* is buried in *Hebron*.

Joſeph dyeth when he was 110 years old.

Gen. 50. 22, *ad* 26. *Joſeph's* Bones tranſlated into *Canaan*.

CHAP. V.

Of the affliction which the Hebrews *endured in* Egypt, *for the ſpace of* 400 *years.*

Exod. 1. The Hiſtory of the Book of *Exodus*. *Hedio & Ruffinus*, cap. 9. *Exod.* 1. 1, 2, *&c.* The envy of the *Egyptians* towards the *Hebrews*.

THE *Egyptians* are a Nation addicted to pleaſures and delicacy, impatient of labour, and affecting gain: whence it came to paſs, that bearing hatred to the *Hebrews*, and envying their happineſs, they were very evilly diſpoſed toward them. For ſeeing the Race of the *Iſraelites* flouriſh and abound in Riches, which they got by their labour and induſtry, they conceived an opinion that their advancement and increaſe, would be the overthrow and decreaſe of the *Egyptians*; ſo that at length they forgot the benefits which *Joſeph* had done to them: and after the Royalty was tranſported into another Family, they committed divers outrages againſt the *Iſraelites*, and complotted againſt them in what manner they might more grievouſly afflict them. They enjoined them therefore to cut *Nilus* into divers Trenches, and to inviron their City with Walls, and to build Fortifications and Banks, whereby the inundations of the River might be diverted. They alſo employed our Nation in building their high and vain Pyramids, compelling them to learn divers Arts, and to accuſtom themſelves to endure Labour; and in ſuch afflictions lived the *Iſraelites* for the ſpace of 400 years, the *Egyptians* ſtudying nothing elſe but to vex them with continual labour, and our Country-men endeavouring always to ſurmount all theſe difficulties. Living in this eſtate, there grew afterwards another occaſion, which inſtigated them the more to ſeek the ruine and deſolation of our Nation. For one of the Sacred Secretaries (to whoſe predictions thoſe kind of People do very much attribute) foretold the King, that about that time there ſhould be One born among the *Iſraelites*, that ſhould grievouſly afflict the eſtate of the *Egyptians*, and wonderouſly enhance the glory of the *Iſraelites*, and ſurpaſs all other in virtue, and purchaſe to himſelf immortal glory, if ſo be he ſhould attain to mans eſtate. Wherewith the King being greatly terrified, publiſhed an Edict, by the advice of this Secretary, that whatſoever Male-child ſhould be born among the *Iſraelites*, it ſhould be caſt into the River to be drowned: he commanded likewiſe the *Egyptian* Midwives diligently to obſerve the time when the *Hebrew* Women travailed with Child, becauſe he truſted not to the Midwives of their own Nation.

Ver. 11. The *Hebrews* inſupportable ſervitude.

The Prophecy as touching *Moſes*.

Ver. 16, 22. *Pharaoh* commanded that all the Male-children of the *Iſraelites* ſhould be put to death.

A Nation. He Enacted alſo a Law with a penalty, that if any ſhould be ſo bold to conceal their Children, both they and all their Family ſhould be put to death. Great was their calamity, not only becauſe they were deprived of their Children and the Parents themſelves made the Miniſters to murther their own Children; but alſo becauſe they foreſaw hereby, the certain and infallible extirpation of their whole Nation, by reaſon that when the Children were ſlain, the Parents themſelves, not long after, were aſſured to die: thus lamented they in themſelves the extreme misfortune whereinto they were fallen. But no man whatſoever, though he complot never ſo many ſtratagems, can reſiſt the Will of God. For both the Child, of whom the Sacred Secretary had fore-propheſied was ſecretly brought up undiſcovered by the Kings Spies; and proved by the

The year of the world, 2373. before Chriſts Nativity, 1591.

Exod. 2. 1,2,3.

B events of his life, that he was no falſe Prophet. *Amram*, an *Hebrew* born, and a Noble man amongſt his Nation, fearing both the publick peril, leſt the whole Nation ſhould be brought to nothing by the want of iſſue; and his own private misfortune, whoſe Wife at home was big with Child, and ready to lie down, was troubled in his mind, and uncertain what to do. For which cauſe he made his recourſe unto God, beſeeching him that at the length he would have mercy on that People by whom only he had been perpetually honoured; and that it would pleaſe him to bring to an end the preſent affliction, which threatned the whole Nation with utter ruine and deſtruction. God being moved to mercy by his moſt humble Prayer, appeared to him in a Dream, and comforted him, commanding him to be of good courage, telling him, That he had in memory the

Amarames, Moſes Father, prayeth God to be merciful to the *Hebrews*.

C piety of his Anceſtors, and that he would reward them for it, even as in times paſt he had been gracious to their Forefathers. For it was he that had increaſed their poſterity, and multiplied them to ſo mighty a Nation, that by his favour *Abraham* departing alone out of *Meſopotamia* into *Canaan*, beſides other felicities, had iſſue by his Wife that was formerly barren, and left ample poſſeſſions to his Succeſſors: to *Iſmael*, *Arabia*; to *Chetura*'s Children, *Troglottite*; and to *Iſaac*, *Canaan*. Nor could they ever forget without impiety and ingratitude, the attempts alſo which were happily atchieved in War by his aſſiſtance; that *Jacobs* Name is renowned amongſt Foreign Nations, both in reſpect of the felicity wherein he lived, and that which by hereditary Right he left to his poſterity; who taking their original from 70 Men that accompanied their Father into *Egypt*,

D were now increaſed to the number of 600000: and aſſuring him that now alſo, he would take care of them all in general, and of him in particular. That this Child, for fear of whoſe Nativity, the *Egyptians* have condemned all the *Hebrews* Children to death, ſhould be born to him: that he ſhould not be diſcovered by the conſtituted Spies; and having eſcaped beyond all expectation, ſhould he be brought up, and in due time deliver the *Hebrews* from the thraldom of the *Egyptians*, and obtain an eternal memory for this his famous action, not only amongſt his own Nation, but alſo amongſt ſtrangers: that he ſhould alſo have a brother, that ſhould deſerve both in himſelf, and in his poſterity, to inherit the Prieſthood for ever. After theſe things were declared in a Viſion unto *Amram*, he awak'd, and told it to his wife *Jochabel*; and notwithſtanding the prediction

Exod. 2. 1,2,3, *ad* 10. *Moſes* birth.

E of this Dream, their ſuſpicion and fear the rather increaſed more and more: for they were not only penſive in reſpect of their Child, but alſo by reaſon that the future great good fortune that was promiſed them, ſeemed incredible. But ſoon after, the woman being brought to Bed, gave credit to the Oracle, having had ſo eaſie and gentle a Labor, that ſhe beguiled the Overſeers and Spies, in that ſhe felt none of thoſe Throes which commonly afflict ſuch as are in Labour: ſo that ſhe nouriſhed the Infant three months ſecretly in her houſe, without being in any ſort diſcovered. But afterwards, *Amram* fearing to be ſurprized, and doubting leſt he ſhould incur the Kings diſpleaſure, if the matter were diſcovered, whereby both he, and the Child ſhould be made away, and Gods promiſes ſhould be fruſtrate, he choſe rather wholly to commit the ſafety of his ſon to

F his Providence, ſuppoſing that if the Boy were hidden, which notwithſtanding would be hard to effect, yet it would be troubleſom unto him to live in continual peril both of his own and his ſons ſafety: moreover, he thought that God would provide ſome means of preſervation, to the intent that nothing of that which he had foretold, might be proved falſe. Having taken this reſolution, they prepared and made a Cradle of Sedge, after the manner of a Couch, ſo great, that it was ſufficient to lay the Child in at eaſe; and having pitched it on every ſide, leſt the water ſhould pierce the ſame, they put the Child into it, and ſuffering him to float along the ſtream, committed him to the mercy of God. Whilſt in this manner it was born down by the ſtream, *Mariam*, the ſiſter of the young Infant, by her Mothers command, went along the Bank on the other ſide of

Ver. 3. *Moſes* caſt into the floud.

G the River, obſerving whither at length the Basket would be carried, and where it ſhould arrive. At that time God manifeſtly declared, That nothing is atchieved by mans wiſdom, but that all things are brought to paſs by his admirable Providence; and that they,

The year of the World, 2376. before Christs Nativity, 1588.

who for their profit, and particular ſecurity, ſeek the ruine and deſtruction of others with never ſo much ſubtilty, care and diligence, yet are oftentimes deceived in their expectations: And that they that ſubmit their wills unto Gods Will, are ſecured from all wrongs by ſuch means as were never thought on, as may moſt manifeſtly be perceived by this Child. H

Ver. 5. *Thermuthis, Pharaohs* daughter, cauſeth *Moſes* to be taken out of the River.

Thermuthis, the King's daughter, walking along the River ſide, eſpied this Basket carried away by the courſe of the ſtream, and preſently commanded certain Swimmers to fetch it to land, and bring it before her: who executing her Command, ſhe opened the Basket and beheld the Child; who, in that he was fair and well featured, did greatly delight her. Thus God ſo loved and favoured *Moſes*, that he cauſed him both to be nouriſhed and brought up by them, who, for fear leſt he ſhould be born, had decreed to I deſtroy all the reſt of the Race of the *Hebrews*. *Thermuthis* therefore commanded them to fetch her a Nurſe who might give the Child ſuck: who refuſing the ſame, as all other Nurſes did that were ſent for to ſuckle him, *Mariam*, as if by good fortune, and not of ſet purpoſe, ſhe had light into their company, began to ſpeak thus unto *Thermuthis*: *In vain* (ſaid ſhe) *O Princeſs, doſt thou ſtrive to give this Babe ſuck by any but an* Hebrew *Nurſe, for he will not accept it: for if thou call unto thee a Nurſe of the ſame Nation, and agreeable with his nature, doubtleſs he will take the nipple.* This Speech of hers being both heard, and plauſibly accepted, the Princeſs commanded her to bring her an *Hebrew* woman that gave ſuck; which ſhe diligently performing, returned, and brought her Mother with her, whom none of the aſſiſtants knew; and who preſenting her breaſt unto the Child, K he willingly took the dug: ſo that upon the Princeſs command, the ſuckling of the Child was wholly committed unto her. By reaſon of this accident, and for that he was caſt into the River, he was called *Moſes*; for the *Egyptians* call *water*, Mo; and *ſaved*, Yſes; ſo this name, compoſed of theſe two words, was impoſed on this Child; who afterwards (without exceptions) became the wiſeſt Man among the *Hebrews*, according as God had foretold: He was the ſeventh after *Abraham*; for he was *Amrams* ſon, and *Amram* ſon unto *Cathis*, and he to *Levi*, and *Levi* to *Jacob*; who was the ſon of *Iſaac*, who was the ſon of *Abraham*. He had a judgment riper than his age: for even amongſt his childiſh delights, he ſhewed himſelf more diſcreet than all his equals; and whatſoever he did, it gave teſtimony, that at ſuch time as he ſhould attain to mans eſtate, he would be L capable of great things. When he was but three years old, God adorned and endowed him with an admirable beauty. He was ſo fair and amiable, that there was not any, how auſtere and inhumane ſoever, but in beholding him, would be aſtoniſhed. Yea, divers who met him, as he was carried through the ſtreets, turned themſelves about to behold him, and intermitted their other affairs, only to look upon him: for the admirable beauty of this Infant did raviſh all thoſe that ſaw him. Whence it came to paſs, that *Thermuthis*, in that ſhe had no other Iſſue, adopted him for her Heir: and carrying him to the King her Father, ſhe preſented him to him, ſaying, *That ſhe was careful of a Succeſſor, by reaſon God had not vouchſafed him to have any Iſſue; for* (ſaith ſhe) *I have brought up this Infant no leſs excellent in wit, than divine in beauty, having received him miraculouſly from the River* Nilus, *and I have decreed to adopt him my Child, and to eſtabliſh him as Succeſſor to thee in thy Kingdom.* This ſaid, ſhe delivered the Infant into her Fathers arms: who, after he had embraced and hugged him at his breaſt, (to give his daughter the more content) he put his Diadem upon the Childs head: but *Moſes* pulling it from his head, after a childiſh manner, caſt it on the ground, and ſpurned it with his feet; which act of his was ſuppoſed ominous to the Realm, and dangerous for the King. Whereupon the ſacred Secretary (who had foretold, that his Nativity would be the deſtruction of the *Egyptians*) willed them to kill the Child, crying out with a loud voice, to the King, after this manner: *O King, this Child, by whoſe death God promiſeth us ſecurity, hath already confirmed the preſage, inſulting over thy Kingdom, and ſpurning thy Diadem: Take from the* Egyptians N *that fear which they have conceived of him, by his death; and from the* Hebrews *that hope which they build on his courage and life.* But *Thermuthis* haſtily conveyed him thence, and the King was not overforward to lay hands on him, by reaſon that God diſpoſed all things in this manner, in that he had a care of *Moſes* preſervation. He was therefore very carefully brought up: and by reaſon of him, the *Hebrews* in general were repleniſhed with good hope; but by the *Egyptians*, his education both was ſuſpected and grudged at: yet by reaſon that if the Lad ſhould have been ſlain, there was not any one, either akin, or adopted, that could pretend to the ſucceſſion of the Crown of *Egypt*, they abſtained from his ſlaughter. Being therefore thus born, and brought up, when he increaſed in years, he evidently, by his virtue, made it known unto the *Egyptians*, that he was O born to abaſe their pride, and to exalt the *Hebrews*, by this occaſion which enſueth. The *Ethiopians*, who confine upon *Egypt*, having ſpoiled and deſtroyed the Country round about

Moſes, whence he received his name.

Moſes, the ſeventh after *Abraham*.

Ver. 10. *Moſes* the adopted ſon of *Thermuthis*, daughter unto *Pharaoh*.

Ver. 10. *Moſes* delivered from death.

Hedio & Raffinus, cap. 10. all 7.

A about them, ſpoiled and made pillage of all the Goods of the *Egyptians*; who, incenſed againſt them for the wrongs and injuries which they had done, levied an Army, intending to revenge them of that diſgrace which their Enemies had offered them: but in the Battel they were all put to flight, ſo that many of them were ſlain; and the reſt ſhamefully flying, returned with ignominy worſe than death, into their own Country. The *Ethiopians* proud with this good fortune, inſtantly purſued them: and ſuppoſing it a cowardly part, not to take the benefit of their preſent good fortune, and conceiving an aſſured hope of conquering *Egypt*, they entred the Country, and generally waſted the ſame: and having taſted of the ſweetneſs of pillage, without any temper or moderation in their Victory, they were encouraged to attempt greater matters. And whereas
B they perceived, that having waſted all the Neighbor-regions, no man durſt ſally out, to encounter them in Arms, they marched forward toward *Memphis*, even to the Sea, arriving near no City that had the heart, or durſt make head againſt them. By which calamities, the *Egyptians* being much oppreſſed, they ſend one to ask counſel of the Oracle, by what means they might redreſs their miſeries; and when an anſwer was given them, *That they ſhould chuſe an* Hebrew *to aſſiſt them in the Wars*, the King commanded his daughter to give them *Moſes*; who, together with the Empire, might govern the whole Army. She taking an Oath of the King, that no injury or violence ſhould be offered him, delivered him into his hands; eſteeming it to be a great good fortune for *Moſes*, that he was called to the ſuccor of her Country: and, on the other ſide, blaming the Prieſts,
C who were not aſhamed to demand his aid and aſſiſtance, whom they had adjudged to be ſlain as their common Enemy. But *Moſes*, exhorted by *Thermuthis*, and the King, willingly took the charge upon him. Whereat the Prieſts of both Nations were very joyful: for the *Egyptians* hoped, that when by his virtue and valor he had overcome their Enemies, they afterwards might more eaſily diſpatch and murther him, by ſome treaſon and ſiniſter means; and the *Hebrews* conceived an hope, that they might get out of *Egypt*, by reaſon that *Moſes* was the General of the Army. *Moſes* therefore making haſte, before ſuch time as the Enemies had any notice that he was diſlodged, he levied his Army, and conducted them, not along the banks of the River, but through the main Land; wherein he made manifeſt his moſt admirable prudence. For the journey by Land being very
D dangerous, by reaſon of the multitude of Serpents, (which the Country thereabouts breeds of all ſorts, and ſome of that kind, that the like thereof are not ſeen in any other place, all different in malignity, and horrible form, and ſome winged ones, who not only offend thoſe that they encounter on the earth very privily, but alſo towre very high in the Air, and hover about to hurt thoſe that are not aware of them;) he, for the ſecurity of his Army, and to the end he might march without any inconvenience, invented this marvellous and admirable ſtratagem: He cauſed two Paniers of Sedge to be made, in form of Coffers, and filled them with certain Birds called *Ibis*, who are mortal Enemies to Serpents, and before whom the Serpents flee; and ſometimes, in flying from them like Harts, they are laid hold of, and ſwallowed by them. Otherwiſe theſe Birds are managed
E and made tame, and are not harmful to any but to Serpents: of whom I will now ceaſe to write any further, becauſe the *Greeks* do already know what kind of Bird it is.

When therefore he arrived in the Country of Serpents, he let flie his *Ibis* againſt the venemous Beaſts, and made uſe of them to encounter the other. And having marched in this ſort, he ſurprized the *Ethiopians*, before they ſuſpected him; and ſuddenly charging them, he overcame them in Battel, ſpoiling them of the hope they had to conquer *Egypt:* and entring the Towns of *Ethiopia*, he razed them, and made a great ſlaughter of the Inhabitants. The *Egyptian* Army having taſted this happy ſucceſs under the conduct of *Moſes*, omitted not the purſuit; eſpecially, for that they ſaw that the *Ethiopians* were well-nigh conquered, or rather wholly deſtroyed: and in the end having driven them
F even to *Saba*, the chief City of *Ethiopia*, (which *Cambyſes* called *Meroe*, for the love which he bore unto his ſiſter, who was ſo called) they beſieged them. The City was ſtrong, and very hard to be aſſailed, by reaſon of the River *Nilus* which environs it round about: on the other ſide, the Rivers of *Aſtapus* and *Aſtaobora*, flow in ſo fiercely, that they could neither break the courſe of the water, nor wade over the ſtream: for the City is built in an Iſland, environed with a ſtrong wall round about, having great Ramparts betwixt the Rivers and the walls built, to reſiſt the inundations of the waters: by reaſon whereof, that the City could be very hardly taken, although the oppoſite Army had found means to paſs the water. Now, when *Moſes* was much troubled that his Army profited nothing, by reaſon that the Enemy durſt not encounter them in open field,
G behold what a chance hapned: *Tharbis*, the daughter of the King of *Ethiopia*, beholding *Moſes* as he approached with his Army near the walls of the City, and ſeeing how valiantly he fought, and behaved himſelf, and wondring at the Exploits and Enterpriſes

The year of the world, 2376. before Chriſts Nativity, 1588.

Ver. 11. The *Egyptians* war againſt the *Ethiopians.*

The *Egyptians* require *Moſes* to be their Captain.

Moſes marcheth againſt the *Ethiopians.*

The victory which *Moſes* and the *Egyptians* had againſt the *Ethiopians.*

Saba their chief City beſieged.

Tharbis, the King of *Ethiopia* daughter, requireth love and marriage at *Moſes* hands.

The year of the world, 2400. *before Christs Nativity*, 1564.

which he made, (which was the cauſe that the *Egyptians*, almoſt deſpairing of their eſtates and liberty, were grown deſperate) and how the *Ethiopians*, (not long before eſteemed the Conquerors, and happy in their warlike exploits and fortunate executions) were in the greateſt extremity of danger, ſhe was ſurpriſed with love of him, and for that this paſſion augmented more and more in her, ſhe ſent to him ſeven of her moſt faithful houſhold ſervants, to offer him her love. Which he accepted, on condition that ſhe ſhould deliver the City into his hands; promiſing her, by a ſolemn Oath, That when he was Maſter thereof, he would take her to Wife, without falſifying, or breach of his promiſe. The matter was no ſooner motioned, but the effect followed. Having conquered the *Ethiopians*, and given thanks to God for the favours he had done him, *Moſes* accompliſhed the Marriage, and ſent the *Egyptians* back again into their Country. Who nevertheleſs conceived great hatred againſt him, the Author and cauſe of their ſafety and victories; and began ſeriouſly to conſult and adviſe amongſt themſelves, how they might deſtroy him; ſuſpecting leſt by reaſon of the happy ſucceſs he had had, he ſhould begin to think of making himſelf Maſter of *Egypt*. They accuſed him therefore of Murther before the King, who already of himſelf had him in ſuſpicion, as well through the hatred he bare him for his noble carriage and courage, whilſt he was General, as alſo through the fear he had conceived of the deſtruction of *Egypt*, foretold by his Prieſts, who inceſſantly incited him againſt *Moſes*: ſo that the King was upon the point to lay hands on him, and murther him.

The *Egyptians* ſeek to betray *Moſes*.

Exod. 2. 11, *ad* 14.

But he having intelligence of theſe practices, eſcaped, and fled ſecretly, flying from his preſence through the Deſart, by which the Enemies leaſt ſuſpected his flight; and although at no place in his journey he found victuals to ſuſtain him, yet overcame he his penury by his patience. And arriving near a City of the *Madians* ſituate upon the ſhore of the Red Sea, that was named by one of *Abraham*, and *Chetura*'s ſons, he ſat him down near a Fountain, refreſhing himſelf, and taking his eaſe after his laborious journey; for it was about Noon, and the City already appeared in his ſight. In this place an occaſion befel, by which he both gave proof of his virtue, and found an opportunity to better his eſtate. For whereas the Region is much troubled with want of water, the Sheherds had a cuſtom, to ſtrive which of them ſhould firſt poſſeſs the Pits, for fear leſt the water would be quite conſumed by others, before they and their Cattel had quenched their thirſt. To this Fountain therefore there came ſeven Virgins, which were daughters of *Raguel*, otherwiſe called *Jethro*, the Prieſt, whom the Inhabitants of that place held in great eſtimation) who had the charge to attend their Fathers flocks; for that is the exerciſe wherein the *Troglodites* are wont to employ their Women. Theſe haſted to draw ſufficient water for their flocks into the troughs, expreſly made to receive the water; and when in the mean time the ſhepherds came and ſurpriſed them, and drove away the Virgins, to the end they might be Maſters of the water, *Moſes* judging it a ſhame to himſelf to ſuffer this outrage, drove away the ſhepherds, who would have enjoyed that which appertained not unto them, and gave a juſt aſſiſtance to the diſmayed Maidens; who, as ſoon as they were returned into their Fathers preſence, told him the outrage that was done them by the ſhepherds, and the help that they found by the hands of a ſtranger, beſeeching him that the courteſie which he had ſhewn unto them, might not be forgotten, but that he might receive ſome token of gratitude. The Father commending his daughters thankfulneſs towards their Benefactor, commanded them to bring *Moſes* into his preſence, to the end he might thank him according as he deſerved. As ſoon as he was come, *Raguel* told him, That his daughters had given him to underſtand, how kindly he had aſſiſted them: and having his virtue in admiration, he ſaid, that he had not adventured himſelf, nor done kindneſs to thoſe that were without ſenſe of the courteſies that were ſhewed unto them, but unto thoſe who were capable to give him thanks; yea, ſo ready to requite him, that the greatneſs of their requital ſhould far ſurpaſs the meaſure of his humanity. He therefore adopted him for his ſon, and gave him his daughter *Zephora* to Wife, and made him Superintendent and Maſter of the flocks (in which, in thoſe days, the wealth and riches of moſt Nations conſiſted.) *Moſes* having obtained this good fortune at *Jethro*'s hands, (for ſuch was *Raguels* ſirname) he abode there with him and attended his flocks. But not long after he led his Cattel to graze near the Mountain *Sinai*, which is the higheſt of all thoſe that are in that quarter, and good for paſturage, by reaſon of the wholſom Herbs that grow thereabouts: which notwithſtanding was not fed upon before that time, becauſe the ſhepherds durſt not frequent it, in regard of an opinion of thoſe that dwelt in that Country, That God inhabited that Mountain. There hapned there unto him a marvellous Prodigy, which was, that a flame of fire ſeemed round about him in a Buſh, without offending either the green Herbs, or the Flowers, or the Boughs charged with fruit, although the flames were great and vehement. He, not a

Hedio & Ruffinus, cap. 11. all 8. *Moſes* flieth to the City of *Madian*.

à v. 16, *ad* 19. *Moſes* aſſiſteth *Raguels* daughters againſt the ſhepherds.

Ver. 21. *Raguel* marrieth his daughter to *Moſes*. *Hedio & Ruffinus*, cap. 12.

Exod. 3. 1, 2. God appeared to *Moſes* in the buſh.

little

A little amazed at this unexpected ſpectacle, at laſt grew more and more ſo, when he heard a voice iſſuing out of the fire, which called him by his name; charging him with boldneſs, in that he was not afraid to tread upon that ground, which hitherto had been frequented by no man; bidding him to depart afar off from the flame, and content himſelf with that viſion; for although that he was a virtuous man, yet that he ought not to be curious to make further ſearch into the ſame. The ſame voice alſo told him, That the honour and glory which he obtained amongſt men, was by the aſſiſtance of God: charging him to be of a good courage, and to repair into *Egypt*, for in that place he ſhould be Captain and Guide of the *Hebrew* Nation, and ſhould deliver the People which were there, from the outrage and ſervitude which they ſuffered. For (ſaid the voice) they ſhall
B inhabit that happy Country wherein your Father *Abraham* dwelt, and they ſhall enjoy all ſorts of bleſſings, under the conduct of thee and thy prudence. Moreover, it commanded him, That having brought the *Hebrews* out of *Egypt*, he ſhould offer ſacrifice of Thankſgiving, at ſuch time as he ſhould arrive again in that place. And ſuch was the Oracle which he received out of the flame. *Moſes* altogether raviſhed at that which he had both heard and ſeen, ſpake thus: *O Lord, it were madneſs in me, and no prudence, if I ſhould diſtruſt thy power, which I reverence, and which I know hath been manifeſted unto my Predeceſſors; notwithſtanding, I ſtand in doubt, how I, who am a man of no eloquence, and of leſs force, ſhould perſuade my Brethren, by my words, to forſake the Country wherein they inhabit, to follow me into that Country whither I will conduct them. And although they*
C *ſhould be perſuaded, how can I force* Pharaoh *to permit them to depart from thence, by whoſe labours and travels the* Egyptians *are daily increaſed in goods and riches?* Whereupon God commanded him to truſt in his aſſiſtance, and to be of good courage, and promiſed that if he had need of eloquence, he would beſtow upon him the faculty of perſuaſion; or if he were driven to act any thing, that he would redouble his forces; commanding, That in confirmation of thoſe promiſes he had made him, he ſhould let fall his ſtaff upon the ground: which having done, a Dragon began to creep upon the ground, and in turning and rouling himſelf, lifted up his Creſt on high, making reſemblance, to defend himſelf againſt thoſe that ſhould aſſail him, and then a little while after became a ſtaff again. Afterwards he commanded him to put his hand into his boſom, and no ſooner
D had he obeyed, but he drew it out altogether white, and in colour reſembling Chalk: and a little while after, it recovered its ordinary colour. Moreover, he further willed him to draw water out of the next Well, and to pour it on the ground, and he ſaw it turned into a bloody colour. Amazed at theſe accidents, he was commanded to be of good courage, and aſſured that he ſhould have great aſſiſtance. Moreover, that he ſhould uſe theſe ſigns before all men, to the end, (ſaith God) that all may believe, that being ſent by me, thou doſt all this according to my Commandment. Furthermore, I enjoin thee, That without any further delay, thou haſte into *Egypt*; and that thou travel day and night, without loſing time, without delaying any more, to ſuccour the poor *Hebrews*, grievouſly afflicted in *Egypt*. *Moſes* having no cauſe to diſtruſt that which God
E had promiſed him, and being confirmed by theſe things, whereof he was both an eyewitneſs and hearer, he prayed God, that if there were any occaſion to expreſs the like power in *Egypt*, he would vouchſafe to further the effect: beſeeching him further, that he would not conceal his name from him, to whom he had participated the hearing of his voice, and the ſight of his preſence: that it might pleaſe him therefore to declare unto him his name, to the end, that when he ſhould offer ſacrifice unto him, he might call upon the ſame. God declared unto him his name, which before time had been concealed amongſt men, and of which alſo it is not lawful for me to ſpeak. *Moſes* wrought theſe ſigns not only at that time, but alſo when or whereſoever he thought it requiſite: by all which he gave further credit to the fire which had appeared unto him, and aſſured him-
F ſelf, that God would be his favourable Defender, that he would deliver his Brethren, and involve the *Egyptians* in great calamities. And after that he underſtood, that *Pharaoh* King of *Egypt* was dead, (during whoſe life, he fled from thence) he requeſted *Raguel*, to give him leave to depart into *Egypt*, for the profit of thoſe of his Nation; and taking with him *Sephora*, (who was *Raguels* daughter, and his married wife) and *Gerſon* and *Eleazar*, his children, which he had by her, he departed into *Egypt*. Now this name of *Gerſon*, in the *Hebrew* Tongue, ſignifieth *Foreign:* and *Eleazar* ſignifieth *favoured by God*; in memory, that *Moſes* had eſcaped from amongſt the *Egyptians*, by the aſſiſtance of the God of his Fathers. And as he approached near the Mountains, *Aaron*, his Brother, by the commandment of God, came forth to meet him; to whom he declared all that had
G hapned unto him in the Mountain, and that God had given him in charge. And as they paſſed onward of their way, the Men of great eſtimation among the *Hebrews* (having intelligence of his coming) came out to meet him, before whom *Moſes* made uſe of the above-

The year of the World, 2454. before Chriſts Nativity, 1510.

God convinceth *Moſes* and the *Iſraelites* by miracles, to the end they might put truſt in his promiſes.

Ch. 4. v. 2, 3. *Moſes* Rod is turned into a Serpent.

Ver. 6. *Moſes* hand is made white.

Ver. 9. *Moſes* poureth water on the earth, and it turneth to blood.

à v. 10. ad 25. *Moſes* is ſent into *Egypt*, to deliver the *Iſraelites.*

Hedio & Ruffinus, cap. 13. all 10.

Chap. 4. v. 20. *Moſes* departeth from *Madian*, to go into *Egypt.*

Moſes two ſons, *Gerſon* and *Eleazar.*

above-ſaid power of doing Miracles, by reaſon he could not perſuade them by words: H
The year of the World, 2454 *before Chriſts Nativity*, 1510. and they being aſtoniſhed at that which they had ſeen him do beyond their expectation, grew confident, and conceived a good hope of all things, ſeeing that God had a care of their ſafety. When he perceived that the *Hebrews* were ready to obey him, and that they proteſted to follow him in all that he ſhould command them, through the earneſt deſire they had to be at liberty; he preſented himſelf before the King, who had newly undertaken the Government, and ſhewed him the great benefits he had done unto the *Egyptians*, at ſuch time as they were deſpiſed by the *Ethiopians*, who had ſpoiled all their Country, and how he had ſpared no travel, but ſuſtained all the charge of the War, as if it had been waged for his own proper Nation. On the other ſide, he opened unto him the dangers which he had unjuſtly ſuffered for his recompence. He afterwards diſcour- I
ſed unto him that which had befallen him near the Fountain of *Sinai*, and the talk which God had in that place with him; and the ſigns in particular which had been ſhewed unto him, in confirmation of thoſe things which were promiſed, exhorting the King not to miſtruſt or reſiſt the Will of God. The King hearing this, began to mock him: but *Moſes* made him ſee, in effect, the ſigns which he had ſhewed near the Mountain of *Sinai*. But the King, inſtead of being moved therewith, waxed angry, and grievouſly reviled him; accuſing him, for that in times paſt he fled away, for fear to be ſlain in *Egypt*, and at this preſent returned thither, under a ſubtile pretext, cloaking his Craft with Magick and Inchantment, the more to affright him. And at the ſame inſtant he called into his preſence the Prieſts of *Egypt*, to let him ſee thoſe ſigns, and to make it manifeſt, that the *Egyptians* K
were skill'd in thoſe Sciences; and that he alone was not Maſter in thoſe things, the which he boaſted to perform by Gods power, but that they were deceits and ſhadows of marvels, to deceive the multitude. Whereupon the Prieſts caſt down their Rods, and they became Serpents. *Moſes* being moved herewith, ſaid, *O King, I deſpiſe not the wiſdom of the* Egyptians; *but I proteſt, that that which I have done, doth ſo far ſurpaſs all their Magick and Art, as there is difference between divine and humane things. I will therefore ſhew you, that that which I do, is not by Inchantment, nor with a falſe appearance of verity, but by the providence and power of God.* This ſaid, he caſt his Rod on the ground, command-
ing it to change it ſelf into a Serpent: whereupon it obeyed, and wandring here and there, it devoured all the Rods of the *Egyptians*, which ſeemed to be ſo many Serpents; L
and that done, *Moſes* took his ſtaff into his hand again, and it re-aſſumed its priſtine form; but the King being never the more aſtoniſhed, (but the rather incenſed at that which was done) ſaid, *That this wiſdom and ſubtilty of* Moſes, *which he uſed in diſgrace of the* Egyptians, *ſhould profit him nothing.* He commanded therefore the Overſeer of the Works, who had the Government of the *Hebrews*, that he ſhould remit nothing of their labour, but that he ſhould oppreſs them with more tedious and grievous tasks than they were wont to be put upon: whereupon (where he was wont to allow them ſtraw, to make their Tile with) he forbare, after that time, to give them that allowance; and taxing them in the day-time to follow their work, he appointed them by night to ſeek their ſtraw, doubling thereby the weight of their former labour. Notwithſtanding all M
this, *Moſes* would neither deſiſt from his purpoſe, in regard of the Kings threatning, or the continual cry of his Country-men, neither was in any ſort diſmayed thereat; but with a confident and undaunted mind, he reſolutely proceeded to reſtore his Countrymen to their deſired liberty. He therefore once again addreſſed to the King, perſuading him to diſmiſs the *Hebrews*, to the end they might repair to Mount *Sinai*, and ſacrifice to God in that place: *For no leſs* (ſaith he) *hath he commanded, neither can any reſiſt his Will. That whilſt God was yet favourable to him, his own intereſt obliged him to grant the people the liberty which he demanded. That if he denied the ſame, he could not accuſe him as the cauſe of the Calamities which he ſhould draw upon himſelf by his diſobedience, when he ſhould ſee himſelf without Children, the Air, Earth, and all the other Elements become Enemies to him,* N
and Miniſters of the Divine vengeance. That nevertheleſs the people of the Hebrews *ſhould (in deſpite of their reſiſtance) depart out of their Country; but the* Egyptians *ſhould not eſcape the puniſhment of their hardneſs of heart.* The King deſpiſed theſe words of *Moſes*, and would not be prevailed upon, wherefore moſt grievous Plagues fell upon the Land of *Egypt*; all which I will particularly ſet down, by reaſon that at that time the *Egyptians* ſuffered thoſe things, which never before hapned to any other People; and likewiſe that I may manifeſt, that *Moſes* erred not in any of his Predictions: and beſides, for that it is expedient for men to learn and do thoſe things which are agreeable to Gods Will, for fear leſt he being provoked and incenſed againſt them, ſhould puniſh them for their in- O
juſtice. For firſt of all, by the commandment of God, the River *Nilus* was turned into blood, neither was it impoſſible for them to drink of it, (notwithſtanding they had no other Fountain of water) neither was the water only coloured like blood, but when

any

Moſes entertained by the *Hebrews*, ſheweth them his miracles. *Exod.* 5. 1, 2.

Moſes perſuadeth the King of *Egypt* to diſmiſs the *Iſraelites*. *Exod.* 7. 9.

Moſes ſheweth *Pharaoh* his miracles.

Ver. 12. *Moſes* Rod devoureth the Rods of the *Egyptians*. *Exod.* 5. 5, *ad* 19.

Pharaoh enjoineth the *Hebrews* to more grievous tasks.

Exod. 6. 6. *Moſes* once more perſuadeth the King to diſmiſs the *Hebrews*.

The firſt plague of the *Egyptians*, water turned into blood. *Exod.* 7. 10.

A any one drank thereof, it cauſed in him divers pains and gripings. Such was the water to the *Egyptians*, but to the *Hebrews* it ſeemed good and ſweet in taſte, without any ways changing the nature thereof. Hereupon the King (not knowing what to do, and ſeeing this ſtrange accident, and being afraid, in behalf of his Subjects) permitted the *Hebrews* to depart. But no ſooner was this Plague ceaſed, but he preſently changed his mind, and would not permit them liberty to go away. For which cauſe, God (ſeeing his ingratitude, and that he would not be warned, notwithſtanding he had delivered him from the former calamity) inflicted another Plague upon the *Egyptians*. He ſent an infinite number of Frogs among them, which covered the whole Country; and the River was ſo ſtored with them, that they that drew water to drink, found it altogether B infected with the putrefaction of them, dying and rotting in the waters; ſo that the whole Country was full of filthy Mud, by reaſon of the Frogs that died on the ſame. They corrupted alſo their Meats, entring into their Houſes, amidſt their meat and drink, and creeping in their Chambers; from whence an odious ſtench exhaled, by reaſon of the multitude of Frogs that lay dead. Now when the *Egyptians* ſaw themſelves ſo ſore preſſed with theſe evils, the King commanded *Moſes* to depart with the *Hebrews*, whither he pleaſed. And as ſoon as he had ſpoken this, the multitude of Frogs vaniſhed, and appeared no more, neither on the earth, nor in the water, but they retained their accuſtomed nature. No ſooner was the earth delivered from this curſe, but *Pharaoh* forgot the cauſe thereof, and retained the *Hebrews* ſtill: and (as if he deſired to experiment C yet greater miſeries) he denied them that liberty which before he had granted them, rather out of fear, than good will. For this cauſe, God once again puniſhed his falſhood, by ſending him another Plague: for a multitude of Lice ſwarmed on the bodies of the *Egyptians*, by which the poor men were miſerably devoured; neither could they exterminate that Race either by bathings or unctions. The King troubled with this calamity, and fearing the ruine of his People, and bethinking him of the ſhameful end thereof, was conſtrained to permit the People to depart: but (after the Plague was appeaſed) he required, that they ſhould leave their wives and children behind them for pledges, till their return: and by this means he provoked Gods wrath more heavily againſt him, in that he ſuppoſed to delude his Providence; as if it had not been D God, who (in the *Hebrews* behalf) had puniſhed them, but *Moſes*, that had plagued the *Egyptians*. For God filled their Country with divers ſorts of Inſects, (the like whereof, before that time, had not been ſeen there) which covered the earth, that it became deſolate and untilled, and many perſons died by them; and thoſe that remained alive, they were infected with the poyſon exhaling from the number of dead and ſick bodies. But notwithſtanding all theſe, the King ſtill continued obſtinate in his wickedneſs, and diſobedience unto God; permitting only, that the women and men ſhould depart, and that their children ſhould be left behind them; but God deſiſted not to puniſh his wickedneſs by divers moſt grievous Plagues, far more tedious than the former, yea, ſuch as were diſperſed over all the People.

E For their bodies were grievouſly tormented with ulcers, and corrupted inwardly: and after this ſort, the greater part of the *Egyptians* periſhed. But the King being not melted, nor mollified by this Plague, God rained down Hail upon them, (which never before that time was ſeen in *Egypt*; and further ſo great, or rather greater than that which falleth to the Northward, near the Pole Artique) though it was a conſiderable time of Spring, and ſpoiled all their fruit. After which, an Army of Graſhoppers devoured all thoſe buds and fruits which were unhurt by the Hail; ſo that all the hope which the *Egyptians* had of their Harveſt, was utterly overthrown. Theſe afflictions had been ſufficient to perſuade a man of the meaneſt wit (except a Reprobate) to grow wiſe, and make uſe of that which was moſt profitable for him. But *Pharaoh* knowing the cauſe of F the ſame, enforced himſelf to reſiſt God, not only through imprudence, but malice; ſo that he voluntarily deſtroyed his poor Subjects. He therefore commanded *Moſes* to lead away the *Hebrews* with their Wives; but that they ſhould leave their ſubſtance behind them for a prey to the *Egyptians*, to recompenſe them for what they had loſt. *Moſes* anſwered, *That he demanded an unjuſt thing, ſince that hereby they would not have wherewith to offer ſacrifice to God.* Now while the time paſſed in theſe conſultations, a moſt diſmal darkneſs overſpread the land of *Egypt*, by reaſon of which, many periſhed after ſundry manners, and others feared to run the ſame fate, living in the moſt diſconſolate condition imaginable. This darkneſs being diſperſed, after three days, and ſo many nights, *Moſes* ſeeing that *Pharaoh* would not repent, nor let the people of *Iſrael* depart, came unto G him, and ſpake after this manner: *As long as you ſhall reſiſt the Ordinance of God, (who commandeth you to ſuffer the* Hebrews *to depart) there is no means, whereby you may be exempted from theſe miſchiefs in doing that which you do.* The King, enraged at theſe words, threatned

The year of the World,2454. before Chriſts Nativity, 1510.

Exod. 9. 6. Another plague of Frogs.

Chap. 8. 16. The third plague, of lice.

Ver. 24. The fourth plague, venemous beaſts.

Chap. 9. 3. The fifth plague, the plague.

Ver. 10. The ſixth plague, botches.

Ver. 23. The ſeventh plague, Hail.

Chap. 10. 14. The eighth plague, Graſhoppers.

Chap. 10. 22. The ninth plague, darkneſs.

The year of the World, 2454. *before Christs Nativity*, 1510.

threatned him to cut off his head, if once more he durſt appear in his preſence, to mo- H
tion to him any ſuch matter. *Moſes* anſwered him, That he would no more ſpeak un-
to him touching this matter; but that ſhortly both himſelf, and the chiefeſt amongſt
the *Egyptians*, would entreat him and the *Hebrews* to depart; which ſaid, he forſook
his preſence. But God intending to expreſs that he meant yet once more to plague
the *Egyptians*, and to conſtrain them to deliver the *Hebrews*, commanded *Moſes* to de-
clare unto the people that they ſhould have their Sacrifice in readineſs, on the thir-
teenth day of the month *Xanthicus*, to celebrate the ſame the fourteenth of the
ſaid month, (by the *Egyptians* called *Pharmuth*, and by the *Hebrews Niſan*, and *Xan-*
thicus by the *Macedonians*;) and that he ſhould lead forth all the *Hebrews*, carrying
with them all their Goods. Whereupon he who had the *Hebrews* already in a readi- I
neſs to depart, and had diſtributed them by families, kept them in one place, and in
the ſame order; but when the fourteenth day was come, all of them (ready to de-
part) offered ſacrifice, and with the blood of the Lamb purged their Houſes, beſprink-
ling them with branches of Hyſſop. And after they had ſupt, they burnt the fleſh
that remained, as being at the point to depart. Whereupon even at this day we re-
tain the ſaid cuſtom to ſacrifice in like ſort, and do call this ſolemnity *Paſcha*, which
is as much as to ſay, *the paſſage*; by reaſon that on that day God leaving and overpaſ-
ſing the *Hebrews* without harm, ſtruck the *Egyptians* with ſickneſs, for a Plague in the
night-time cut off all the firſt begotten in *Egypt*; whereupon multitudes that dwelt
round about the Palace, aſſembled themſelves in the preſence of the King, and beſought K
him to let the *Hebrews* go: for which cauſe *Pharaoh* calling *Moſes*, gave order that
they ſhould depart the Country, ſuppoſing that as ſoon as they were gone, *Egypt* would
be no more afflicted with ſuch like Plagues. Moreover, they honoured the *Hebrews*
with Preſents, partly to the end they ſhould depart with the more expedition, partly
for the neighbourhood and acquaintance ſake which they had one with another. And
as they departed, the *Egyptians* wept, and repented them of the evil uſage they had
ſhewed them; but they took their way towards *Latopolis*, at that time deſart, and in
which place afterwards *Babylon* was built, at ſuch time as *Cambyſes* deſtroyed *Egypt*.
The third day they came unto *Beelzephon* near the Red Sea; and for that they want-
ed victuals in this Deſart, they tempered their Meal with water, and kneaded it as well L
as they could, and bak't Cakes, with which they ſuſtained themſelves for the ſpace of
thirty days: for they had brought no more proviſion out of *Egypt*, than enough to
ſerve them for that time; at the end of which they were in want of food, although
they had lived very ſparingly, rather feeding for neceſſity, than eating to ſatiety. For
which cauſe, in memory of that want, we celebrate a feaſt for the ſpace of eight days,
which we call the feaſt of *Azymes*, that is to ſay, of *unleavened bread*. But it is not
eaſie to number the multitude of them that came out of *Egypt*, if we conſider the Wo-
men and Children; but thoſe that were of full age, and fit to bear Arms, were in num-
ber ſix hundred thouſand.

M

N

CHAP.

O

Ver. 28. *Pharaoh* driveth away *Moſes*.

Exod. 12. 2. *Zanthicus* amongſt the *Macedons*, is *April*, as *Suidas* teſtifieth.

The *Hebrews* Paſſover ſignifieth a paſſage. *Chap.* 12. 29. The tenth plague, the firſt begotten amongſt the *Egyptians* both men and beaſts die.

33. The *Iſraelites* depart out of *Egypt*.

The feaſt of the *Azymes*.

The number of the children of *Iſrael*.

CHAP. VI.

The Hebrews *depart out of* Egypt, *under the Conduct of* Moſes.

The year of the World, 2454. *before Chriſts Nativity,* 1510.

THus the *Iſraelites* departed out of *Egypt* the 14. day of the month *Xanthicus*, 430 years after *Abraham* our Father came into *Canaan*, and in the 215 year after *Jacob* went down into *Egypt*, and in the 80 year of *Moſes* age, who had *Aaron* to his Brother, three years elder than himſelf; they carried alſo with them the Bones of *Joſeph*, according as he had commanded his Sons. But the *Egyptians* repented that they had ſuffered the *Hebrews* to depart: the King alſo was very much moved; ſuppoſing, that which was fallen upon them, had hapned by *Moſes* Inchantments; and it was concluded to purſue them. They therefore armed, and furniſhed themſelves with all their abiliments of War, intending to purſue them, with intent to bring them back, if they overtook them: for they ſaid, that God would no more be diſpleaſed againſt them, for that already they had given them leave to depart. They hoped likewiſe very eaſily to bring them under ſubjection, becauſe they were all of them diſarmed, and wearied with travel. And having inquired which way they held, they haſted to follow them, although they knew the Region was very hard to travel in; not only for thoſe that were to march in Troop, but alſo for thoſe that were to journey one by one. Now *Moſes* conducted them this way, to the end, that if the *Egyptians* ſhould repent of their diſmiſſion, and haſten to purſue them, they might receive the reward of their wickedneſs, and the breach of their promiſe. He choſe this way likewiſe, leſt the *Philiſtines* ſhould underſtand their departure, by reaſon they were diſpleaſed againſt the *Hebrews*, upon an ancient grudge which they bear them; and *Paleſtine* confines and borders upon *Egypt*: wherefore he led them not by the way that directly leadeth thither, but he intended to bring them into *Canaan*, by conducting them far about, and thorow many calamities; to the end, that afterwards he might lead them to Mount *Sinai*, there to offer Sacrifice, according to Gods commandment. Aſſoon as the *Egyptians* overtook the *Iſraelites*, they prepared themſelves to fight, truſting to the number which they had: for with them, there ſerved 600 Chariots, with 50000 Horſemen, and 200000 armed Footmen. They alſo ſtopped the paſſages where they thought the *Hebrews* might eſcape, encloſing them betwixt unacceſſible Rocks, and the Sea: on which place there abutteth a Mountain, unfrequented, by reaſon of the dangerouſneſs of the way; and by this means they excluded them from all hope of eſcape, or flight: for on the one ſide they were ſhut in by the Mountain that extended it ſelf even to the Sea: and on the other ſide, by their Camp, pitched and embattelled before their faces, to cut them off from the Champion, if ſo be they intended to flie that way. Seeing therefore that they were in no ſecurity, but were hemmed in by the ſtraitneſs of the place, and by reaſon of want of proviſion, could not endure a ſiege, nor yet find any ways to flie from their Enemies; neither, although they greatly deſired to fight, had they means to defend themſelves, becauſe they were diſarmed. Finally, perceiving that there was no hope of ſafety left them, but only by their abject ſubmiſſion, they began to accuſe *Moſes*; forgetting thoſe Prodigies which God had done to ſet them at liberty: and their incredulity proceeded ſo far, that they were upon the point to ſtone *Moſes*, and voluntarily to yield themſelves ſubject to their former Thraldom. For they were much moved by the Tears of their Wives and Children, who expected nothing but death, ſeeing themſelves begirt with Rocks, Seas and Souldiers, and left deſtitute of all hope of flight. But although the multitude were exaſperated againſt *Moſes*, yet ceaſed he not to take care of them, and to have recourſe to God; recounting to them what he had ſaid in times paſt, touching their deliverance; and aſſuring them, that after ſo many Miracles, God would not ſuffer them to be ſubjected or overthrown by their Enemies. And ſtanding up in the midſt of them, he ſaid, *If your affairs had hitherto been managed by men only, it were not amiſs in you to diſtruſt them, leſt hereafter they ſhould not bring them to their determined and your deſired iſſue. But in that at this time you diſtruſt the Providence of God, this ſheweth you to be without ſenſe, or underſtanding; conſidering it is he that hath made you ſee all thoſe things which he promiſed you by me, concerning your deliverance, even at that time when you your ſelves expected it not: you rather ought to hope, that God will help and aſſiſt you in theſe difficulties, who hath brought to paſs, that you are now in this ſtrait, to the end that when he ſhall have delivered you from theſe extremities, from which neither you your ſelves, nor your Enemies ſuppoſe you can eſcape, he may ſhew his power and providence in your behalf: for God is not accuſtomed to yield his favourable aſſiſtance, when the dangers are only eaſie and ſupportable; but in thoſe wherein all humane hope is loſt and extinct. Therefore reſt your ſelves, your fortunes upon ſuch an Helper, who can make great things ſmall, and the ſtrongeſt feeble. Fear not the force and power of the* Egyptians; *and though you have the Sea and Mountains before you, which permit you not to flie from them, deſpair not of your lives: for God (if he pleaſe) can turn the Mountains into Plains, and change the Sea into dry Land.*

Exod. 14. 1, 7, 9. The time of their departure out of *Egypt*.

Hedio & Ruffinus, cap. 14. The *Egyptians* purſue the *Hebrews*.

Why *Moſes* conducted them thorow *Paleſtine*.

The *Iſraelites* are encompaſſed by the *Egyptian* multitudes, and depart to the Red Sea. *Exod.* 14. 16.

Ver. 11, 12. The perplexity of the *Iſraelites*, being encloſed by the *Egyptians*.

Ver. 13. *Moſes* exhorteth the people to put their truſt in God.

Ver. 13. When God is moſt ready to help us.

CHAP.

H

The year of the World, 2454. before Christs Nativity, 1510.

CHAP. VII.

The Hebrews *are pursued by the* Egyptians, *the Red Sea divideth it self, and giveth passage to the* Hebrews, *but overwhelmeth the* Egyptian *Army.*

THis said, he conducted the *Hebrews* towards the Sea, in the sight of the *Egyptians*; who being very much wearied with pursuit and travel, thought best to forbear the Combate till the next day. But when *Moses* was arrived upon the bank of the Sea, he took his Rod, and called upon God, and implored his aid and succor in these words: *O Lord, Thou too well knowest, that it is impossible for us by humane force or policy, to escape these extremities: but thou art he only that canst save this company, who have forsaken* Egypt, *following thy Commandment. And since of our selves we have not any hope or means, we only recommend our selves unto thy Providence, being assured that by that means only we can be delivered from the pursuit and fury of the* Egyptians: *Send us therefore speedily thine assistance, to the end that thy Power may be known in our weakness. Relieve, encourage, and hearten thy People, assuring them of their safety, who through their distrust have sinned against thee: we are environed with difficulties, which notwithstanding thou canst make easie. For the Sea is thine, and this Mountain that incloseth us; which shall open, and the Sea divide it self, if thou commandest. We may likewise flie thorow the Air, if it please thy Power to deliver us in that manner.* Having made his Request unto God after this manner, he struck the Red Sea with his Rod; which suddenly dividing it self at the stroke, and retiring backwards, left a dry passage thorow the midst thereof, for the *Hebrews* to escape. *Moses* seeing how God had heard his Prayer, and how the Sea had left its Chanel, he first of all entred into the same, and commanded the *Hebrews* to follow him, marching thorow that way which God had by his Divine Power provided for them, willing them to rejoice at the danger which attended their Enemies, and to give God thanks for the unexpected succors he had sent them: whereupon they were not negligent, but marched boldly forward. At first the *Egyptians* supposed them mad, and that they cast themselves headlong into manifest perdition: but when they perceived that they were entred a good way without hurt, and that they encountred no danger or lett, they dislodged, and followed them, believing the Sea would have given them passage also; and having set their Horse in the Vauntguard, they entred into the Sea. But the *Egyptians* having spent some time in arming themselves, the *Hebrews* in the mean while got to the opposite shore, without any disturbance; which made their Enemies more bold, supposing that no evil should happen unto them. But they knew not that God had made this path expresly for the *Hebrews*; but entred the same, as if it had been a common beaten way, forgetting that it was made to save the *Hebrews* from danger, and not themselves, who sought to destroy them. But assoon as all the *Egyptian* Army was entred, the Sea returned to his old course, and with winds and waves overwhelmed the *Egyptians*. The showres from Heaven fell upon them, vehement Thunders ratled from the Air, intermixed with flashings and lightnings. In brief, there was nothing that by the wrath of God could be inflicted upon men, which at that time happened not unto them. For, besides all that which hath been spoken, an obscure and dark night surprized them, in such sort as they were all of them drowned, and there remained not one of them to bear back the tidings of their misfortune. The *Hebrews* could not contain themselves, for the joy they conceived at this their unexpected deliverance, and the total ruine of their Enemies: when they saw that they who designed to make them slaves again perforce, were exterminated, and that God had been so visibly assistant unto them. When they had escaped this danger, and perceived that the Enemies were punished, after such a manner, as the like punishment had never been heard of amongst men; they all of them, during the whole night, sung Hymns and Songs of Thanksgiving. *Moses* likewise composed a Song in Verse, containing the Praises of God, and a Thanksgiving for the favour he had done unto them. All these things have I particularly declared, according as I have found them written in Holy Scriptures. Neither ought any man to marvel at this so wonderful a Discourse, that thorow the Sea there should be a passage found to save so many persons in times past, and they rude and simple, whether it were done by the Will of God, or it chanced of it self; since not long time ago, God so thinking it good, the Sea of *Pamphylia* divided it self to give way to *Alexander*, the King of *Macedon's* Soldiers, having no other passage to destroy the Empire of the *Persians*. The next day the *Egyptians* Arms, carried by force of the stream, were cast ashore where the Army of the *Hebrews* was encamped: which when *Moses* perceived that it was done by the Providence of God, to the intent they might not be disarmed, he gathered them together, and furnished the *Hebrews* therewith; and afterwards led them to Mount *Sinai*, to sacrifice to God, and to give him thanks for their deliverance, in the behalf of the People, according as he himself had before commanded.

Exod. 14. 15.

Moses prayer unto God.

I

Ver. 21. The Red Sea divideth it self.

K

Ver. 22, 27. The *Hebrews* pass thorow the Red Sea, the *Egyptians* are drowned therein.

L

M

Exod. 15. 1. The *Israelites* with *Moses* sing Songs for their deliverance.

N

The Sea of *Pamphylia* divided it self, for *Alexanders* Souldiers to pass there thorow.

The wind and tide drive the *Egyptians* arms into the *Hebrews* Camp.

O

THE

A

The Third Book of the HISTORY of the JEWS: Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Third Book.

1. *How* Moſes *conducted the People out of* Egypt *to Mount* Sinai.
2. *Of the ſlaughter of the* Amalekites, *and their Confederates; and of the prey which the* Iſraelites *attained thereby.*

B 3. Raguel's *counſel unto his Son-in-law,* Moſes.

4. Moſes *aſcending the Mountain of* Sinai, *bringeth down the Tables of the Ten Commandments, which he had received at God's hands, to the People.*
5. *Of the Tabernacle made by* Moſes *in the Deſart, reſembling a portable Temple.*
6. *Of the Ark wherein* Moſes *incloſed the Tables of the Law.*
7. *Of the Golden Table and Candleſtick, and of the Altars of the Tabernacle.*
8. *Of the Apparel both of the High Prieſts and the Inferiours.*
9. *Of* Aaron's *Prieſthood, and of that which was ordained as touching the Feaſts and Sacrifices.*
10. *The Laws of Sacrifices and Purifications.*

C 11. *The Laws and Cuſtoms of War.*

12. *Sedition againſt* Moſes, *by reaſon of the want of Victuals: and the puniſhment of the Seditious.*
13. *Of the Spies, who having ſeen and ſearched the Country of* Canaan, *and the returning back again to the* Iſraelites, *amated them with fear.*

CHAP. I.

How Moſes *conducted the People out of* Egypt *to Mount* Sinai.

D THE joy which the *Iſraelites* had to ſee themſelves thus deliver'd by the help of Almighty God, was not a little diminiſht, by the wearineſs and tediouſneſs of the difficulties which they endured in their travel towards the Mountain of *Sinai*: by reaſon that the Country was a Deſart, and uninhabitable, deſtitute of Victuals and Water; and not only barren of what ſerves for the ſuſtenance of Men, but alſo everywhere wanting Paſturage and proviſion for Cattel: ſo that they were conſtrain'd to bear with them the water which they had drawn before they entred the Deſart, according as their Captain and Conductor had commanded them: which being ſpent, they dig'd Pits, out of which they drew water with great difficulty, by reaſon of the hardneſs of the ground: and further, the water which they found in thoſe places was bitter, and no ways fit to drink; E and, which was worſe, very little in quantity. Travelling onwards of their Journey after this manner a long time, they arriv'd about Evening in a certain place, which by reaſon the waters were brackiſh, they called *Marah*, that is to ſay, *Bitterneſs*. There, wearied with Travel, and their Proviſion failing them, they began to be pinch'd with neceſſity, ſo that they reſolv'd to ſtay in that place; and the rather, in that they found a certain Pit there, which although it were inſufficient to ſatisfie ſo great an Army, yet for that they found it in that Country, it yielded them no little conſolation. For they were given to underſtand, that if they travelled onwards, they ſhould find no water; and for the water of that Pit, it was ſo bitter and unfit for drinking, that it neither was agreeable to the taſte, nor ſupportable for their very Cattel. Whereupon *Moſes* ſeeing F them ſo diſcomforted, and not knowing how to ſatisfie them, in that he had not to deal with an Army or Enemy, whom he might repel with Valour; but that hunger and thirſt alone reduc'd all this great multitude of Men, Women and Children, to great diſtreſs; he was greatly perplex'd, and reſented in himſelf the calamity of them all, as if it had been all his own: for all of them had their recourſe unto him, and to no Man elſe; the Women beg'd for their Children, and the Husbands intreated for their Wives, beſeeching him to take compaſſion of their diſtreſs, and to furniſh them with ſome means to eſcape their miſery. He addreſſed himſelf therefore in moſt humble manner to Almighty God, praying that it would pleaſe him to amend the evil quality of the water, and to make it potable. Which grace and favour he no ſooner obtain'd, but he took a G piece of Wood, which he cleft in two, and caſt into the Pit; giving the *Hebrews* to underſtand, that God had heard their Prayers, and that he had promis'd to give them the water they deſir'd, if ſo be they would obey him, and with alacrity and diligence per-

The year of the World, 2434. before Chriſts Nativity, 1510.

The *Iſraelites* in the Deſart are diſtreſſed for want of water, *v.* 1, 2, 3.

Marah ſignifieth bitterneſs. *Exod.* 15. 23.

Ver. 15. *Moſes* beſeecheth God to change the bitter waters into ſweet.

The year of the world, 2454. *before Christs Nativity*, 1510.

form that which ſhould be commanded them. And when they were inquiſitive what they ought to do, to the intent the water might be changed; he enjoined every one of them that was of beſt ſtrength and ability amongſt them, to draw water; giving them to underſtand, that ſo ſoon as they had drawn out great ſtore of water from the Pit, the reſt that ſhould remain, would be very good and convenient to be drunk. They obey'd, and the water agitated and purifi'd by often drawing, became potable, and refreſh'd the weary multitude. Hereupon diſlodging from that place, they came to *Helim*, a Country that afar off ſeem'd very pleaſant, by reaſon that it was planted with Palm-trees: but the nearer they approached it, the more tedious they found it, (for there were no more than Seventy Palm-trees in that place, and they not very tall, or well-grown, by reaſon of the drineſs and barrenneſs of the Soil.) They found alſo twelve Springs there, which were ſo ſmall, that they did not flow, but only drop. Whereupon falling to dig up the Sand, they could light of no Veins of Water; and if perhaps any little appear'd, it was ſo troubled by the Sand, that it became unfit to be taſted: neither did the Trees bear any ſtore of Fruit, by reaſon of the want of Water. For which cauſe, the whole multitude began to murmur againſt their Guide, aſcribing all the cauſe of their Calamities and Miſeries unto him. For having marched for the ſpace of thirty dayes, they had conſum'd all the proviſion which they brought with them; and conceiving that there was no remedy, they were wholly overwhelm'd with deſpair. Conſidering therefore only the evil which was before their eyes, and forgetting the marvels which God, by the Miniſtry of *Moſes*, had made them both ſee and partake, they conceiv'd indignation againſt him, and were ready to ſtone him to death, as if he had been the Author of that calamity which oppreſſed them. But he perceiving the multitude ſo enraged, and incenſed againſt him, ſtrengthned himſelf in God; and warranted by the teſtimony of a good Conſcience, and the uprightneſs of his actions, he came out into the midſt of thoſe who revil'd him, and had gather'd ſtones to caſt at him. And for that he was adorn'd with a ſingular grace and majeſtick countenance, and endued with pleaſing eloquence, he began to appeaſe their wrath; exhorting them to bear their preſent difficulties, by remembring their forepaſſed bleſſings; and not to permit the Travel which they endur'd at that time, to drive out of their remembrance the graces and favours which they had receiv'd at God's hands. He willed them likewiſe diligently to expect their deliverance from that extremity, by the Providence of God: who (as it ſeem'd) made trial of their patience and gratitude; and whether they kept in remembrance thoſe things which had hapned unto them; or whether forgetting their forepaſſed pleaſures, they would ſuffer themſelves to be ſwallow'd with their preſent miſery. He willed them therefore to take heed, leſt through their impatience and ingratitude, they ſhould be found unworthy of God's favour, if they neglected his Will, by whoſe direction they were brought out of *Egypt*, and threatned and hated him, who was God's Miniſter; eſpecially ſince hitherto they could no ways complain of him in any thing which he had undertaken to execute by the Commandment of God. Then reckon'd he up particularly unto them, how the *Egyptians* were plagued and deſtroyed, whil'ſt contrary to God's Will, they endeavour'd to detain them: how the ſame River, which of it ſelf was bloody and unprofitable to drink of, to themſelves became both ſweet and potable: likewiſe, how the Sea retir'd it ſelf, and further'd both their flight and paſſage, wherein they ſaw themſelves ſecure and free from danger; and contrariwiſe, their Enemies deſtroy'd, overthrown, and drowned: and how, even until that day, being diſarm'd, they were by God's providence both furniſh'd and fortified abundantly. Moreover, how often God had deliver'd them from apparent death and danger, beſides all mens opinion; who always Omnipotent, gave them at that time not the leaſt cauſe to deſpair of his aſſiſtance. For which cauſe, they ought to ſuffer all things patiently, and to imagine with themſelves, that the ſuccour, although deferred, was never too late, which was receiv'd before ſuch time as the danger had prevail'd: and ſo to think, that God contemn'd not their perils, but made trial of their fortitude and conſtancy, to ſee whether they were able and willing to endure the want of meat and drink: or rather, whether after the manner of brute Beaſts, they had rather return to the yoke of ſervitude, to be fed only to be made the better able to endure labour. As for himſelf, he nothing fear'd his life (becauſe that being unjuſtly ſlain, no evil could happen unto him) but that he was careful of their ſafety, leſt lifting up their hands to ſtone him, they ſhould oppoſe themſelves againſt God and his Commands. Thus pacifi'd he them, and aſſwag'd the fury they had conceiv'd to endanger his life: and ſo much prevail'd he, that they repented of that Enterprize whereby they ſought to deſtroy him. And for that he knew that they had ſome reaſon to be thus mov'd, he addreſs'd himſelf to prayer and ſupplication: and aſcending a certain Rock, he deſir'd God's help to relieve their infirmities, wants and affliction, (in whoſe hands only the ſalvation of

Exod. 16. 1. The *Iſraelites* came to *Elim*, where they began to murmur againſt *Moſes*, for want of ſuſtenance.

Exod. 16. 3. *Exod.* 15. 1. *to* 22. *Moſes* exhorteth the people to remember thoſe benefits they had received at God's hands.

Moſes reckoneth up unto the people all the benefits which God had done unto them.

Moſes imp'oreth God's help.

H I K L M N O

A of the people conſiſted ;) beſeeching him in mercy to forgive the people, being exaſperated with extream miſeries, and by reaſon thereof diſtracted and withdrawn from their duty. Whereupon God promis'd him to have care of the people, promiſing him to ſend them a ſpeedy and preſent deliverance. Which when *Moſes* underſtood, he came down to the multitude; who perceiving joy in his countenance, by reaſon of thoſe promiſes which he had receiv'd from God, exchang'd their doleſome lamentations into gladneſs. He therefore ſtanding up in the midſt of them, told them, that he brought unto them a moſt ſpeedy remedy for their neceſſity. And not long after, a number of Quails (which about the gulf of *Arabia* multiply and encreaſe more than any ſort of Birds) flew croſs the Sea; and being wearied in their flight, came and fell amidſt the Camp of the *He-*
B *brews*; who caught them, as a proviſion prepar'd for them by God, and ſent to relieve their Famine. Whereupon *Moſes* once more addreſſed himſelf to call upon God, yielding him thanks for the preſent and future good he had promis'd him. The people being after this manner fed and refreſhed, were ſoon after ſupplied with a new kind of food. For as *Moſes* ſtretched out his hands, and pray'd to God, a dew deſcended from Heaven, which thickned betwixt his hands: and for that he ſuppos'd it to be another kind of ſuſtenance ſent them by God, he taſted the ſame, and found it very pleaſant. Then addreſſing to the people, who knew not what it was, but thought it to be Snow which fell in that place, according to the ſeaſon of the year, he told them, that it was no ordinary dew falling from Heaven, as they ſuppos'd, but that God had ſent it them, for
C the preſervation and nouriture of their bodies: and having eaten thereof before them, he gave them of it, to the end he might ſtrengthen their belief; who taſting the ſame in like manner as he had done, were greatly refreſh'd with the ſuſtenance: for in ſweetneſs and pleaſure, it equal'd *Honey*; in odor, *Bdellium*; and in form and greatneſs, the grain of *Coriander*: whereupon, every one gather'd of it. And *Moſes* commanded that every one of them ſhould particularly gather every day but the meaſure of an *Aſſaron*, which is the tenth part of an *Epha*; which was done, leſt the weaker ſhould want, whil'ſt the ſtronger, through avarice, gather'd more than ſuffic'd them. And if any one, contrary to the command, gather'd more than was permitted, although he toiled and travelled more than any of them, yet was his portion no ways encreas'd by that means.
D For whatſoever (beſide the appointed meaſure of the *Aſſaron*) remained till the next morning, was of no value, but became bitter and full of Worms. So divine and admirable was this kind of food, and of that nature, that whoſo had ſufficient thereof, needed no ſort of ſuſtenance. Moreover, even in theſe our days, there falls in that Country a dew like that, which God, in favour of *Moſes*, ſent for the peoples ſuſtenance. The *Hebrews* call it *Manna*; for in our Tongue, *Man* is an Interrogation, ſignifying, *What is that?* Thus liv'd they joyfully, being ſuſtain'd by this kind of meat ſent them from Heaven, and us'd the ſame for the ſpace of forty years, during the time they were in the Deſart. But afterwards when they were diſlodg'd from that place, and encamped near to *Raphidim*, they were extreamly troubled with thirſt; for upon their firſt arrival, they found
E ſome few Springs, but afterward they found the land wholly deſtitute of Water. They therefore once more were incens'd againſt *Moſes*. But he withdrawing himſelf apart from the fury of the people, betook himſelf to God in Prayer; beſeeching him, that as he had given them food in their neceſſity, he would now alſo give them drink, ſince they were ready to periſh with thirſt; and praying him to provide them drink alſo, otherwiſe their meat was unprofitable to them. God preſently granted his Prayer; promiſing *Moſes*, that he would give him a Fountain, and abundance of Water, from that place from whence he leaſt expected it. To which end, he commanded him to ſtrike with his Rod the Rock which was there hard by, and promis'd to make the water come forth immediately, ſo that the people ſhould have ſufficient without taking pains to
F ſeek for it. Which command when *Moſes* had receiv'd, he return'd to the people, who expected him, and had their eyes fix'd upon him, with great impatience, as he deſcended from the Rock, where he had made his Prayer. No ſooner was he arriv'd, but he told them that God would deliver them from the neceſſity wherein they were, and would graciouſly grant them an unexpected relief, by cauſing a ſtream ſuddenly to break from that Rock. But they being amaz'd at that which they heard, and doubting, leſt tyred with thirſt, and ſpent with journeys, they ſhould be enforc'd to hew and cleave the Rock; *Moſes* ſtruck the ſame in ſuch ſort with his Rod, that it divided aſunder, and there iſſu'd out moſt clear and pure water in great abundance. The people were greatly aſtoniſh'd at this ſo ſtrange accident, and no leſs rejoyced. They fell to drink of the Water, and
G found it very ſweet and pleaſant, as being a miraculous Water, and a Preſent of the goodneſs, divine bounty and power of God. For this cauſe they highly eſteem'd *Moſes*, ſeeing that God had honour'd him in this ſort; and they acknowledged God's Provi-

The year of the World, 2454. before Chriſts Nativity, 1510.

Cap. 16. 13. God ſendeth Quails into the *Hebrews* Army.

God feedeth the *Iſraelites* with Manna. *Ver. 14.*

Ver. 16. A Commandment, how much Manna ſhould be gathered.

Manna, what it ſignifieth. *Exod. 17. 1.* The *Iſraelites* fed forty years ſpace on Manna.

The *Iſraelites* arrive at *Raphidim*, and are troubled with thirſt.

Moſes ſtriketh the Rock with his Rod, and there iſſueth water.

dence, offering Sacrifices, and humbly thanking him for the care he had over them. H The Holy Scripture which is kept in the Temple, teſtifies that God foretold *Moſes*, that Water ſhould in this ſort iſſue from the Rock.

CHAP. II.

How the Amalekites *and their Aſſociates were overcome, and how great a Prey the* Iſraelites *obtained thereby.*

The year of the World, 2454. *before Chriſts Nativity*, 1510.

BUT when the Renown of the *Hebrews* was become great, and ſpread abroad in all parts, it came to paſs, that the Neighbouring Nations were in very great fear I of them: whereupon (ſending Ambaſſages the one unto the other) they mutually conſpir'd to expel, and, if poſſible, utterly extirpate the whole people.

Hedio & Ruffinus chap. 2. *Exod.* 17. 8, 9, The *Amalekites* war againſt the *Iſraelites.*

Amongſt the reſt, thoſe of the Country of *Cobol*, and the City *Petra*, who are call'd *Amalekites*, (a Nation very Warlike, and more active than the reſt) were the chief Agents in this Expedition: whoſe Kings both encourag'd one another, and ſtir'd up the Neighbour Nations to the *Iſraelites* deſtruction; telling them, that a Foreign Army, flying from the thraldom of the *Egyptians*, had invaded their Country, whoſe multitudes were not a little to be ſuſpected; counſelling them (before they had gather'd head, and recover'd more means, and a Country to dwell in, and grew more confident, by their forbearance) to charge them firſt, rather than to expect their increaſe, and ſo to K oppreſs them; eſteeming it a better point of wiſdom, to repreſs their inſolency and forwardneſs in the Deſart, than to expect whil'ſt they were poſſeſs'd of ſtrong and rich Cities. For this (ſaid they) is the part of wiſe men, to reſiſt the beginnings of power of their Adverſaries, and not to expect, till by daily Exploits they more and more increaſe; and rather to provide to prevent, than deliver themſelves from peril. After theſe Ambaſſages, it was decreed by general Council, That they ſhould endeavour to invade and aſſault the *Hebrews*. Theſe determinations and deſigns of theirs, troubled *Moſes* very much, for that he expected no Hoſtility. When therefore he perceiv'd that the people were affrighted and amaz'd, to ſee themſelves (being wholly unprovided) to be charg'd by ſo ſtrong and well-furniſh'd an Army, he re-comforted them, and will'd L them to bethink themſelves of God's promiſes, who by his power had ſet them at liberty; aſſuring them, that they ſhould overcome all thoſe that made head againſt them, to deſtroy them; wiſhing them to think, that though they were inferiour to their Enemies in Weapons, Wealth, and Munition, and the like; yet ſince they had God to friend, and ready to fight for them againſt their Enemy, they ought to be of good courage, as being furniſh'd with more than humane ſupplies. Alledging further, that they were not ignorant how great an Aſſiſter God was, having had ſo often tryal of his goodneſs in their greateſt dangers, as an Enemy to their Enemies, and favourable to their proceedings: which favour of his he moſt manifeſtly expreſs'd, by his miraculous deliverance of them from hunger and thirſt; by procuring them free eſcape, when they were ſhut in by the Sea M and Mountains: And that which ſhould moſt animate them to the Fight and Victory, was, That if they came off victorious, they ſhould want nothing that appertain'd to a more commodious and peaceable life. *Moſes* thus having encourag'd the people by his words, call'd unto him the chiefeſt of the Tribes, and every one of them that had the charge of them, both in private and publick Aſſembly, commanding the younger to obey the elder, and the Elders to be obedient to their General. Hereupon the people contemn'd their danger, and were deſirous of Fight, hoping that this Conflict would prove the end of their Calamities. For which cauſe, they earneſtly deſir'd *Moſes* to lead them forth againſt the Enemy, and not to dull the alacrity of the Souldiers by any untimely delay. Whereupon (chuſing out among the whole multitude ſuch as were N moſt fit for War) he appointed the Son of *Nævus* the Ephramite, to lead them, a Man Valiant in Arms, and prudent in Counſel, and of great Piety, as having been train'd up therein by *Moſes* his Maſter. He alſo in ſuch ſort deſpiſed certain Bands, that he might not be cut off from Water: he left ſo many as might guard the Camp and weaker Company. Thus ſtood they all Night long in Arms, expecting only the Signal of their General, and the Order of their Captains, to attack their Enemies. On the other ſide *Moſes* ſlept not, but inſtructed *Joſuah* how he ſhould conduct the Army. And as ſoon as the day appear'd, he encourag'd *Joſuah* to ſhew himſelf ſuch an one in that Battel, as both the place wherewith he was honour'd, and the Cauſe for which they fought, requir'd; wiſhing him, by his Proweſs and good Conduct, to give Life and Courage to his Souldiers O that follow'd him. He likewiſe exhorted the chiefeſt of the *Hebrews* in particular, and in general heartned and emboldned all others that entred the Battel.

Ver. 9, 10. *Moſes* encourageth the people to expect nothing but victory.

Ver. 9. *Joſuah* made Captain over the *Iſraelites.*

And

A After he had thus diſpos'd the Army, and given all neceſſary orders, he, committing the Army to God's protection, and *Joſuah*'s conduct, retir'd upon a Mountain. Then encountred the Armies on both ſides, and every one fought moſt valiantly; neither wanted there encouragement on either ſide. And as long as *Moſes* lifted up his hands, the *Hebrews* had the better againſt the *Amalekites*. But for that he was unable continually to ſupport the ſame, (and becauſe he obſerv'd, that as often as he held down his hands, ſo long the Enemies drove the *Iſraelites* to retreat) he willed his Brother *Aaron*, and *Uron* his Siſter *Maries* Husband, to ſtand on each ſide of him, and ſuſtain his hands. Which when they had perform'd, the *Hebrews* by main force overcame the *Amalekites*; ſo that all of them had been ſlain, if the Chaſe had continu'd, and had not been cut off B by the approach of the night. Thus our Anceſtors obtain'd a moſt happy and advantagious Victory: For beſides the glory they got in having overcome ſo potent Enemies, and caſt a terror into the hearts of the Nations round about, to whom they have ever ſince been formidable, they became Maſters of the Enemies Camp, and both in general and in particular got Riches; whereas before that time they had not neceſſary means to maintain themſelves. And this Victory of theirs, was the cauſe of their very great good fortune, not only for the preſent, but alſo for the time to come: For not only had they their Enemies bodies under their ſubjection, but alſo their ſpirits, ſo as they were fear'd by all the Nations round about. And they multiplied both in ſtrength and riches; for there was a great quantity of gold and ſilver taken in the Camp. Divers C Veſſels likewiſe, and Tables of Braſs were found therein: likewiſe great quantity of Tiſſue-work, and excellent Furniture for War. Moreover, they had all their Baggage, Tents, Harneſs, and Horſes, and generally, the whole proviſion of an Army became their prey. Thus ended this Battel. The ſucceſs whereof ſo exalted the courage of the *Iſraelites*, that they thought henceforward nothing would be unpoſſible to them. The next day, *Moſes* cauſed the Enemies that were ſlain, to be rifled, and the ſcatter'd Arms of thoſe that fled to be gather'd up. He honour'd them alſo, that had bravely demeaned themſelves in the Battel, and praiſed the Captain *Joſuah* in publick; whoſe honour was confirm'd by the applauſe of the whole Army. There was not one *Hebrew* that periſhed that day: though ſo many of the Enemies were there put to the Sword, as their D number cannot be expreſs'd. He offer'd likewiſe a Sacrifice of Thankſgiving unto God, and erected an Altar unto him, and dedicated it *To God, the Victor*. He propheſied moreover, that all the *Amalekites* ſhould be utterly extinguiſh'd, ſo that none of them ſhould be left alive, in that they had aſſaulted the *Hebrews*, and that in the Deſart, and at ſuch time as they were in affliction. After which, he made a Feaſt for the General, to teſtifie the joy he had for his Victory. This Iſſue had this Battel, which was the firſt that they fought after their departure out of *Egypt*. But as ſoon as *Moſes* had celebrated a Feaſt in memory of the Victory, to the end he might give the *Hebrews* ſome refreſhment after the Battel, he cauſed them to march in aray; for now the Arms gotten from the Enemies, being given to thoſe that wanted, there were more armed Souldiers than before. E Thus paſſing onwards by little and little, they arriv'd the third month after their departure out of *Egypt*, near to the mountain of *Sinai*, where (as before is declar'd) *Moſes* ſaw the Viſion in the Buſh, with other Wonders.

The year of the world, 2454. before Chriſts Nativity, 1510.

Ver. 13. The *Iſraelites* recover a great prey in the Camp of the *Amalekites*. The diſtribution of the ſpoils and prey.

The prediction of the utter ruine of the *Amalekites*.

The *Iſraelites* come to the mountain of *Sinai*.

CHAP. III.

What counſel Raguel *gave to his Son-in-law,* Moſes.

F WHen *Raguel*, *Moſes* Father-in law, underſtood of this his good ſucceſs, he came with great joy to *Moſes*, with purpoſe to ſalute him, his daughter *Zephora*, and her children: who (greatly rejoycing at his arrival) offer'd a Sacrifice to God, and feaſted the People, near the Buſh that could not be conſum'd by fire; and in the Banquet, the People were ranked according to the order and place of every Family. But *Aaron*, with *Raguel*, and all the multitude ſung praiſes to God, aſcribing to him both the means and manner of their liberty. They alſo ſpake much in honour of *Moſes*, by whoſe virtue all things had ſo fortunate an Iſſue: and *Raguel* particularly celebrated the honour of the People, and *Moſes* their Governour, by whoſe prudence ſo many good and valiant men were guided. The next day, *Raguel* ſeeing *Moſes* oppreſſed with the multitude of buſineſs, (by reaſon that he decided all their differences that were brought to him; as G all were out of an opinion of his ability and integrity, ſo that even they that were condemned by him, endur'd the Verdict patiently, knowing that their Cauſe was by him decided rather by the rule of Juſtice, than by Intereſt or Affection) he for that time kept

Hedio & Ruffinus, chap. 3. *Exod.* 18. 1, 2. *Raguel* cometh to *Moſes* to the Deſart of *Sinai*.

Hedio & Ruffinus, chap. 4.

The year of the World, 2454. *before Christs Nativity*, 1510.

Exod. 18. 13, 14. *ad* 24. *Raguel*, otherwise called *Jethro*, *Moses* father-in-law, counselleth him to choose Judges amongst the *Israelites*.

silence, (being loth to hinder them, who pretended to receive benefit by the justice of his Son-in-law.) But when he found him at convenient leisure, he took him apart, and told him privately what he ought to do; counselling him to discharge himself of that trouble, concerning affairs of so little consequence, and to reserve only to himself those of the greatest importance, and which concern'd the publick estate of them all. There being divers persons amongst the *Hebrews* to be found, capable and sufficient to hear and determine the ordinary Pleas; but for those which regarded the general good of the People, he alone was fit to undergo the burthen of them. *Knowing therefore* (said he) *thy vertue, and how worthily thou hast behaved thy self toward the People, being the Minister of God, for their safety; suffer them to determine amongst themselves those differences that arise amongst them, and reserve thy self wholly to intend the service of God, to the end thou may'st more easily assist the People in their important necessities. If therefore thou givest credit to my counsel in humane affairs, thou shalt muster thy whole Army, and establish Chieftains, that shall command over Ten thousands, and thousands, and five hundreds, and over fifties; and shalt ordain Governours over them, who dividing them by thirties, twenties, and tens, may conduct and rule them. And let some be appointed amongst them, who may receive Titles, according to the number and names of those they commanded; who being approved by the whole company, to be of good fame and upright conscience, may hear and determine all their differences. And if any controversie shall fall out amongst any of them in authority, they shall refer the deciding of that difficulty to thee. By this means neither shall any of the* Hebrews *be defrauded of his right, and thou thy self serving God without molestation, may'st render him more and more favourable unto thine Army.*

Hedio & Ruffinus chap. 5. *Ver.* 24. *Moses* alloweth his father-in-laws advice.

This counsel of *Raguel* highly pleas'd *Moses*, so that he order'd all things according to his advice; not concealing the Author of it, nor attributing it to himself, but declaring publickly to all men, that his Father-in-law was the Inventor thereof. He hath likewise written in his Books that *Raguel* was the Author of this Government: accounting it no less honour, to attribute praise to those that deserve it, than shame to usurp upon another mans merit; so that hereby you may conjecture his virtue: of which, hereafter, in many places we have more to say. *Moses* afterwards assembling all the People, told them that he would ascend the mountain of *Sinai*, to talk with God; to the end, that he might afterwards return to them, and impart to them whatsoever good things he should receive from him on their behalf. He likewise commanded them to pitch their Tents about the mountain, and to have it in reverence, by reason of the presence of God.

CHAP. IV.

Exod. 19. Moses *ascends the Mountain, and receives the Tables of the Ten Commandments from God, and gives them to the People.*

Hedio & Ruffinus chap. 6. *Moses* ascendeth the mountain of *Sinai*. *Exod.* 19. 2, 3, 4. 14, &c.

THis said, he ascended the mountain *Sinai*, (which is the highest, beyond comparison, of all that Country; and which, by reason of its steep and inaccessible ragged Rocks, is not only unfrequented by men, but also cannot be beheld, without some fear.) Besides, it being reported, that God commonly dwells on the same, it is held sacred by the Inhabitants, and dreadful and inaccessible to all that behold it. But the *Hebrews*, according to the commandment of the Prophet, removing their Tents, pitched them at the foot of the Hill, being full of hope of the favours which he had promised them to obtain of God for them. And in the mean space, while they expected their Guide, they kept Holy-day, and feasted, and purifi'd themselves for the space of three days, with all sorts of purification, and abstinence from the Company of their Wives, as *Moses* had commanded them. They besought God also, that he would favourably receive *Moses*, and by his means bless them with the favours of which he had given them hope. They banquetted also in great pomp, and their Wives and Children were richly attired. Now, on the third day, before Sun-rising, a Cloud cover'd all the *Hebrews* Camp, (a thing before-time unseen by them) and environ'd all the place where they had pitched their Pavilions. And though all the rest of the Country had a clear and untroubled Sky, yet thereabout violent Winds were rais'd, which hideously roared, and a tempestuous Rain succeeded them; and Thunderclaps dreadful to hear, and Lightnings horrible to behold, signifi'd that God was there present. Let those that read this, judge thereof, as it shall please them: as for my self, it is not any ways lawful for me to depart in any sort from that which is written in Holy Scripture. That which the *Hebrews* both heard and saw, being strange and unaccustomed to them, troubled them greatly.

Horrible Lightnings about the mountain of *Sinai*, v. 16.

Further-

A Furthermore, the report that was publiſh'd touching the mountain, That God dwelt on the ſame, marvellouſly amaz'd their ſpirits. They therefore ſad and penſive, contain'd themſelves within their Tents, thinking that *Moſes* was deſtroy'd by the wrath of God, and expecting no leſs miſery themſelves. But whilſt they were thus troubled in mind, *Moſes* preſented himſelf to them, (with a countenance full of pleaſing majeſty, and looks ſo contented, that they teſtified the inward ſatisfaction of his mind) whom they no ſooner beheld, but ſuddenly all their fear vaniſh'd, and in place thereof a hope of ſome great good ſucceeded; and withal, the air, upon his arrival, recover'd its former clearneſs and ſerenity. Hereupon he ſummon'd the People to a ſolemn and general Aſſembly, to the end he might report, and they hear, what Commandments God had given them by
B him. No ſooner were they aſſembled, but he (from an high place, from which all the People might both ſee and hear him) ſtood up, and ſpake after this manner:

The year of the World, 2455. before Chriſts Nativity, 1510.

Ver. 25. Moſes Oration to the *Iſraelites.*

Know (ſaith he) *you* Hebrews, *that Almighty God, as he hath never deſpiſed my prayers hitherto, ſo at this time alſo hath he entertained me very graciouſly: and behold he hath vouchſafed to honour your Camp with his preſence, and to preſcribe to you by me, the moſt happy manner of living that can be imagin'd. I conjure you therefore by him, and by the many admirable works which he hath done for you, to bear with the reſpect you owe to him, that which he hath commanded me to tell you, without ſticking at the meanneſs of the perſon whom he hath employ'd for this purpoſe. Do not conſider that 'tis but a man that ſpeaks to you; but reflect rather upon the advantages which you ſhall receive, by obſerving the Commandments which I*
C *bring to you in the Name of God; and reverence the Majeſty of him who hath not diſdained to make uſe of me for procuring you ſo great happineſs. For it is not* Moſes, *the ſon of* Amram *and* Jocabel, *that is going to give you thoſe admirable precepts, but he it is that conſtrained* Nilus *to flow with blood, and that through divers plagues tamed the pride of the* Egyptians: *it is he that gave you paſſage thorow the midſt of the Sea: it is he that furniſh'd you with meat prepared from Heaven, when you were in extremity: it is he that made water ſpring out of the Rock, to quench your thirſts: it is he that put* Adam *into poſſeſſion and fruition both of the fruits of the Earth, and the fiſhes of the Sea: by him,* Noah *eſcaped from the Deluge: by him, our forefather* Abraham, *of a wandring Pilgrim, became an Inhabiter of the Land of* Canaan: *by him,* Iſaac *was born, at ſuch time as his father and mother were old:*
D *by him,* Jacob *became the father of his ſons ſo accompliſht in all ſorts of virtue: by him,* Joſeph *became Lord over all the Forces of the* Egyptians: *he it is that graciouſly imparteth theſe words unto you, by me his meſſenger. Let therefore theſe wholſom Laws of his be holy and inviolable amongſt you, and more dear to you than either your Wives and Childrens; for in obſerving the ſame, you ſhall lead a happy Life, enjoy a fruitful Country, a calm Sea, and a numerous Iſſue, and be always dreadful to your Enemies: for I have talked face to face with God, and have heard his immortal voice; ſo dearly beloved are you unto him, and ſo careful is he of the proſperity of your Nation.* This ſaid, he conducted the People, (both Men, Women and Children) to the end they might hear God talk unto them, and teach them what to do, leſt the Law ſhould have been of leſs regard, if it had been pre-
E ſented to their underſtandings by a humane tongue. They all of them therefore heard his voice deſcending from the Mountain, ſo that every one underſtood the precepts which *Moſes* gave them afterwards written in the two Tables of the Law. I may not relate the very words of them, but I will expreſs the ſenſe.

The people of *Iſrael* hear God ſpeaking unto them from the mountain of *Sinai.* *Exod.* 20. 1. *ad* 17.

The ten Commandments. *Exod.* 20. *Deutr.* 5.

F Commandment
1. *That there is but one God, who is only to be worſhipped.*
2. *That no Image of any Creature is to be adored.*
3. *That no man ought to ſwear raſhly by the Name of God.*
4. *That the ſeventh day is not to be prophaned by any work.*
5. *That father and mother ought to be honoured.*
6. *That we ought to abſtain from Murther.*
7. *That Adultery is not to be committed.*
8. *That no man ought to ſteal.*
9. *That falſe Witneſs muſt not be born.*
10. *That no man ought to covet any thing that belongs to his Neighbour.*

When the multitude with great joy had heard God himſelf ſpeak to them (according as *Moſes* had foretold them) he diſmiſſed them, and each one departed to his Tent. But ſome few days after they preſented themſelves before his *Pavilion*, beſeeching him to obtain of God ſuch Laws, as might ſerve for Government, and regulating the Common-
G wealth. He promis'd them to do it, and perform'd it in ſome time after, as in due place it ſhall be expreſs'd. But the greater part of the Laws I defer till another time, meaning to write a particular Book upon that Subject. Some time after, *Moſes* once more aſcended

...r of the 454. *Chriſts* ...ty, 1510.

cended the Mountain of *Sinai* (having premoniſh'd the People thereof) and aſcended H
the ſame in their ſight: but when the time ſeem'd tedious unto them (for he was abſent
from them forty days) they were in great fear, leſt ſome evil had hapned unto him:
ſeveral ſpoke variouſly concerning it. They that lov'd him not, ſaid that he was de-
vour'd of wild Beaſts. Others, that he was taken up unto God: but they of the wiſer
ſort among them, who took no pleaſure to hear any of theſe ſuppoſitions, contain'd them-
ſelves; being equally affected in reſpect of both the opinions: for that the one ſeem'd
not inconſiſtent with human condition, and the other had ſome correſpondence with the
virtues of the man: ſo that they endur'd his fortune with an equal mind, and lamented
their own miſhap, in that they were depriv'd of ſuch a Governour and Patron as he was,
whoſe like they thought it impoſſible to find: neither did their care ſuffer them to hope, I
neither depriv'd of hope could they chuſe but complain: neither durſt they remove
their Tents, in that he had commanded them to expect his return. At length (when forty
days and forty nights were paſt) he return'd to them: having (during that time) taſted
no humane ſuſtenance: and by his arrival the whole Hoſt was repleniſh'd with great
joy; whom he certifi'd that God's Providence was always aſſiſting them, and that du-
ring the time of thoſe days, he had learn'd the means how they ſhould live civilly, or-
derly, and bleſſedly, telling them, that God commanded them to make him a Taberna-
cle, whereinto he would deſcend as often as it pleas'd him, which alſo in their Travel
they might carry about with them: ſo that they ſhould have no more need to aſcend
unto *Sinai*, but he himſelf would deſcend into that Tabernacle to hear their Prayers. K
He told them likewiſe the meaſure, and order of the ſaid Tabernacle, and that there
wanted nothing, but that they preſently addreſſed themſelves to the building thereof.
This ſaid, he ſhew'd them the two Tables, containing the Ten Commandments written
therein, (in each of them five) by the hand of God. The People (rejoycing at
that which they had heard and ſeen) ceas'd not to beſtir themſelves to their uttermoſt,
for the building of the Tabernacle: ſo that they brought in ſilver, gold, braſs, and ſtore
of wood fit for building, and which would not be worm-eaten; the hair of Goats, and
the skins of Sheep; the one died azure, and the other white; woolls of the ſame
colour, fine linnen, ſtones inchaſed in gold, wherewith men were accuſtom'd to deck
themſelves, with great quantity of perfumes. Such was the matter of the Tabernacle, L
which was made like to a portable and moving Temple: this ſtuff being thus gather'd
together, and collected with ſo great affection, (according to each man's utmoſt ability)
Moſes appointed Workmaſters, according to the Commandment of God, but ſuch, as the
like could not have been choſen, although the matter had been committed to the Peo-
ples ſuffrages; their names are now likewiſe extant in the Volumes of the Sacred Scri-
ptures; *Beſeleel* of the Tribe of *Juda*, the Son of *Uron*, and of *Mary Moſes's* Siſter: and
Eliab the Son of *Iſamach*, of the Tribe of *Dan*. The People ſhew'd themſelves ſo for-
ward for the finiſhing of this work, that *Moſes* was compell'd to reſtrain them, cauſing it
to be proclaim'd, That they had ſufficiently contributed for the work already; for the
Workmaſters certifi'd him no leſs. They therefore addreſs'd themſelves to finiſh the M
Tabernacle, being particularly inſtructed by *Moſes* of the meaſure and greatneſs thereof,
and how many Veſſels they ought to have, according to the model which God had given
Moſes. The Women alſo ſtrove with emulation to exceed each other in making the
Veſtures of the Prieſts, and other things which were convenient for that work, to the
end to honour the ſervice of God.

Exod. 24. 18. *Moſes* remained on the mountain 40 days, and 40 nights.

Exod. 24. 28. *Deutr.* 9. 9. *Moſes* faſted 40 days and nights.

Moſes two Tables. *Exod.* 35. 23, *&c.*

The *Iſraelites* with great joy addreſs themſelves to the building of the Tabernacle. *Exod.* 36. 1, 2, 3.

Beſeleel and *Eliab* are Workmaſters of the Tabernacle.

The people are reſtrained by Edict, from bringing any more offerings toward the building of the Tabernacle. *Ver.* 6.

CHAP.

A

CHAP. V.

Of the Tabernacle made by Moſes *in the Deſart, reſembling a portable Temple.*

NOW when all things were thus prepar'd, and the Veſſels of Gold and Braſs, the ſundry Ornaments and Pontifical Veſtments finiſht, *Moſes* commanded them to Feaſt, and Sacrifice, each one according to his ability, and ſet forward the building of the Tabernacle. Firſt of all therefore he meaſur'd the outward Court, which in breadth contain'd fifty, and in length an hundred Cubits, in ſuch manner as followeth. He raiſed twenty
B Columns or Pillars, five Cubits high on each of the longer ſides, and ten on the ſhorter; in the backſide to every one of theſe Pillars, there were faſtned Rings of Silver; their Corniſhes were alſo Silver, and the Baſes Braſs gilded, the lower parts of which reſembled the point of a Spear, the better to fix them in the Earth. Thorow the Rings there paſs'd certain Cords of five Cubits length, which on the one ſide faſtned in the ground with brazen Nails of a Cubits length, did faſten each of the Pillars, and defended the Tabernacle againſt the force of Winds. Then was there a Curtain of very fine Linnen drawn about the ſame, which hanging from the Chapters to the Baſes, and incloſing all the place, ſeem'd to differ in nothing from a Wall. And after this manner were the three ſides of the incloſure ſurrounded. But the fourth ſide, being of fifty Cubits, was the
C Front of the whole Frame; the Door whereof was twenty Cubits wide, having on both ſides double Pillars; and theſe alſo were of Braſs cover'd with Silver, except the Baſes; and more inward there ſtood three Pillars well faſtned, which were alſo hung round about with a Curtain of fine Linnen; but at the Gate there hung a Veil of twenty Cubits long, and five deep, woven of Purple and Violet, fine Linnen embroyder'd with divers Figures, but none of any living creature: within the Gates there was a brazen Ewer, with a foot of the ſame metal, wherein the Prieſts might waſh their hands and feet. After this manner was the Incloſure of the Court; in the midſt hereof he plac'd the Tabernacle, turning it toward the Eaſt, that the riſing Sun might ſhine upon it: the length thereof was thirty Cubits, and the breadth twelve; one of the Walls thereof lookt towards
D the South, another towards the North, but the hinder part was towards the Weſt; and it was as high as long; and on each ſide there were twenty wooden Planks fourſquare, and join'd together four Fingers thick, and a Cubit and an half broad, lined both within and without, with plates of Gold; and every Board had two Hinges, which were put thorow the two Baſes that were of Silver, and in their Sockets receiv'd the Hinges of the Boards; the planks of the Weſt-Wall were ſix in number, and gilded both within and without; all of them ſo cloſed together, as it ſeem'd to be but one Wall. But on both ſides there were certain Boards cloſe join'd together, which in breadth contain'd one Cubit and an half, and in thickneſs, the third part of an hands breadth, and ſo made up thirty Cubits; but ſix Boards made up the nine Cubits of the hinder Wall, to which were
E join'd other two Boards half a Cubit broad, which they plac'd in the Corners in ſtead of whole ones: every Board had Rings of Gold faſtned to the outward Front thereof, rivetted in order, and anſwering one another on every ſide. Thorow theſe Rings were put certain Bars which were cover'd with Gold, every one five Cubits long, which join'd the Boards together: and the end of every Bar was put into the beginning of the other, after the manner of a Box. And on the backſide of the Walls of the Tabernacle, there was one rank of Bars plac'd long ways, paſſing thorow all the Planks, in which by Hooks or Haſps, the ſides of it were held together, and rivetted and faſtned one within the other; by which means the Tabernacle was ſecur'd from the force of Winds, and kept ſteddy and unmoveable. Within, the length thereof was divided into three parts: next to one part
F thereof, containing ten Cubits, on the inſide, were plac'd four Pillars made of the ſame work and matter, planted on like Baſes, and diſtant one from the other by equal ſpaces overthwart, beyond theſe was the ſecret place. The reſt of the Tabernacle was for all the Prieſts; and this tripartite diviſion of the Tabernacle, reſembled the nature of the World; for the third part (which was contain'd within the four Pillars, to which the Prieſts had no acceſs) did, in a manner, repreſent Heaven, the Seat of God: but the ſpace of twenty Cubits (which was only permitted to the Prieſt, and was unacceſſible to others) reſembled the Sea and Land. In the Front where the entrance was, they plac'd five Pillars upon brazen Baſes; after theſe, the Curtains were ſpread about the Tabernacle, woven of Silk, and embroyder'd with Purple,
G Violet, and Scarlet Colours; the firſt of theſe was ſpread ten Cubits every way, and was drawn about the Pillars, which ſeparated the Adyt from the other ſpace, and from the ſight of men; and all this Temple was call'd Holy. As for the Adyt, that

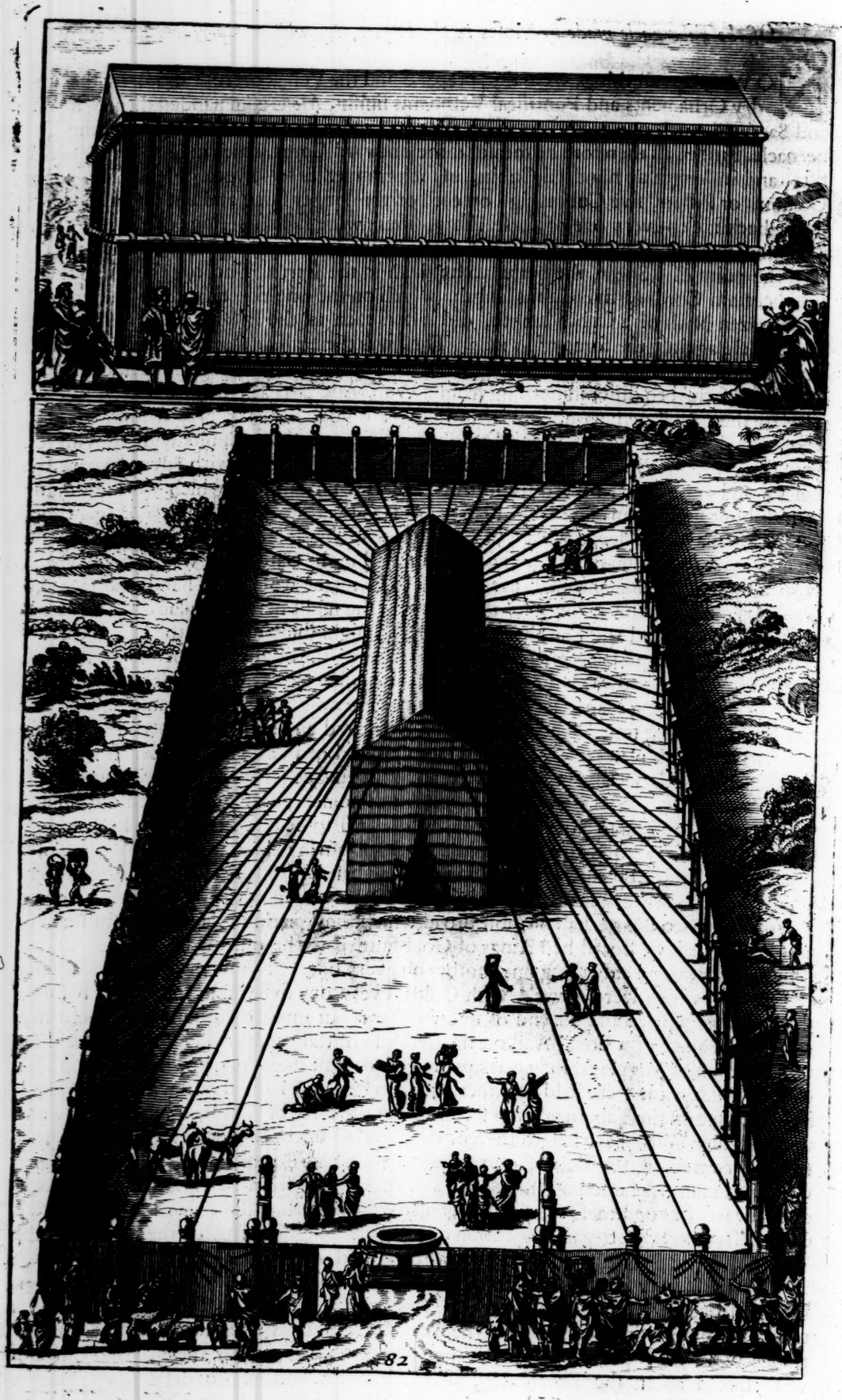
The year of the World, 2455. before Chriſts Nativity, 1509.

Exod. 36. à *v.* 8. *ad finem.* Hedio & Ruffinus chap. 7.

Moſes erecteth a Tabernacle in the Deſart.

The firſt Court of the Temple.

The Tabernacle.


82

A that was ſituate beyond the four Pillars, it was called the *Sanctum Sanctorum*, or Holy of Holieſt; and this Curtain or Vail was adorn'd with all ſorts of Flowers which the Earth bringeth forth; but there were no Figures of living Creatures to be found therein. The ſecond Vail equalled the firſt in greatneſs, workmanſhip, and colour, and incompaſſed the five Pillars of the Entry; which reaching from the top to the midſt of them, and faſtned to each of them by a certain Ring, gave acceſs to the Prieſts that entred the ſame. To this was there annex'd on the outſide, another Vail of like highneſs, and woven of Linnen, drawn upon Cords from the one ſide to the other, by means of certain Rings; which was ſometimes ſpread, and other times (eſpecially on the Holydayes) unſpread, leſt it ſhould hinder the peoples ſight: on the other days (eſpecially B ſuch as were cloudy) it was ſpread, and ſerv'd for a coverture to defend the painted Vail from the weather, which cuſtom hath continued ſince the building of the Temple, that the like Vail ſhould be ſpread in the entrance. Beſides this, there were ten other Veils, four Cubits broad, and twenty eight Cubits long, with certain golden Hooks, enchaſed the one within the other, to the end to conjoin them, ſo that they ſeemed to be one; which being ſpread, did cover the Tabernacle in the upper part, and the Walls on the ſides, and behind, not extending to the Earth by a foot. Moreover, there were eleven other Hangings of equal breadth, but longer; namely, every one of them of thirty Cubits, woven, with as great Art, of Hairs, as the other of Wooll; which covering all the reſt, and extending to the Earth, reſembled the form of a Bedchamber; the eleventh, C ſerv'd to cover the Entrance. Theſe alſo were cover'd with certain Skins ſewed together, which protected the ſame againſt the injuries of the weather. For which cauſe to them that beheld it from far, it ſeemed a thing moſt worthy of admiration. For the Colours of the Tabernacle did in no other ſort ſhine, than as if a Man ſhould have beheld the Heavens. But the Vails of Hair and Skins hung after ſuch manner about the Entrance of the Tabernacle, that they ſerv'd to reſiſt the force and outrages of Storms and Tempeſts.

The year of the World, 2455. before Chriſts Nativity, 1509.

The Sanctuary.

The ſignification of the diviſion of the Tabernacle.

CHAP. VI.

Of the Ark, wherein Moſes *placed the Table of the Law.*

D

E

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83

Exod. 37. 1. *ad* 6. Hedio & Ruffinus chap. 8.

After that the Tabernacle was after this manner built, they erected alſo an Ark which was dedicated to God, of a certain Wood that was naturally ſtrong, and permanent, and that reſiſted corruption, in our Native Tongue, call'd *Heoron*. It was framed after this manner: The length thereof was five hands breadth, and the G breadth and height, three; and both within and without it was covered with golden Plates, and it had a Cover fitted with golden Hinges, equal on every ſide. And to every ſide in length there were faſtned two Rings of gold, driven and riveted thorow the whole

The year of the World, 2455. *before christs Nativity*, 1509.

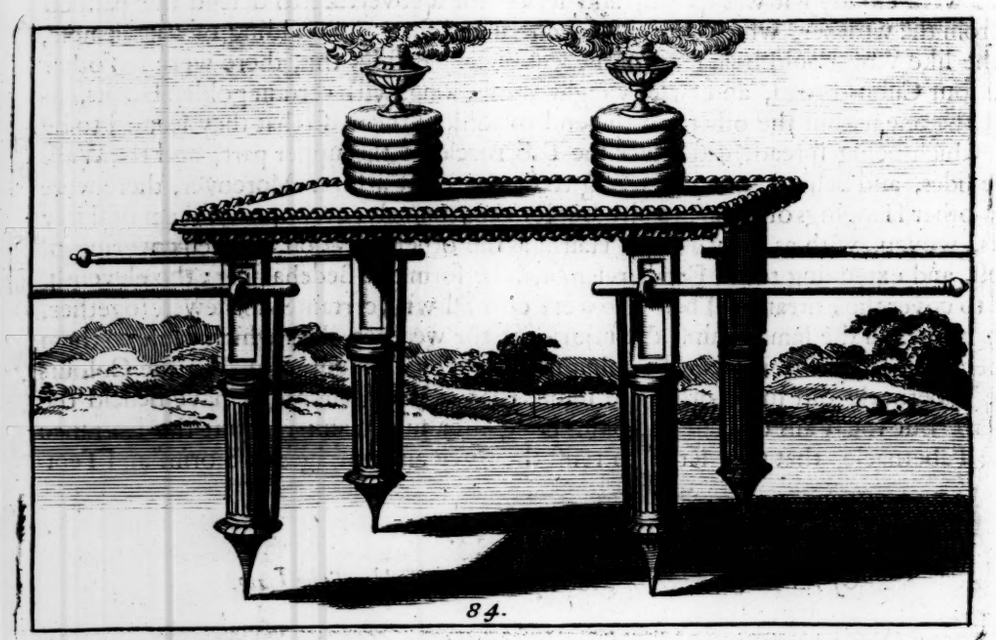
whole Wood, and thorow them certain Bars of gold were thruſt, that whenſoever there were need, it might be carried any ways: for never was it born on Beaſts backs, but the Prieſts bare it on their ſhoulders. On the Cover thereof there were two Figures of Cherubins, having Wings, according as *Moſes* ſaw them near the Throne of God; for no man before him ever had any knowledge of them. In this Ark he placed the Tables, containing the Ten Commandments, in each Table five, two and an half in one Column, and two and an half in the other; and this Ark he plac'd within the Sanctuary.

Cherubins.

The Tables of the Law are placed in the Ark.

CHAP. VII.

Of the Table, and Candleſtick of Gold, and of the Altar of the Tabernacle.



84.

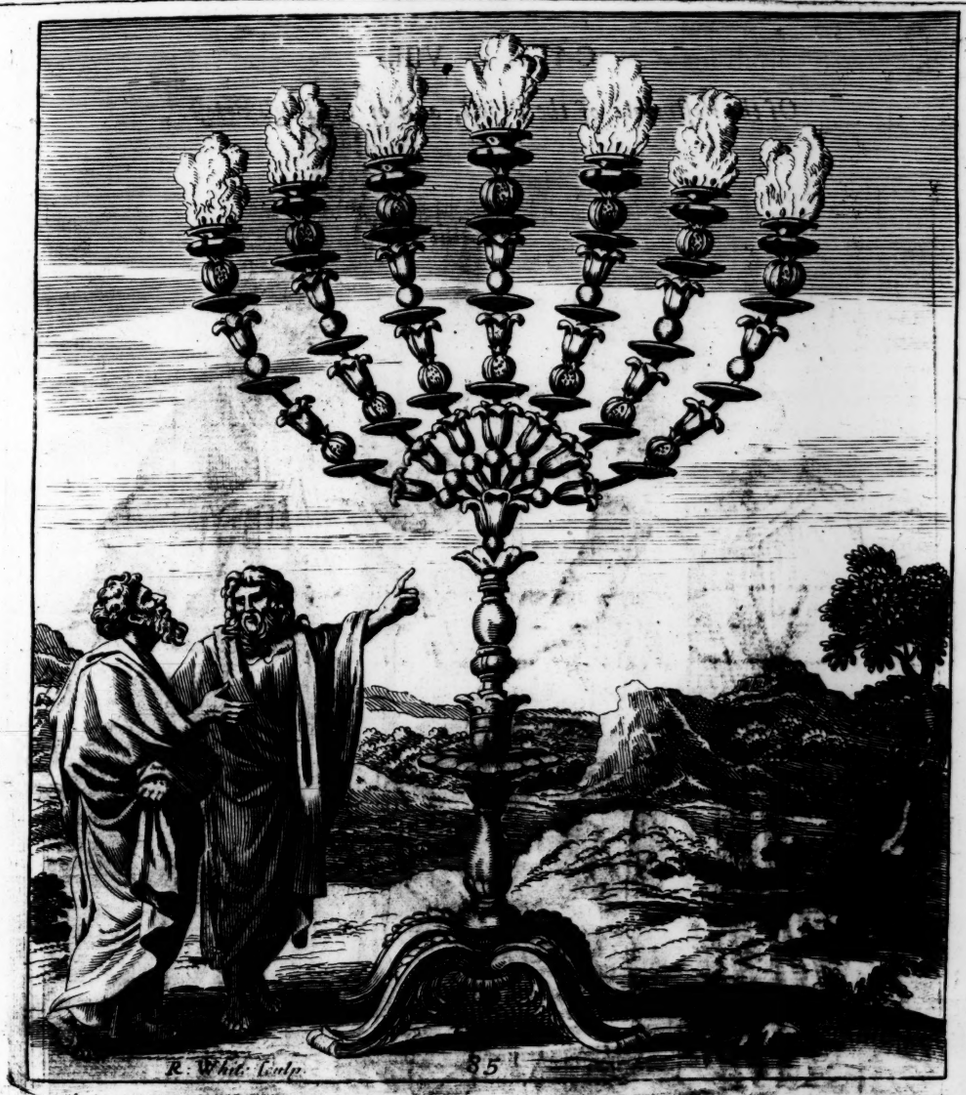
Hedio & Ruffinus chap. 9. The Table, *Exod.* 27. à *v.* 10. *ad finem.*

IN the Tabernacle he placed a Table, not unlike to that at *Delphos*, two Cubits in length, and one in breadth, and of the height of three hand breadths, the feet thereof, from the midſt downwards, were like thoſe feet which the *Doriens* ſet to their Beds; but that which aſcended from the other half upwards, was ſquare. The body of this Table was ſurrounded with a Border, ſtanding out four Fingers: and in every of the feet, there were Rings faſtned about the top of the foot, through which were put Bars of Wood, gilded, and framed of moſt firm Wood, which were not thruſt thorow the Circle on both ſides, but with a Button took hold of the upper Border of the Table, and beneath reſted upon another upright Bar, and ſo ſerv'd to carry it whitherſoever need required. This was wont to be plac'd in the Temple towards the North-Wall, not far from the Sanctuary: and on it were placed twelve unleavened Loaves, ſet ſix by ſix, the one over againſt the other, and made of two *Aſſars* of the pureſt Wheat, which meaſure of the *Hebrews*, contained ſeven *Cotylas* of the *Athenians*; and above theſe Loaves, two golden Pots filled with Frankincenſe; but after ſeven dayes, other Loaves were ſet in their place on the Feſtival day, which we call the Sabbath. The cauſe of which Ceremony ſhall hereafter be declared. Hard by the Table near the South-Wall, was placed a Candleſtick of gold (but not maſſie) of an hundred pound weight, (this weight the *Hebrews* call *Cinchares*, the *Grecians* name it a Talent in their Tongue) and it was wrought with Bowls, Lillies, Pomegranates, and little Cups; then ariſing upwards from one Baſe, it was divided into ſeven Branches, according to the number of the Sun, and the reſt of the Planets; it ſtretched out likewiſe into ſeven Heads, having orderly correſpondence the one with the other, on which were planted ſeven Candles, according to the number of the ſeven Planets, which branched out toward the Eaſt and South, the Candleſtick being ſet ſide-long. Between this and the Table (as is ſaid) was a little Altar erected for Incenſe, made of laſting Wood likewiſe, and cover'd on every ſide with a ſolid Plate, being a Cubit broad from every Corner, and twice as high, on which there ſtood a little hearth environ'd with a golden Crown, in which were Rings with their Bars and Staves, whereby it might be born by the Prieſts in the way. There was another Altar of Wood alſo before the door of the Tabernacle, cover'd with Plates of Braſs, five Cubits ſquare, and three high, decked with gold in like ſort, and plated with Braſs, the hearth whereof was made after the manner of a Grate, ſo that the Earth received whatſoever

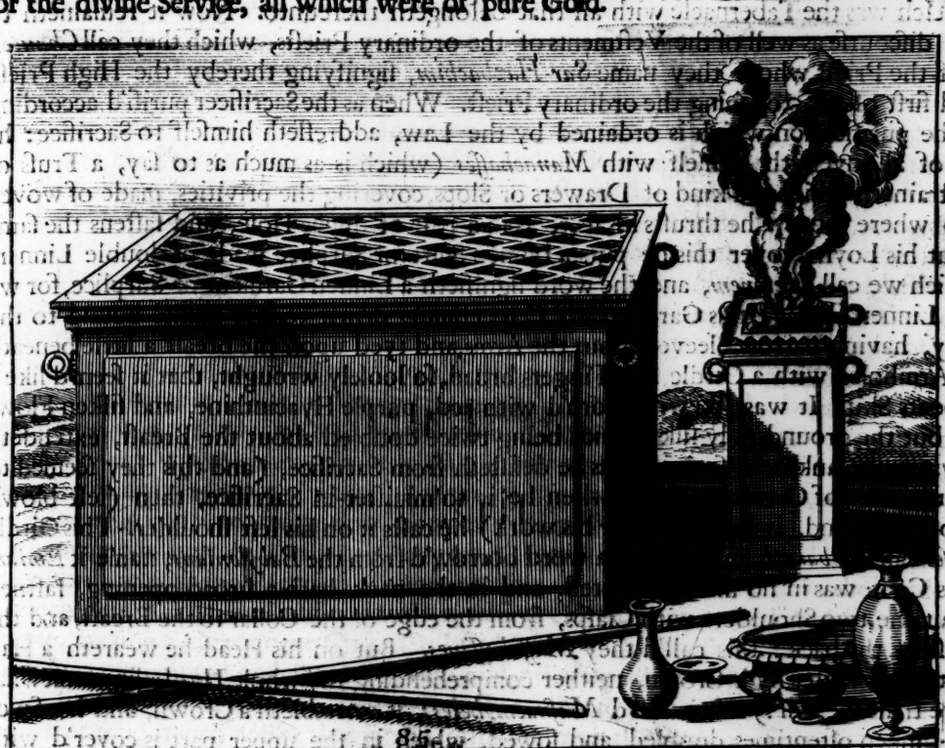
Hedio & Ruffinus, cap. 10. The Golden Candleſtick.

The Altar of Incenſe.

Exod. 38. 1. *ad* 8.



soever fire fell from above, by reason there was no Base under; but near unto the Altar there were Tunnels and Pots, and Censors, and Cups, with other Instruments, made for the divine Service, all which were of pure Gold.



The year of the World, 2455. before Christs Nativity, 1509.

CHAP. VIII.

Of the Veſtments of the Prieſt, and of the High Prieſt.

Such was the Tabernacle with all that belongeth thereunto. Now it remaineth to diſcourſe as well of the Veſtments of the ordinary Prieſts, which they call *Chanees*, as of the Prieſt whom they name *Sar-Hazbachim*, ſignifying thereby the High Prieſt. And firſt of all, touching the ordinary Prieſt. When as the Sacrificer purifi'd according to the purification which is ordained by the Law, addreſſeth himſelf to Sacrifice: he firſt of all inveſteth himſelf with *Manachaſſes* (which is as much as to ſay, a Truſs or Reſtrainer, which is a kind of Drawers or Slops, covering the privities, made of woven ſilk) where thorow he thruſts his feet, as in a pair of upper Hoſe, and faſtens the ſame about his Loyns: over this he puts a Linnen Shirt or Surplice made of double Linnen, (which we call *Chetonem*, and the word ſignifieth a Linnen Garment or Surplice, for we call Linnen *Cheton*) this Garment is a Coat coming down to the ankles bound to the Body, having narrow Sleeves about the Arms, and tyed upon the Breaſt a little beneath the Armholes, with a Girdle four Fingers broad, ſo looſely wrought, that it ſeem'd like a Serpents Skin. It was likewiſe adorn'd with red, purple Hyacinthine, and ſilken Flowers, but the ground only ſilk, which being twice doubled about the Breaſt, extendeth down to the ankles at ſuch time as he deſiſteth from Sacrifice, (and this they ſeemed to wear in way of Ornament) but when he is to miniſter in Sacrifice, then (leſt blown up by the Wind, it ſhould hinder his work) he caſts it on his left ſhoulder. This Girdle *Moſes* call'd *Abaneth*, and we, by a word borrow'd from the *Babylonians*, name it *Emian*. This Coat was in no manner plaited, and in the neck hath a broad opening, faſtned about the two Shoulders with Claſps, from the edge of the Collar to the Breaſt, and the midſt of the back: this call'd they *Maſſabaſſanes*. But on his Head he weareth a Hat, (not made with a high Crown, neither comprehending the whole Head, but ſomewhat more than the half:) this is call'd *Maſnaempheter*; it reſembleth a Crown, and is of woven Linnen oftentimes doubled and ſowed, which in the upper part is cover'd with another

Hedio & Ruffinus chap. 11. *Exod.* 39. 1. *ad* 32.

The Prieſts Veſtures.

Manachaſſes.

Chetonem.

Abaneth.

Maſſabaſſanes.

Maſnaempheter.

A another Coif of Linnen, descending to the Front, hiding those seams of the Crown which were unseemly to be beheld: this is curiously fitted, lest during the time of Sacrifice it should slip off. Such in general were the Ornaments of the Priests. *The year of the World, 2435. before christs Nativity, 1509.*

The High Priest also useth the very same (omitting none of those things which we have reckoned up) but beside the rest, he puts on a Violet coloured Coat, extending in length to his Heells (we call it *Methir*) this he girdeth to him with a girdle of divers colours (not unlike the former) but that it is studded with Gold: the skirt of the Vest is bordered with Fringes, to which are tied certain Pomegranates, and Golden Bells intermix'd; so that between two Pomegranates, there is placed a Bell, and between two Bells one Pomegranate. This Coat is all of one piece without seam, open in
B the Colar, not athwart, but long ways, from the Breast to the middest of the Back. To it is a Riband or Hem fastned, lest the opening should be perceived: it is likewise open in that place where the Hands should be put out. Besides these vestures, he hath a third called an *Ephod* (resembling the *Grecian* Garment call'd *Epomis* and made after this manner.) It is woven of divers colours, intermixed with Gold; in the midst of the Breast there is a space left open (the Sleeves, and all the rest are in such sort composed, that it seemeth to be a Coat) in this void space there is a piece enchased of the length of a span, embroydred with the same Colours, Gold and Flowers, as the *Ephod* is. This piece is called *Essen*, which signifieth *Rational* (and wholly filleth the space that was left void by them that wove the *Ephod*.) And it is joined with the *Ephod*, and
C to every Corner thereof, with Buckles of Gold, which are tyed with a Lace of *Hyacinth* applied to tie them together with these Buckles. And to the end the space between the Buckles be not slack, the opening is filled with a *Hyacinthine Riband*: but on either shoulder are two *Sardonix* Stones enchased in Gold (instead of Buttons) to tie the Hood or *Ephod*; in these are ingraven the names of *Jacob*'s Sons, in Hebrew Characters, in either Stone six: so that the elder of them were placed on the right shoulder. Moreover twelve precious Stones distinguish the *Essen* or *Rational* it self, of excellent greatness and beauty, which for their inestimable price could not be bought by any private Man. They were enchased three and three in four ranks in certain Crowns of Gold, to the end they might not fall out: in the first order was a *Sardonyx*, a *Topaze*,
D and a *Smaragd*: in the second a *Carbuncle*, *Jaspis*, and a *Saphir*: in the third, a *Lyncurius*, an *Amethyst*, and an *Agate*: in the fourth, a *Chrysolite*, an *Onyx*, and a *Beril* Stone. In these were the names of *Jacob*'s Sons engraven, whom we esteem for the first Authors of our Tribes; every Stone being honoured with a several name according to the order of their Birth. But whereas these Rings (whereof before we have spoken) were too weak, to sustain the weight of the Precious Stones, they fastned two greater in the top of the *Rational* toward the neck, being eminent above the texture, which might receive the Golden Chains which met at the top of the shoulders to be fastned with the little Chains, the end whereof was crooked, and conveighed certain Pipes, put thorow the Rings, and were more prominent than the brim behind the *Ephod*, to fasten the
E *Rational*, to the end it should neither sway this way nor that way. To the same *Rational* also was there a Girdle sewed, distinguished with the said colours and Gold; which compassing the whole; and again knit upon the seam, was suffered to hang downwards. And as touching the Fringes, they were fastned to hollow loops of Gold from the one end to the other. Now his Hat was such as the other Priests used, on which there stood another sewed thereto, and flourished with *Hyacinthine*: this was invironed with a Golden Crown, in which there were divers Cups of Gold made after such sort as may be seen in that Herb which we call *Daccar*, and the *Grecian* Herbalists, *Henbane*. And lest any Man that hath not heretofore seen the same, should be ignorant of the nature thereof, I have thought good to set down the description in this place. This Herb is of the
F height of three spans, hath a root like a Turnep or Navew, and Leaves that resemble Smallage or Rocquet: out of the stem it putteth forth a certain bud cleaving to the branches of it, invested with a Coat, which it casteth off when the Fruit waxeth ripe. This bud is as big as the joint of a little Finger, having a circumference like unto a Cup; which I will describe more plainly, that the ignorant may the better comprehend it. In the lower part thereof about the bottom it resembleth in roundness a half bowl: and according as it groweth up it is streightned, until being again dilated in the extremity or brim, it ends in a Partition, not much unlike to a Pomegranate cut in the middest, to which there is annexed and groweth a round Cover, as if turned and framed on purpose, having these eminent Clefts (as I said) like to the middest of a Pomegranate,
G resembling the pointed and sharp Thorns, and pricking Blades. Now it containeth a certain fruit under the Cover, and the whole Cup is like to the Seed of the Herb *Sideritis*; its Flower is not much unlike that which springeth from the Poppey. This Miter cover'd

The High-Priest's ornament Methir.

C. 30. 2. Ephod.

v. 5. *Essen seu Logion.*

v. 10, 11, &c.

v. 30. The High-Priests triple golden crown.

Sideritis.

The year of the World, 2455. *before Chriſts Nativity*, 1509.

the back part of the head, and the two temples; for theſe Cups came not near the front or brow. For on the ſame there was as it were a plate of Gold, on which the Name of God was engraven. Such were the Ornaments of the High Prieſt. H

I cannot therefore but greatly wonder at the ſtrange and cauſeleſs malice which other Nations have conceived againſt us, as if we were injurious againſt the Divine Majeſty, which (they ſay) they ſo much honour. For, if a Man mark the compoſition of the Tabernacle, and examine the habit of the High Prieſt, and conſider all the Sacred Veſſels which we uſe in celebrating the Divine Service, he ſhall find, that our Law-giver was a Man of a Divine Spirit, and that we without any cauſe are injured by other Nations. For, if without partiality a Man will duly examine it, he ſhall find, that all things have been done to repreſent and figure the World. For the Tabernacle is of thirty Cubits, divided into three parts; whereof two are left for the Sacrifice, as place prophane, and common, ſignifying the Land and Sea, wherein all ſorts of Creatures are converſant; but the third part is ſequeſtred, and reſerved for God alone; in like ſort, as the Heaven is unacceſſible by Men. The Table on which the twelve Loaves were placed, ſignifieth the Year divided into twelve Months. The Candleſtick, made of ſeventy pieces, ſignifieth the twelve Signs, thorow which every one of the ſeven Planets paſs: the ſeven Lamps that were therein, repreſent the ſeven Planets. The Veyls made of four ſeveral kinds of ſtuff, reſemble the four Elements: for the Linnen ſeems to repreſent the Earth, from whence it was drawn and derived: the *Purple* reſembles the Sea, becauſe the *Purple* colour is made of the blood of a Shell-fiſh, called *Murex*: the *Hyacinth* ſignifieth the Air: and the *Scarlet*, denoteth the Fire. The *Tunicle* likewiſe of the High Prieſt typifies the Earth, for it is made of Linnen. The *Hyacinth* which inclines to *Azure*, ſhews the Heaven, the *Pomegranats* reſemble the Lightning, as the *Bells* the noiſe of the Thunder. The *Surcot* ſheweth, that the whole World is compoſed of four Elements, reſembled by its four colours: to which Gold is annexed (as I interpret it) for that Light is annexed to all things; *Eſſen* alſo is planted in the middle thereof, in ſuch ſort, as the Earth obtaineth the middle place of the World. Likewiſe, the Girdle wherewith he is girt, reſembleth the Sea, which enfoldeth and begirteth all things. The *two Sardonix Stones* (ſet as Buttons or Loops in the High Prieſts Garment) ſignifie the Sun and Moon. The number of the Gems allude to the number of the Months, or the twelve Houſes, or the equal number of parts of that Circle, which the *Grecians* call the *Zodiack*. The *Thiara* or *Mitre* likewiſe hath an alluſion to Heaven, by reaſon of its *Azure* or *Hyacinthine* colour; for otherwiſe the Name of God might not be placed therein: and the *Triple* Crown of Gold, by its brightneſs, repreſents his glory and Soveraign Majeſty. Let this ſuffice for the preſent; for that which we will diſcourſe hereafter, will furniſh us with ſufficient and ample matter, to ſhew and ſet out the Wiſdom of our Law-giver. I K L

v. 51. The ſignification of the Fabrick of the Tabernacle, and the Prieſts Ornament. *v.* 6. *ad* 14. *Exod.* 28. *à v.* 17. *ad* 21.

CHAP. IX.

Exod 28. 29. *Of* Aaron's *Prieſthood, and the Laws which appertain to the Feaſts and Sacrifices.* M

Hedio & Ruffinus chap. 12. *Exod.* 28. *v.* 1, 2, 3. 29. 1. *ad* 28. God elected *Aaron*, *Moſes* Brother, for High Prieſt.

After theſe things were thus order'd, and it remained only to conſecrate the Tabernacle, God appeared to *Moſes*, commanding him to eſtabliſh *Aaron*, his Brother, High Prieſt (who, in reſpect of his vertue, deſerved that Title of Honour above all the reſt.) For which cauſe *Moſes* (aſſembling the Congregation) diſcourſed unto them his vertues, and diſcovered his good affection, and reckoned up unto them, how many dangers he had ſuffered in their behalf. Every one approved this choice, declaring the forward zeal and love they always bare unto him. Whereupon he ſpake unto them after this manner: The work is now brought unto ſuch an end as it hath pleaſed God, and hath been poſſible for us: and for that you know we are to receive him into this Tabernacle, we ought above all things to have a ſpecial care in the Election of ſuch an one, who is to make ſacrifice and ſupplication for us. Touching my ſelf, if the matter depended on my private choice, I ſhould eſteem no Man more worthy than my ſelf to execute this Function, both for that naturally Men love themſelves, and for that I am well aſſured, how many travels I have ſupported for your ſake. But God himſelf hath judged *Aaron* worthy of this honour, and hath choſen him for his High Prieſt, in that he excelleth all other in equity and juſtice; commanding, that he ſhould be inveſted with the Sacred Robes, and take charge of the Altars and Sacrifices. He ſhall make Prayers for you unto God, who will hear them willingly; by reaſon that he hath care of your Race, and will receive them, proceeding from a perſon whom he himſelf hath elected. Theſe words of his were grateful unto the People, and they all approved the election which God had made. For *Aaron* was more capable of that honour than any other N O

A other, both by reaſon of his race, and in regard of the gift of Prophecy which he had receiv'd, and alſo for the eminent vertue of his Brother. He had at that time four Sons, *Nadab*, *Abihu*, *Eleazar*, and *Ithamar*. But whatſoever remained of thoſe things which were gathered for the building of the Tabernacle, was imployed to make Veyles to cover the Tabernacle, Candleſtick, Altar, and the other Inſtruments, to the end, that in their travel they might not be ſoiled either by rain or duſt. And having once more aſſembled the People together, he commanded them to offer every one of them half a *Sicle*; (the *Sicle* is a kind of *Hebrew Coin*, that is as much in value as *four Athenian Drams*) whereunto they obeyed willingly; The number of them that offered, was ſix hundred five thouſand five hundred and fifty. And they that brought this Money,

The year of the world, 2455. *before Chriſts Nativity*, 1509.

Aarons Sons. *Exod.* 36. 8.

Sicle.

B were ſuch as were of a free condition, and betwixt the years of twenty and fifty; and that which was received, was imployed in the neceſſaries of the Temple. Then did he purifie the Tabernacle, and the Prieſts in this manner. He took the weight of five hundred *Sicles* of choſen *Myrrh*, and the like quantity of *Ireos*; of *Cinamon*, and of *Calamus* (which is a moſt Odoriferous Drug) the half of the ſaid weight; and he cauſed all theſe to be beaten and infuſed into a *Hin* of *Oyl* of *Olive*; (this *Hin* is one of our Meaſures, containing two *Choas* of *Athens*) all which he mixed and boyled together, according to the Art of Perfumers, and he made thereof a moſt Odoriferous Oyntment; which he took, and anointed the Prieſt therewith, and all that which belonged to the Tabernacle, to the intent to purifie them: offering many and ſundry ſorts of

The number of the *Iſraelites*, betwixt twenty and fifty years of age.

The Holy Oyntment.

C Perfumes, of great price, upon the Altar of Gold, (whereof I forbear to ſpeak any further, for fear I ſhould grow tedious to the Readers.) Twice a day before Sun-riſe and Sun-ſet, they were to burn Incenſe, and ſupply the Lamps of this purifi'd *Oyl*; whereof, three were to burn every day upon the ſacred Candleſtick, in honour of God, and the reſt were lighted in the Evening. Amongſt them that wrought and finiſhed theſe things, *Beſeleel* and *Eliab* were the moſt excellent and expert Workmen; for whatſoever had been enterprized by others, they in their Art poliſhed and perfected. And they found out many new things, of their own invention: yet was *Beſeleel* judged the moſt excellent of the two.

The Sacrifices.

v. 2. *Beſeleel.*

All the time imployed in this work, was ſeven Months; and at that time was the Year

D accompliſhed, which began at their departure out of *Egypt*. In the beginning of the ſecond Year, in the Month which the *Macedonians* call *Xantichus*, and the *Hebrews Niſan*, upon the new Moon; they dedicated the Tabernacle, with all things belonging thereunto, according as I have made mention. And God preſently teſtified, that both their Gifts and Works were acceptable in his ſight; by his preſence honouring the Tabernacle after this manner: The Sky being elſewhere clear and fair, over the Tabernacle alone there was a Cloud; not wholly thick, like a Winter ſtorm; nor yet ſo thin, that a Man could ſee thorow the ſame; from whence there deſcended a Dew, that gave teſtimony of Gods preſence unto them that had Faith. *Moſes* having recompenced all the Work-Maſters with ſuch rewards as appertained unto them by deſert, offer'd Sacrifice accord

Exo. 40. 1, 2, 3. The Tabernacle was dedicated on the firſt day of *April*, the ſecond year after their departure out of *Egypt*, the year after the Creation of the World 2455. before Chriſts birth 1509.

E ing as God had commanded him, in the Door or Porch of the Tabernacle, a Bull, and a Ram, and a Kid for their ſins; (but with what ceremony theſe things are done, I will declare, when I treat of Sacrifices, as alſo what Offerings are to be burnt by fire, and according to the Law are allowed to be fed upon) and with the blood of the ſlaughtered Beaſts he ſprinkled the Veſtment of *Aaron*, and purified both him and his Children with Fountain Water and the precious Oyntment, to the end they might be ſanctified to God. And for ſeven days ſpace he conſecrated both them, and their Veſtments, and the Tabernacle, with thoſe things which appertained thereunto, with the Oyl abovementioned, with the Blood of Bulls and Rams ſlain every other day, after their kind. But on the eighth day he proclaimed a Holy day and Feſtival to all the Peo-

The dedication of the Tabernacle, and the Prieſts.

F ple, and decreed, that every one of them ſhould particularly Sacrifice, according to his ability; and they with emulation (ſtriving to exceed one another) obeyed him, and offered up their Sacrifices, according as it was commanded them.

Levit. 18. *per totum.*

Whilſt thus the Sacrifices were upon the Altar, ſuddenly there iſſued a fire from them, which kindled of it ſelf; the flame whereof reſembled the Light or brightneſs of Lightning, and conſumed all that was upon the Altar. At that time, there hapned an affliction to *Aaron*, the greateſt that could befal a Father, yet he ſupported it with a conſtant and generous mind: for he was a Man of much conſtancy, and ſuch an one as knew, that nothing could befal him without the preſcience and providence of God. Of his four Sons, the two eldeſt *Nadab* and *Abihu*, bringing other Sacrifices to the Altar

Lev. 9. 24. The ſacrifice is conſumed of it ſelf.

G than thoſe that were appointed by *Moſes*, were burnt by the violent flame that iſſued from the Altar, ſcorching both their Breaſts and Faces, in ſuch ſort that they dyed without poſſibility of being ſuccoured. *Moſes* commanded their Father and Brothers

The year of the World, 2455. *before Christs Nativity*, 1509.

Nadab and *Abihu Aarons* Sons burned. *Levit.* 10. 1,2. 3, 4. *Numb.* 3. 3, 4.

to take their bodies, and carry them out of the Camp and bury them decently: All the People wept, and were very much amazed at this their death, ſo ſtrange and unexpected. But *Moſes* forbad both the Father and his Sons to lament; to the end they might make it appear that being honoured with the dignity of Prieſthood, they were more ſenſible of Gods honour, than of their own misfortune. But as touching *Moſes*, he refuſed all honours which were offered him by the People, neither applied he himſelf unto any other thing but to the ſervice of God. He went up to the Mountain of *Sinai*, and entred into the Tabernacle to take counſel of God concerning thoſe things, whereof he needed to be informed. He demeaned himſelf like a private Man, not only in his Apparel, but in all other things, continuing a familiar and modeſt courſe of life, and challenging no priviledge above any Man, but only in thoſe things which pertained to the adminiſtration of the Common-wealth. H I

He reduc'd into writing the Laws and Ordinances touching policy, in due performance whereof if they liv'd they ſhould be both agreeable to God, and live in Union and Peace amongſt themſelves. And all this he eſtabliſhed, following thoſe directions which God inſtructed him in. But now will I return and bend my ſtile to ſpeak of that which I omitted in the Ornaments of the High Prieſt; for this Apparel of theirs leaveth not any occaſion to falſe Prophets, to execute their wicked impoſtures: and if there be any ſuch, as dare intermeddle with that which appertaineth to Gods Majeſty, this habit maketh them know, that God never honoured their Sacrifices with his preſence;

A miracle of the Stones in the High Prieſts veſtment.

but he gave viſible ſigns thereof not only to the *Hebrews*, but to all thoſe ſtrangers, who by any occurrence might be Eye-witneſſes of the ſame. For of thoſe Stones which the High Prieſt bare on his Shoulders (which were *Sardonixes*, whoſe nature is ſo well known to all Men, that it were unneceſſary to ſpeak of it) that which was faſtned on his right ſhoulder, ſhined very clearly at ſuch time as God was preſent at the Sacrifice, and caſt its rays afar off, that it might be perceived by thoſe that beheld the ſame, contrary to its nature and cuſtom: which truly deſerveth admiration amongſt all Men, except thoſe who through contempt of Religion, do hunt after an opinion of Wiſdom. But that which I will now ſpeak of, is more to be admired at: which is, that by the twelve Stones which the High Prieſt bare, Enchaſed in his Rational in the midſt of his Breaſt, God was wont to fore-ſignifie Victory to thoſe that were prepared for Battel. For ſuch brightneſs lightned out of them, even before ſuch time as the Army did diſlodge or enter Skirmiſh, that it was manifeſtly known to the People, that God was preſent and ready to aſſiſt them: for which cauſe the *Greeks* that have no averſion for our myſteries, and are convinced by their own Eyes of the truth of this miracle, call it *Logion*, *i. e.* Oracle, which we term *Eſſen*. This Rational and the Stone *Sardonix* gave over to ſhine two hundred years before I began to write theſe Antiquities, by reaſon of Gods wrath which he had conceived againſt us for the breach of his Laws (of which at another time I will more fitly treat, and at this time continue and proſecute my intended diſcourſe and purpoſe.) After the Tabernacle had been thus conſecrated, and that which appertained to the Prieſts was ſet in order, the People tranſported with joy that God dwelt with them in his Tabernacle, began to Sacrifice and to

The ſacrifices and gifts of the Princes of the Tribes.

ſing Hymns of Praiſes, as to him that had driven far from them all fear of evil, and from whom they expected in time to come, far better and more proſperous things, and both in general and in particular they offered gifts unto God according to their Tribes: and the Governours of the Tribes (aſſembling themſelves together two by two) prepared a Chariot and a Yoke of Oxen, ſo that there were ſix Chariots to bear the Tabernacle by the way. Furthermore, every one of them offered a Vial of the weight of ſeventy Sicles, and a Cenſor containing ten Dariques, and a Coffer or Baſin, weighing a hundred and thirty Sicles. The Cenſor was filled with Odoriferous Perfumes, and the Coffer and Vial ſerved to hold the Meal and Oyl, which they were wont to uſe at the Altar, at ſuch time as they offered Sacrifice. They offered likewiſe a Calf and a Ram, with a Lamb of one year old, for a Burnt-ſacrifice; and a Goat for a Sin-offering. All the other Governours likewiſe brought every one of them their Sacrifice called *Salutary*, for every day two Oxen and five Rams, with a Lamb and a Goat of a year old, and ſacrificed them during the term of twelve days, every one his day. But *Moſes* aſcended no more to the Mountain of *Sinai*, but entred into the Tabernacle, where he was inſtructed by God of that which he had to do, and what Laws he ought to make, which are ſo good and laudable as they ought not to be attributed to humane wiſdom: So that our Anceſtors obſerv'd them ſo religiouſly during ſome Ages, that they thought that neither

Moſes asketh counſel of God in the Tabernacle.

the pleaſures of Peace, nor the diſtreſſes of War could render them excuſable if they violated the ſame. But I will now ceaſe to ſpeak of theſe Laws, being reſolved to compoſe another Treatiſe touching them. K L M N O

CHAP.

CHAP. V.

The Ordinances of Sacrifices and Purifications, Levit. 1.

The year of the world, 2455. *before Chriſts Nativity*, 1509.

Hedio & Ruffinus, cap. 13, *ad* 21.

I Will here mention only ſome few Laws touching Purifications and Sacrifices (in that we have begun to ſpeak of Sacrifices.) The Sacrifices are of two ſorts: ſome particular, others publick; and theſe are made after two different manners; for in the one, all is conſumed which is upon the Altar, which for that cauſe are called *Holocauſts*, that is to ſay, *Burned*. The other are of *thankſgiving*, and they are made with Banquets of thoſe that Sacrifice. But firſt of all I will ſpeak of the firſt kind.

Two kinds of ſacrifices.

Holocaustoma; *Lev.* 1, *ad* 10.

B The particular perſon that offers a Burnt-offering brings an Oxe, a Lamb, and a Goat of one year old, (yet it is lawful to kill Oxen that are older.) But all thoſe Creatures which muſt be conſumed by Fire, ought to be Males; and after their Throats are cut, the Prieſts beſprinkle the Altar round about with the blood; then dreſs the Beaſt and cut it in pieces, and powder it with Salt, and lay it on the Altar already charged with cleft Wood, already kindled: after they have well cleanſed the feet and entrails, they lay them with the reſt; and the Prieſts take the Skins. Such is the manner of a Burnt-offering or *Holocauſt*. They that offer Sacrifices of Thankſgiving, kill likewiſe ſuch ſort of Beaſts without ſpot, and more than a year old, both Male and Female; and after they have cut their Throats, they ſprinkle the blood on the Altar;

A ſacrifice of thankſgiving; *Lev.* 4. 5.

C then take they the Reins, the Caull, and all the fat, with the lobe of the Liver, and the tail of the Lamb, and lay it on the Altar; but the Breaſt and the left Leg is left to the Prieſts: and as touching the reſt of the fleſh, the Prieſts Banquet therewith for the ſpace of two days; and if then there remain any thing thereof, it is burned. The ſame Cuſtom and Ceremony likewiſe is obſerved in the Sacrifice for ſins: but thoſe that are not of ability to offer the greater Offerings, offer two Pigeons, or two Turtles, the one of which the Prieſts have to feaſt withal, and the other is conſumed with fire. We will treat more expreſly of the Sacrifice of ſuch Beaſts, at ſuch time as we ſhall diſcourſe of Sacrifices. For he that hath ſinned through ignorance, offereth a Lamb, and a She-Goat at the ſame time. The Prieſt beſprinkleth the Altar with the blood

The ſacrifice for ſin.

D thereof, not in ſuch manner as is ſaid before, but the Horns of the Altar only: and on the Altar they offer the Kidneys, and the reſt of the fat, with the lobe of the Liver: the Prieſts carry away the Skins, and eat the fleſh within the Temple the very ſame day; becauſe the Law permitteth them not to reſerve any thing till the next Morning. He that hath ſinned voluntarily but ſecretly offereth a Lamb, according as the Law commandeth, the fleſh whereof is in like ſort eaten by the Prieſts the ſame day. But if the Governours offer for their ſins, they Sacrifice in like manner as private Men do, and

The ſacrifice of him that hath ſinned wittingly. *Lev.* 4. 9.

are different from them in that they bring a Bull, or a Male-Kid. The Law alſo ordaineth, that in Sacrifices both private and publick, there ſhould be fine Flower brought for a Lamb, the meaſure of an *Aſſer*; for a Ram, the meaſure of two; for a

The cuſtom obſerved in ſacrifices.

E Bull, three; which Flower is firſt of all mingled and wrought with Oyl, and ſet upon the Altar to be ſanctified. They that Sacrifice likewiſe do bring Oyl, the half part of a *Hin* for a Bull; for a Ram, the third part of the ſame meaſure; and for a Lamb, the fourth part: This *Hin* is an *Hebrew* meaſure, which containeth two Attique *Choas*. They bring alſo the like meaſure of Wine as of Oyl, and pour out the Wine about the Altar. And if any one to accompliſh a vow, without ſacrificing offer up fine Flower, he putteth the Firſt-fruits upon the Altar, that is to ſay, one handful, and the reſt is taken by the Prieſts for their maintenance, either fryed by kneading it in Oyl, or making Cakes thereof: but whatſoever the Prieſt offereth, all that muſt be burned. The Law likewiſe forbiddeth to offer the young of any Beaſt whatſoever with its Dam,

F if it hath not fed eight days at leaſt. There are alſo other Sacrifices made for deliverance from ſickneſs, or for other cauſes; in which Sacrifice they imploy Wine to make Cakes, which are eaten with the fleſh of the Beaſts; of which it is not lawful to reſerve any thing againſt the next Morning when the Prieſts have taken that portion which belongeth to and ſufficeth them. The Law commandeth, that on the common

Numb. 28. *v.* 3, 4.

Purſe there be every day killed a Lamb of a year old, the one in the Morning, the other at the ſhutting up of the Evening: and on the ſeventh day, which is called the Sabbath, that two be offered in that manner as hath been declared. And on the new Moon, beſides their daily Offerings, they Sacrifice two Oxen, ſeven yearling Lambs, and a Wether and a Kid, for the abolition of thoſe ſins which are committed through forgetfulneſs.

G On the ſeventh Month (which the *Macedonians* call *Hyperbereteon*) beſides the above-

v. 19.

named, they Sacrifice a Bull, one Mutton, ſeven Lambs and a Kid for a ſin Offering. The tenth day of the ſame Month, according to the Moon, they faſt till the Evening;

The ſacrifice of the month of *October*.

and

and on the ſame day they Sacrifice a Bull, two Muttons, ſeven Lambs, and a Goat, for H
a Sin-offering; beſides which, they bring two Kids, one of which is ſent alive, out of the
The year of the World, 2455. before Chriſts Nativity, 1509. limits of the Camp into the Deſart (on whom all the evil may fall, if ſo be any be threatned
to the People) the other is carried without the Camp, into a clean place, where it is
burned with the Skin, without reſerving any thing thereof. In like manner they burn
a Bull, which is not allowed out of the common charge, but at the proper coſts of the
Prieſt. This Bull being opened and ſlain, and the blood thereof (with that of the
Goat) being carried into the Tabernacle, he ſprinkleth the Cover thereof with his fin-
ger ſeven times, and the pavement as often, and the Tabernacle and the Altar of Gold,
and all the reſt about the great Altar, which is abroad in the Court. After this, they
ſet on the Altar the Reins and the fat with the lobe of the Liver, and the Prieſt offer- I
Tee feaſt of Tabernacles. *Exod.* 29. *Lev.* 23. *Deut.* 2. 31. eth unto God a Mutton for a Burnt-offering. The fifteenth day of the ſaid Month
(at ſuch time as it draweth towards Winter) he commanded them to pitch Tents
every one for his Family, againſt the approaching cold Weather which that ſeaſon is
wont to bring; and that when they ſhould enjoy their Country, and enter that City
which they ſhould hold for their Metropolitan, (by reaſon of the Temple which
ſhould be there builded) they ſhould celebrate a Feaſt during eight days ſpace, in of-
fering Burnt-offering and Sacrifices to God: and that in witneſs of their thankſgiving,
they ſhould bear in their hands a branch of Mirtle, and of Willow, tyed together
with Wooll, and a Bough of Palm likewiſe, to which a Citron was to be faſtned; and
that the firſt day they ſhould Sacrifice thirteen Oxen, and fourteen Lambs, and two K
Sheep, with a Goat, for a Sin-offering. Thoſe dayes that enſued, they Sacrificed like-
wiſe a like number of Lambs, and Wethers, with a Kid; and in rebating day by day
Exo. 12. *v.* 16. *Lev.* 23. *v.* 5, 6. The *Eaſter* was the 14. of *April.* the number of Oxen, they come back to the ſeventh. The eighth day they ceaſe from
work. On this day (as we have ſaid) they Sacrifice a Calf, a Ram and ſeven Lambs,
and a Kid, for a Sin-offering. Theſe are the Ceremonies of the Tabernacles which
have been always obſerv'd by thoſe of our Nation. In the Month *Xantique* (which we
called *Niſan*) which is the firſt Month of the Year, the fourteenth day after the new
Moon, the Sun being in *Aries*, (for at that time were we delivered out of *Egypt*) he
ordained, that every Year we ſhould renew the Sacrifice, which we call the Paſsover,
and which (as I ſaid,) was celebrated the ſame time that we departed out of *Egypt.* L
We celebrate this Feaſt according to our Tribes, without reſerving any thing of that
which is offered, till the next day; which is the fifteenth day of the Month, and the
firſt of the Feaſt of unleavened Bread which followeth that of the Paſsover; and during
ſeven days, it is unlawful to eat any leavened Bread: and every day are ſlain two
Bulls, one Ram, and ſeven Lambs, which are all conſumed with fire; to which there
is added a Kid, for a Sin-offering which the Prieſts eat. The ſecond day of this Feaſt
of unleavened Bread (which is the ſixteenth of the Month) they begin to enjoy the
Lev. 2. 14. *ad finem.* Fruits that are reaped, and till that time untouched. And for that it is very conveni-
The firſt-fruits ent, that God ſhould be honoured with the Firſt-fruits, from whom we receive
ſuch abundance, they offer the Firſt-fruits of Barley after this manner: After they M
have dryed a handful of the Ears, they beat or thraſh it, and cleanſe the Barley from
the chaff, and offer an *Aſſar* of the ſame upon the Altar to God; and after they have
caſt a handful of the ſame on the Altar, they leave the reſt for the Prieſts uſe: and
from that time forward it is lawful for them to reap as well in publick as in private.
With theſe Firſt-fruits, they Sacrifice to God a Lamb, for a Burnt-offering. Seven
The ſacrifice of *Pentecoſt.* Weeks after the Feaſt of the Paſsover, that is forty nine days, on the fiftieth (which
the *Hebrews* call *Aſartha:*) that is to ſay, *fulneſs of favours*, and the Greek *Pentecoſte*)
they offer to God leavened Bread, made of Wheat Flower, of the quantity of two
Aſſars, and Sacrifice two Lambs, which are only offered up to God, and afterwards
are prepared for the Prieſts Dinner, and it is not lawful for them to reſerve any thing N
What is obſerved in every feaſt and ſacrifice. thereof till the next day. But the Burnt-offerings are three Calves, two Wethers,
and fourteen Lambs; beſides two Kids, for a Sin-offering. There is not any Feaſt
wherein they offer not a Burnt-offering, and deſiſt not from all manual labour: but
The bread of Prepoſition. in every one of theſe there is ordained a certain ſort of Sacrifice which they ought to
do: and it is firſt ordered, that they reſt from their labours, and after Sacrifice, fall to
Banquet. On the common charge they offer unleavened Bread, of twenty four
Aſſars of Flower: and thoſe Loaves they bake two by two the day before the Sabbath;
and the day of the Sabbath, in the Morning they bring it, and ſet it on the ſacred Table,
oppoſing ſix to ſix, the one againſt the other; and by them are placed two Diſhes full
of Incenſe: and theſe things remain after this manner till the next Sabbath, and then O
Lev. 8. *Numb.* 3. ſet they new in the place of the firſt, which are given to the Prieſts for their mainte-
nance. The Incenſe is caſt into the ſacred fire, in which the Burnt-offerings are con-

ſumed

A ſumed, and in place thereof there is new Incenſe put. The High Prieſt alſo ſacrificeth on his own charge, a *Gomor* of Flower mingled with Oyl, and a little baked by fire; and this doth he twice every day, and bringeth to the fire half an *Aſſar* of Flower in the Morning, and the other half in the Evening. But I will treat hereof more expreſly hereafter; having for the preſent, ſufficiently ſpoken already.

The year of the world, 2455. before Chriſts Nativity, 1509.

Moſes ſeparated the Tribe of *Levi*, and exempted them from the reſt, to the end they might be conſecrated to God: and he purified them with Fountain-Water, and purged them with ſolemn Sacrifice, and committed the Tabernacle to their charge, with all the holy things pertaining thereunto, and all the reſt which had been made for the cover of the Tabernacle, to the end they might be miniſters unto the Prieſts, their Superiours, who

The tribe of *Levi* ſacred to God. *Levit.* 8 per totum.

B were already conſecrated unto God. After this, he diſtinguiſhed the Beaſts alſo; namely, thoſe that were to be eaten, from thoſe that were to be abſtained from, (of which we will ſpeak, at ſuch time as occaſion is offered us; and will bring proofs, and the reaſon which induced him to ordain, that ſome were proper to feed upon, and for what cauſe he would that we ſhould abſtain from others.) He hath generally forbidden all uſe of blood in meats, eſteeming the blood to be the ſoul and ſpirit of Beaſts. He hath alſo generally prohibited to eat the fleſh of thoſe Beaſts that die of themſelves; likewiſe the Caull and fat of Goats, of Sheep and Oxen. He ſeparated them likewiſe from the Company and Converſation of Men, who were Leprous, and ſuch as were troubled with the Flux of their Seed. And as touching Women that have their Pur-

Unclean things. *Levit.* 13. 12. 54 and 15. *per totum.*

What Men are unclean. *Levit.* 14. 1. *ad* 8.

C gations, he ſequeſtred them for the ſpace of ſeven days, after which, it was lawful for them to converſe with Men. The like decreed he of thoſe that had aſſiſted at the burial of a dead Man, whom he permitted not to converſe with the other till ſeven days were expired. It was alſo decreed by Law, that he that had a Flux of Seed beyond ſeven days, ſhould Sacrifice two Wethers, one of which ſhould be ſacrific'd, and the other given to the Prieſts. Alſo that he that hath unnatural pollution, ſhould waſh himſelf with cold Water. The like muſt Husbands do after they have had uſe of their Wives. He likewiſe order'd that the Leprous ſhould be ſeparated for ever, not permitting them to frequent any Mans Company, but eſteeming them as little differing from the dead: And if any one by his Prayers made unto God was delivered

Gonorrhea. Of Lepers.

D from this Diſeaſe, and his Skin reduced to its native colour, ſuch an one preſented himſelf before God with divers oblations and Sacrifices; of which, we will ſpeak hereafter. Whence it appears how ridiculous a Fable it is, that *Moſes* fled out of *Egypt*, becauſe he was a Leper, and that all the *Hebrews* whom he conducted with him, and brought into the Land of *Canaan* were troubled with that Diſeaſe. For if that were true, *Moſes* would not have made theſe Ordinances, to his ſhame: and if any other had propoſed them he would have oppoſed himſelf againſt them; eſpecially, ſince among divers other Na-

Againſt them that object againſt *Moſes* and his Followers, that they fled out of *Egypt* for Leproſie,

tions there are Lepers, who are held in great honour, and who are ſo far from diſdain and contempt, that they have been made Generals of Armies, and Elected for Governours of Common-wealths, having liberty to enter the Temples, and to be preſent at the Sacrifices.

E What therefore hindred *Moſes* (if he had been infected with this malady) to make ſuch Laws, and ordain ſuch Statutes among thoſe People, who honoured and obeyed him; whereby ſuch as were therewith infected, might be preferred? By which it is manifeſt, that thoſe things that are objected againſt him, are rather of malice than probability. But *Moſes* being clean from ſuch ſickneſs, and converſing amongſt his Country-men which were untainted, made theſe Ordinances for them that were ſick, having regard to the honour of God. But of theſe things let each Man cenſure as beſt liketh him.

He forbad Women to enter into the Temple ſoon after their Deliverance, or to aſſiſt at the Sacrifice, until forty days were expired (if they had been brought a-Bed of a Son;) but if it were a Daughter, he appointed that the number of the dayes ſhould be

Hedio & Ruffinus, chap. 14. The Laws of Women that are brought a-bed. *Numb.* 5. *v.* 15. *ad finem.*

F doubled; and that when they ſhould enter, they ſhould preſent their Offerings to God, whereof one part was conſecrated, and the other belonged to the Prieſts. And if any one ſuſpected that his Wife had committed Adultery, he brought an *Aſſar* of Barly Meal and caſt an handful thereof upon the Altar, and the reſt was reſerved for the maintenance of the Prieſts; and then the Prieſt placing the Woman in the Porch which is right over againſt the Tabernacle, and taking the cover from her Head, writeth the name of God upon a Parchment, and maketh her ſwear that ſhe hath not violated her faith to her Huſband; and wiſh if ſhe had tranſgreſſed the bounds of chaſtity, that her right thigh might be put out of joint, her Belly burſt, and death follow thereupon: but if her Husband had been inconſiderately drawn into that ſuſpition through exceſs of love, then it plea-

The Laws of adultery and jealouſie.

G ſed God at the end of ten Months to give her a Son. And after ſuch an Oath miniſtred unto her, the Prieſt dippeth in water the Parchment on which the name of God was written, and then taking ſome of the Earth of the Temple, according as he findeth it,

and

The year of the world, 2455. *before Christs Nativity*, 1509.

and having mingled the ſame, giveth it to the Woman to drink; and if ſhe had been unjuſtly accuſed, ſhe became with Child, and brought forth happily: but if ſhe had falſified her Faith to her Husband, and forſworn her ſelf before God, then died ſhe a ſhameful death, in the manner above mentioned. You ſee what Laws *Moſes* provided for the Sacrifices and Purifications; He furthermore made theſe Laws which enſue. He generally forbad Adultery, judging it to be a great felicity, if Men demeaned themſelves honeſtly in Marriage: and that both in politick Eſtates, and private Families, it was a thing moſt profitable, that Children ſhould be born in Lawful Matrimony. H

Of adultery and inceſt. *Exod.* 22. *Deut.* 17. *Levit.* 18. 20, 21, 29.

He condemn'd alſo as a horrid crime for a Man to have the uſe of his Mother or his Fathers Wife, his Aunt, or his Siſter, or his Sons Wife: and deteſteth it as a moſt heinous and hideous offence. He prohibited alſo the uſe of a Woman when ſhe hath her Monthly ſickneſs; alſo the lying with Beaſts or Boys, by reaſon that ſuch affections are abominable: and againſt the tranſgreſſors of theſe Laws he eſtabliſhed Capital puniſhments. He willed alſo that the Prieſts ſhould be more chaſte than the reſt, for he not only forbad them that which he prohibited others; but moreover he enjoined them not to marry Women that had been caſt off, or Slaves, or Priſoners, or Victuallers and Taverners, forſaken by their Husbands for any occaſion whatſoever. And touching the High-Prieſt, he permitted him not to match with a Widow (although it were lawful for the other Prieſts) and granted him only liberty to take a Virgin to his Wife, and to keep her. The ſaid High-Prieſt is alſo forbidden to approach a dead Man (although the other Prieſts are not forbidden to approach their Brothers, Fathers, and Mothers, and Children deceaſed.) Requiring that they ſhould be ſincere and true in all their words and actions. I K

Lev. 21. 7,8,9. What Wife the High-Prieſt might marry with.

He likewiſe ordained that the Prieſt which had any bodily defect, ſhould be maintained by the other Prieſts, but in the mean time that he ſhould not approach the Altar, nor enter into the Temple: willing that not only they ſhould be pure in that which concerned the divine ſervice, but alſo that they ſhould ſtudy and endeavour to be ſo in all the actions of their life, to the end that no Man might reproach them. For which cauſe, when they wore the habit of Prieſts, beſides their general obligation to be always pure and ſober, they were forbidden to drink Wine; and they were to offer up entire Sacrifices, and no ways maimed. Theſe Statutes did *Moſes* make in the Deſart, and caus'd to be obſerv'd during his life. Afterwards he made others alſo, which both the People might practiſe in that place; and then alſo when they ſhould poſſeſs the Land of *Canaan*. He gave reſt unto the Earth every ſeventh Year; ſo that it was neither tilled nor planted (in like manner as he had commanded them to reſt from their labours on the ſeventh day of the Week) and he ordained, that the fruits which the earth of it ſelf brought forth, ſhould be common to all thoſe that would make uſe thereof, as well to thoſe of the Country, as Strangers, without any forbidding, or reſervation. He likewiſe decreed that the ſame ſhould be done after ſeven times ſeven years, and that the year following which is the fiftieth Year, and which the *Hebrews* call *Jubilee*, i.e. *Liberty*, the Debtors ſhould be acquitted by their Creditors, and the Bond-Men made free, meaning thoſe that having offended againſt ſome Law had been puniſhed with ſervitude, and not put to death; and to thoſe, who from the beginning had been poſſeſſors of Lands, the ſame were reſtored in this manner following. The *Jubilee* being at hand (which word ſignifieth *Liberty*) both he that ſold, and he that bought the Land, met together, and caſt up the account of the profits and expences that had been reaped and beſtowed on the Land: and if it were found that the profits exceeded the expences, he that ſold the Land repoſſeſſed it: but if the charges exceeded the value of the profits, he payed the ſurpluſage to the Buyer, and retained the Land to himſelf. And if the profits and expences were equal, the reſtitution was made to him that had the antient inheritance. He ratified likewiſe the ſame Law in Houſes that were bought in Villages or Cities. For if he that ſold, counted down the money he had received before the Year were finiſhed, he compelled the Purchaſer to reſtore him his Houſe: but if he ſtayed till the Year were fully finiſhed, the poſſeſſion and free purchaſe remained unto him that bought it. *Moſes* received all theſe Laws from God, upon the Mountain of *Sinai*, and he gave them in writing to the *Hebrews*, that they might obſerve the ſame. L M N

Levit. 25. *v.* 2. *ad* 8. The Law of every ſeventh year.

The year of *Jubilee*. *Levit.* 25. *à v.* 8. *ad* 14.

CHAP. XI.

The Laws and Cuſtoms of War.

Hedio & Ruffinus, cap. 15. all 12. *Numb.* 1. 2, 3. *Moſes* numbreth up the People.

After that theſe Laws had been after this manner provided, *Moſes* addreſſed himſelf to the affairs and Laws of War (foreſeeing thoſe which his People were to undergo.) He therefore commanded the Princes of the Tribes (the Tribe of *Levi* only excepted) O

to

A to take a preciſe view and muſter of thoſe Men that were able to bear Arms (for the *Levites* were Sacred, and exempt from thoſe Functions) and the ſearch being made, there were found 603650 fighting Men, betwixt the years of twenty and fifty. But in the place of *Levi*, he put the Tribe of *Manaſſes* the Son of *Joſeph*, and *Ephraim* in the place of his Father *Joſeph*: according as *Jacob* had entreated *Joſeph* to give him his Sons, that he might adopt them (as hath been before declared.) When they pitched the Tabernacle, it was planted in the midſt of the Camp, guarded and defended with the Tribes, which were encamped three by three on every ſide. There were certain ways or paths likewiſe laid out between them, and a Market-place, and Shops for all ſorts of Merchandize diſpoſed by order, and Workmen and Artizans of all Occupations, travelling in their B Shops; ſo that to look upon it, it reſembled a City.

The year of the world, 2455. before Chriſts Nativity, 1509.

The diſpoſition of the Army.

The Prieſts firſt were placed next the Tabernacle, and after them the *Levites* (for there was a view alſo made of them, accounting all the Males exceeding the Age of thirty days; and they were found to be 23880.) During all the time that the Cloud before mention'd cover'd the Tabernacle, as a token of God's preſence, the People remain'd always in the ſame places; and if it departed from the ſame, then remov'd they likewiſe. *Moſes* invented alſo a certain kind of Trumpet made of ſilver, after this manner. In length it was almoſt a Cubit, and it was like the narrow whiſtle of a Fife, but a little thicker; it had but one hole at which it was to be blown, and the end thereof was like a little Bell, in form of an ordinary Trumpet. They call it in the *Hebrew* Tongue *Aſofra*. There C were two of them, whereof the one ſerv'd to call the People to Publick Aſſemblies; and the other, to ſummon the Princes of the Tribes, when they were to conſult about Affairs of State; and if both of them were ſounded, then all in general gather'd together. When the Tabernacle was remov'd, this manner was obſerv'd; As ſoon as the firſt Charge was ſounded, they that were incamped towards the Eaſt, diſlodged; at the ſecond Charge, they to the Southward, diſincamped; then was the Tabernacle unpitched, and carried in the midſt, ſix of the Tribes marching before, and ſix after: the *Levites* were all about the Tabernacle. And when they ſounded the third time, the three Tribes toward the Weſt removed: and at the fourth ſounding, thoſe on the North follow'd them. They made uſe alſo of all theſe Trumpets in the Divine Service, both on the Sab- D bath and other days. Then alſo was the firſt Paſsover celebrated by our Forefathers with ſolemn Offerings after their departure out of *Egypt*, they being in the Deſart.

A cloud on the Tabernacle. *Numb.* 9. 15.

Numb. 10. 2. Two trumpets made of ſilver.

CHAP. XII.

Sedition againſt Moſes, *through the ſcarcity of Victuals: and the puniſhment of the Rebellious.*

NOT long after this, they remov'd their Camp from the Mountain of *Sinai*: and after certain encampings (of which we will ſpeak) they came to a place which E is call'd *Iſeremoth*: There the People once more began to murmur, and to revive their Seditions, and lay the fault of their laborious Pilgrimage upon *Moſes*; charging him, That by his perſuaſion, they had left a fertile Country; and now not only were deſtitute of the plenty thereof, but alſo in ſtead of hoped felicity, forc'd to wander here and there in extream miſery, ſo that they had not ſo much as water to drink; and that if Manna likewiſe ſhould fail them, they muſt all inevitably periſh for want of ſuſtenance. Hereunto added they divers Contumelies, which were every where caſt upon him, though a man of ſo great deſert and conſequence. Mean while there aroſe one amongſt the People, who (admoniſhing them of the forepaſs'd benefits receiv'd by the hands of *Moſes*) counſell'd them to be of good courage; aſſuring them, that at that time they ſhould not F be fruſtrate either of that hope, or help, which they expected at God's hands. But the People were the rather incenſed by theſe words, and more and more whetted their ſpleens againſt the Prophet: who ſeeing them ſo deſperate, exhorted them to be of a good courage; promiſing them, that although by injurious ſpeeches he had undeſervedly been offended by them, yet he would obtain of God for them ſtore of fleſh, not for one day only, but alſo for many. But they being incredulous, and ſome one amongſt them demanding, How he could make proviſion for ſo many thouſand men? *God* (ſaith he) *and I, although we be evil ſpoken of by you, yet will we never deſiſt to be careful for you, and that ſhall you ſhortly perceive.* Scarce had he ſpoken this, but that all the Camp was filled with Quails, of which every one took as many as he would. Yet God, not long after, puniſh- G ed the inſolency and mutiny of the *Hebrews*, by the death of no ſmall number: from whence at this day the place hath its name, which for that cauſe was impoſed thereon, and it is called *Cabrothaba*; that is to ſay, *The Sepulchres of Concupiſcence.*

Hedio & Ruffinus chap. 16. *Numb.* 11. 1. 2. Sedition againſt *Moſes.*

Ver. 4. The Iſraelites obtain Quails in the Deſart. *Pſal.* 78. 24.

The graves of Concupiſcence.

CHAP.

CHAP. XIII.

The year of the World, 2455. before Christs Nativity, 1509.

Of the Spies that were sent to search the Land of Canaan: *and how returning to the* Israelites, *they discourag'd them with fear.*

Hedio & Ruffinus, chap. 17. *Numb.* 13. 1. *ad* 24.

BUT after *Moses* had led them out of that place, and brought them into a Country not so apt for habitation, not far from the Borders of the *Canaanites*, call'd *Pharan*; he called the People to a Council, and standing up in the midst of them, spake after this manner:

God (saith he) *having decreed to grant you two great benefits, Liberty, and the Possession* I *of a happy Country, hath made you already enjoy the one, and will shortly make you masters of the other. For we are upon the borders of* Canaan; *from whence both the Cities and Kings are so far from driving us, that the whole Nation being united together, is not of power to expel us. Let us therefore address our selves very confidently to attempt the matter: for neither without fight, will they resign the Title of their Country unto us; nor without great conflicts, can we obtain the Palm of Victory. Let us therefore send out certain Spies, to discover the Forces of the Country, and how great their power is: but above all things, let us be at unity one with another, and let us honour God, who assisteth us in all dangers, and fighteth for us.*

Moses sendeth Spies to search the Land of *Canaan.*

After *Moses* had spoken this, the People (applauding his Counsels) chose Twelve out of the Noblest Families of the Tribes, to go and view the Country; out of every K Tribe one: who beginning from the parts extending towards *Egypt*, visited all the Country of the *Canaanites*, until they came to the City of *Amath*, and the Mountain of *Libanus*. And having consider'd both the Land, and the nature of the Inhabitants, they return'd home again, having spent forty days in this Journey. Moreover, they brought with them such fruits as the Country yielded; and by the beauty thereof, and by the abundance of riches, (which they reported to be in that Country) they encourag'd the hearts of the People to fight valiantly: but on the other side, they dismay'd them with the difficulty of the Conquest, saying, that there were certain great Rivers unpassable, both for their wideness and depth; that there were therein also unaccessible Mountains and Cities, fortifi'd both with Walls and Bulwarks. Moreover, they told them, L that in *Hebron* they saw a race of Gyants; and that they had seen nothing so terrible since their departure out of *Egypt*. Thus the fear of these Messengers, brought the rest of the multitude into a dangerous consternation and perplexity: who conjecturing by their discourse, that it was impossible to conquer the Land, dissolving the Assembly, returned each to their Houses, lamenting with their Wives and Children, saying, That God had only in words promis'd many things, but that they saw no effects of them. Moreover, they blam'd *Moses*, and revil'd both him and his Brother *Aaron*, the High-Priest. And thus spent they all the Night in disquiet, venting their discontents both against the one and the other. But on the morrow they re-assembled their Council tumultously, with intention to stone *Moses* and his Brother, and then return back again to M *Egypt*, from whence they came. But two of the discoverers (namely *Josuah* the Son of *Nave*, of the Tribe of *Ephraim*, and *Caleb*, of the Tribe of *Juda*) seeing this disorder, and fearing the consequences of it, they went into the midst of them, and appeas'd the multitude: *Praying them to be of good hope, and not to accuse Almighty God of unfaithfulness, by yielding certain slight belief to some, who spreading vain rumors of the affairs of* Canaan, *had terrified the credulous multitude; but rather, follow them, who both would be the Actors and Conductors also of them in the Conquest of the Country: and that neither the greatness of the Mountains, nor the depth of the Rivers, could hinder them, that like valiant men were prepared to attempt, especially God being their Guide, and ready to fight for them in that Battel. March forward therefore,* (said they) *and laying aside all fear,* (*and being assured of the divine succors*) *follow us with a bold courage whithersoever we lead you.* N With these words labour'd they to appease the tumultuous multitude. In the mean while, *Moses* and *Aaron* falling prostrate on their faces, besought God, not for their own safety, but that it would please him to restore the despairing multitude to a better mind, who were troubled with so many present necessities, and vain apprehensions of the future. Whereupon suddenly a Cloud appear'd on the Tabernacle, and gave testimony, that God was there present. Which when *Moses* perceiv'd, (being full of confidence) he press'd into the midst of the multitude, and told them, *That God was provoked to take punishment of the outrage which they had committed against him; yet not so severely, as the iniquity of their sins deserved, but in that discipline which fathers are accustomed to use, for* O *the amendment of their children. For at such time as he stood before God in the Tabernacle, and besought him with tears for the safety of the multitude, God had recounted unto him how many*

C. 13. 24. The Spies drive fear into the *Israelites.*

C. 14. 1, 2. The murmur of the people against *Moses.*

Ver. 6. *Josuah* and *Caleb* appease the people.

Hedio & Ruffinus, cap. 18.

A *many benefits and favours they had received from him, and how ungrateful they ſhewed themſelves towards him: and that at the preſent being tranſported with paſſion and fear, they had given more credit to the reports of the Spies, than to his promiſes. Notwithſtanding all which, he would not utterly conſume them all, nor exterminate their whole Race, (whom he had honoured above all the Nations of the earth) but for puniſhment of their ſin, they ſhould not poſſeſs the Land of* Canaan, *nor taſte the ſweetneſs and plenty of its fruits; but they ſhould live in the Deſart, without Houſe or City, for the ſpace of forty years. Yet hath he promiſed* (ſaid he) *to give the Country to your children, whom he will make Lords of the Goods, and Heirs of thoſe Poſſeſſions of which you have rendred your ſelves unworthy by your murmuring and diſobedience.*

The year of the world, 2455. before Chriſts Nativity, 1509.

Numb. 14. 23, 33. The *Iſraelites* ſhould wander in the Deſart forty years.

B After *Moſes* had diſcourſed theſe things in this manner, the People were in great ſorrow and calamity, and beſought *Moſes*, that he would appeaſe God's wrath conceived againſt them, beſeeching him, that forgetting their faults that were paſt in the Deſart, he would make good his promiſes to them; *Moſes* anſwered them, That God was not incenſed againſt them according to the manner of humane weakneſs, but that he had given a juſt ſentence againſt them. In this place it is not to be ſuppoſed, that *Moſes* (who was but a man only) did appeaſe ſo many multitudes of diſpleaſed men, but that God aſſiſted him, and brought to paſs, that the People were wrought upon by his words (having by divers diſobediences, and by the calamities whereinto they were fallen, known, that obedience was both good and profitable.) But what greater proof

The repentance of the people.

C can be deſired of the eminent virtue of this Law-giver, and of the ſtrange Authority he acquired thereby, than that not only they who lived in his time, but even at this day, there is not any one amongſt the *Hebrews*, but takes himſelf obliged to obey the Ordinances made by him, and regards him as preſent and ready to puniſh the Tranſgreſſors of the ſame? There are beſides, divers great and evident ſigns of the more than humane virtue which was in him: and amongſt the reſt, this was not the leaſt, That of certain ſtrangers that have travelled out of the Regions beyond *Euphrates*, a four months journey, to their great charges, and with no leſs peril, to honour our Temple, and offer Sacrifice; yet ſome have not obtained licence or permiſſion to offer, in that by our Laws it was not lawful for them to do it, and ſome other, without ſacrificing, (others

Moſes, a man of great authority.

D the Sacrifice half finiſhed, the reſt not permitted to enter the Temple) have returned back again to their homes, without finiſhing their purpoſe, chuſing rather to ſubmit to *Moſes*'s Law, than to ſatisfie their own wills; and that without the leaſt repining or complaint. So much did the opinion once conceived of this man prevail, that he is eſteemed more than a man, out of the conſideration, that he had received Laws from God, and delivered them to men. Of late alſo, (not long before the Wars of the *Jews*, during the Empire of *Claudius*, when *Iſmael* was High-Prieſt amongſt us) ſo great a Famine oppreſſed our Nation, that an *Aſſar* of Meal was ſold for four drams, and there was brought to the Feaſt of *Azymes* the quantity of ſeventy *Cores*, (which make thirty Sicilian and forty Athenian *Medimni*, almoſt two Buſhels of ours) none of the Prieſts

The great ſcarcity during the Empire of *Claudius*.

E were ſo bold as to eat one grain of it, notwithſtanding the Country was in that extremity) fearing the Law, and God's diſpleaſure extended always againſt ſins concealed. For which cauſe, we ought not to wonder at that which hapned at that time, conſidering, that the Writings left by *Moſes*, are in ſuch force, even at this day, that they themſelves who hate us, confeſs, that God inſtituted our Government by the means and miniſtry of *Moſes*, and his virtue. But of theſe things, let every man think as it pleaſeth him.

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The year of the World, 2455. before Christs Nativity, 1509

The Fourth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Fourth Book.

1. *The Fight of the* Hebrews *with the* Canaanites, *and their overthrow by them, without* Moſes's *knowledge.*
2. *The Sedition raiſed by* Chore *againſt* Moſes *and his Brother, for the Prieſthood.*
3. *How the Authors of the Sedition were ſlain by God's judgment, and the Prieſthood confirmed to* Aaron, *and his Sons.*
4. *What chanced to the* Hebrews *in the Deſart, for the ſpace of* 38 *years.*
5. *How* Moſes *overcame* Sehon *and* Og, *Kings of the* Amorites, *and overthrew their Armies.*
6. *Of the Prophet* Balaam.
7. *The Victory of the* Hebrews *againſt the* Madianites: *and how the Country of the* Amorites *was granted by* Moſes *to two and a half of the Tribes.*
8. Moſes's *Laws, and how he was taken out of the World.*

CHAP. I.

The Fight of the Hebrews *with the* Canaanites, *and their overthrow by them, without* Moſes's *knowledge.*

Numb. 14. 4. The *Iſraelites*, without God's or *Moſes* command, deviſe how to aſſail the Enemies.

WHilſt thus the *Hebrews* paſſed their lives in great penury and perplexity in the Deſart, groaning under the burthen of their grievous Afflictions; there was noching that more diſtracted and diſtempered them than this, That God had forbidden them to fight with the *Canaanites*, They would now no longer give ear unto *Moſes*, (who perſwaded them to Peace) but growing confident in themſelves, that both without his conduct and counſels, they might eaſily obtain Victory over their Enemies; they accuſed him, as if he ſought after no other thing, but that they being daily preſſed with great wants, might be enforced continually to depend upon his counſels. Whereupon they reſolved upon a War againſt the *Canaanites*, preſuming with themſelves, that God would ſuccour them, not only in regard of *Moſes*, but alſo for that he had a general care of their Nation, ever ſince the time of their Forefathers, whom he had always held under his protection; and by reaſon of thoſe virtues, he had already granted them liberty. They ſaid likewiſe that if they fought valiantly, God would give them Victory; that they were ſtrong enough to overcome their Enemies, though they were left to themſelves; yea, though *Moſes* ſhould endeavour to eſtrange God from them. In a word, that it was more for their advantage to govern themſelves; and that being redeemed from the ſervitude of *Egypt*, they ought not to ſuffer *Moſes* to tyrannize over them, or to conform their necks under his yoke; in a vain belief, that God had only diſcovered to *Moſes*, that which was good for them, by reaſon of the affection which he bare him: As if all of them were not derived from the loins of *Abraham*, and that he only were the Guide of all, in foreknowing the things that ſhould happen unto them, by particular inſtruction from God. That prudence obliged them to condemn his pride, and fix their truſt only upon God, for conquering the Country which he had promiſed them, in ſpite of *Moſes*'s contradiction; who for this cauſe hindred them, pretending the Authority of God for it. That therefore conſidering their neceſſity, and the Deſart, which daily more and more aggravated their miſery, they ſhould prepare themſelves couragiouſly to march againſt the Enemy, the *Canaanites*; hoping, that God would be their Guide; ſo as they needed not the aſſiſtance of their Law-giver. When this ſentence was approved by a general conſent, they flock out in multitudes againſt their Enemies: who neither affrighted by their boldneſs nor multitude, valiantly reſiſted them, who deſperately charged them: ſo that (the better part of the *Hebrews* being ſlain) they purſued the reſt (enforced ſhamefully to turn their backs) even unto their Camp. This overthrow (hapning beſides all mens opinion) wondrouſly dejected the minds of the multitude, ſo that they grew deſperate of all future good fortune; concluding, that God had ſent and inflicted that plague upon them, becauſe without his counſel and order they had enterpriſed the Battel. But when *Moſes* ſaw that his Country-men were diſmay'd with the overthrow which they had received, and the Enemy grown proud with their

verſ. 43. The *Canaanites* put the *Hebrews* to flight.

A their late Victory, fearing likewiſe leſt (not content with their preſent ſucceſs) they ſhould attempt further, he determined to retire his Forces back again into the Deſart. And whereas the People promiſed thenceforward to be obedient to him, (being taught by their own miſery, that nothing would fall out proſperouſly unto them, without the counſel and conduct of their Guide) they diſincamping themſelves, retired into the Deſart with this reſolution, that they would no more attempt a Battel againſt the *Canaanites*, till they received a ſign of their good ſucceſs from Heaven. But even as in a great Army it accuſtomably falleth out (eſpecially in time of trouble) that the common multitude wax head-ſtrong and diſobedient to their Governours, ſo did the like alſo happen amongſt the *Jews*. For whereas they were in number 600000, and even in their better B Fortunes ſufficiently diſobedient to their Governors, ſo much the more were they exaſperated by their wants and misfortunes, both amongſt themſelves, and againſt their Governor. For which cauſe there aroſe ſo great a Sedition, as neither among the *Greeks* or *Barbarians* the like was ever heard. Which things, without doubt, had overthrown them, (being brought into ſo deſperate an eſtate) had not *Moſes* (forgetting the injury he had received, which was no leſs than a purpoſe to ſtone him to death) ſuccoured and relieved their diſtreſſed Fortunes. Neither did God utterly abandon the care of them: but although they were contumelious againſt their Law-giver, and tranſgreſſed alſo againſt the Laws which he had delivered them by *Moſes*, yet delivered he them out of that danger; of which (without his ſpecial Providence) there could be expected no C other but a lamentable iſſue. This Sedition, as alſo how *Moſes* governed the eſtate when the troubles were ended, we will now declare, having firſt expreſſed the cauſe thereof.

The year of the world, 2455. before Chriſts Nativity, 1509.

Moſes retireth the people into the Deſart.

Sedition againſt *Moſes*.

CHAP. II.

The Sedition raiſed by Chore *againſt* Moſes *and his Brother, for the Prieſthood.*

Numb. 16. 1, *ad* 4.

Chore endeavoreth to perſwade the multitude to mutiny againſt *Moſes*.

Chore (a Man noble by Birth, and famous for his wealth amongſt the *Hebrews*, and endowed with a certain kind of popular Eloquence) ſeeing *Moſes* placed in the higheſt place of Authority, was filled with jealouſie and envy thereat. For although he were of the ſame Tribe and Kindred, yet he thought it a great indignity to himſelf, to D be held his inferior, being both more potent in Riches, and his equal in Parentage. For which cauſe, he began to murmur and complain to the *Levites*, (which were of the ſame Tribe with him, and his Kinſmen) telling them, *That it was not to be ſuffered, that* Moſes, *under a pretext of Communication with God, ſhould by ambitious policy (to other mens prejudice) only ſtudy his own glory; having of late, againſt all ſort of reaſon, given the Prieſthood to his Brother* Aaron, *and diſtributed other dignities, at his own pleaſure, like a King, without the ſuffrage and approbation of the People. That this injury done by him, was not to be endured, by reaſon that ſo covertly he had inſinuated himſelf into the Government; that before it could be obſerved, the People would be brought into ſervitude. For he that knoweth himſelf to be worthy of a Government, endeavors to obtain the ſame by the conſent of the People, and not* E *by force and violence; but they that deſpair by good means to attain thereunto, do notwithſtanding abſtain from force, leſt they ſhould loſe the opinion of their goodneſs and honeſty; yet endeavour they by malicious ſubtilties to attain thereunto. That it concerned the Commonweal to check the attempts of ſuch men, leſt of private, they at laſt grow publick Enemies. For what reaſon* (ſaid he) *can* Moſes *give, why he hath beſtowed the High Prieſthood on* Aaron *and his Sons? If God had decreed, that this honour ſhould be beſtowed on one of the Tribe of* Levi, *there were more reaſon that I ſhould have it, who am of the ſame Kindred with* Moſes, *and who ſurpaſs him both in riches and age. On the contrary, if this honour appertain to the moſt ancient of the Tribes, that of* Reuben *ought by right to enjoy it, namely,* Dathan *and* Abiram, *and* Phalal, *who are the moſt ancient of that Tribe, and the moſt powerful in riches.* Theſe things F ſpake *Chore*, under colour and pretence of the good of the Commonwealth, but in effect only to raiſe a Tumult amongſt the multitude, and intrude into the office of the High Prieſt. Which diſcourſe of his paſſing by little and little, from one ear to another, amongſt the multitude, and multiplied by the envious, and ſuch as maligned *Aaron*, at laſt brought all the Tribes into a mutiny: ſo that 250 of the chiefeſt Nobles grew at length to be partakers of *Chore*'s Conſpiracy; and all of theſe conſpired together to take away the Prieſthood from *Moſes*'s Brother, and to tranſfer it to him. The People likewiſe were in ſuch ſort incenſed, that they ſought to ſtone *Moſes*; and ran all of them confuſedly with noiſe and uproar, crying out before the Tabernacle of God, that the Tyrant was to be cut off, and the People delivered from thraldom, who under pretext G of Religion, had inſupportable thraldom impoſed on them. For if it were God that had choſen him to be High Prieſt, he would have preferred ſuch an one to the dignity who had been worthy, and would not have conferred it on thoſe who were far inferior to

Alias Balas.

verſ. 35.

Two hundred and fifty men follow *Chore*'s Faction.

They cry out to ſtone *Moſes*.

The year of the world, 2455. before Chriſt's Nativity, 1509.

others: That if he had decreed to beſtow it on *Aaron*, he would have remitted the election to the People, and not left the diſpoſition thereof to his Brother. Although *Moſes* was informed of *Chore*'s treacherous Calumnies, and ſaw the People highly incenſed, yet was he nothing at all abaſhed thereat: but being ſatisfied in his Conſcience, that he had governed the eſtate uprightly, and well aſſured, that his Brother obtained the Prieſtood, not by his favour, but God's election, he came into the Congregation; where he uttered not one word againſt the People, but addreſſing himſelf to *Chore*, he expoſtulated with him, and accuſed him with great vehemency, being (beſides his other qualities) by nature eloquent and fit to ſpeak in publick Aſſemblies. H

Moſes's Oration to ſeditious *Chore*. *verſ.* 8, &c.

I think (ſaith he) Chore, *that both thou and every one of theſe (pointing with his finger at the* 250 *Men of his faction) are worthy of honour; yea, I contemn not the reſt of this Aſſembly, although they are not to be compared to you in Riches, and other endowments. But neither doth* Aaron *therefore poſſeſs the Prieſthood, becauſe he is richer (for thou haſt more ample poſſeſſions than either of us) neither becauſe he is more noble, (for God hath equally imparted the ſame unto us all, having given us one and the ſame Grandfather) neither have I been moved thereunto by Brotherly affection, to beſtow that on him which was due unto others. For had I conſidered any thing but God, and the obedience I owe to him, I ſhould rather have taken this honour to my ſelf, than have given it him; ſince there is no man more near to me than my ſelf. For what wiſdom had it been in me, to expoſe my ſelf to thoſe dangers which they incur, who commit an injuſtice, and ſuffer another man to reap the advantage of it? But God forbid that my Conſcience ſhould be ſtained with any ſuch ſin; were I guilty of this fault, God would not leave me unpuniſhed, who had contemned him, nor you ignorant of what ye ought to do, in order to pleaſe him. 'Tis he, not I, that choſe the High Prieſt; and by this means he hath acquitted me of that accuſation, which in this reſpect might be brought againſt me. But though* Aaron *hath obtained this degree, (not by my favour, but by God's own appointment) yet notwithſtanding he refexreth and remitteth the matter to the publick diſpoſition and order of you all; neither requireth he any prerogative, for that he hath already exerciſed the charge, but eſteemeth it to be the greateſt good fortune that may befal him, to ſee your Mutinies and Seditions ceaſe, although with the loſs of that honour which he hath received from your own election. For neither have we been guilty of diſreſpect towards God, in accepting that which it pleaſed him to give us; nor on the contrary, could we refuſe it without impiety. But ſince it is a thing moſt reaſonable, that he who gives, ſhould confirm the gift which he hath given; God therefore ſhall once again determine, who, amongſt you, ſhall be choſen to offer Sacrifice unto him, and to take charge of thoſe things which appertain to Religion. And ſurely* Chore *will not be ſo bold as to pretend by the deſire he hath to this dignity, to deprive God of the authority to diſpoſe the ſame as beſt liketh him.* I K L

Ceaſe therefore to mutiny amongſt your ſelves, and to be tumultuous upon this occaſion; let every one of you that deſire the Prieſthood, to morrow bring each of you his Cenſer with perfumes, and fire from his houſe. And thou, O Chore, *be not aſhamed to yield unto God, and to expect his judgment, without going about to raiſe thy ſelf above him: but come thou alſo amongſt the reſt of the Competitors in this honour, to hear the deciſion. Neither ſee I cauſe, why* Aaron *ſhould not be there alſo preſent, to be judged with thee, in that hitherto he hath virtuouſly and uprightly behaved himſelf in the execution of that office, and is likewiſe of the ſame Tribe and Race that thou art of. Ye ſhall all offer Incenſe in the preſence of the People, and let him whoſe offering ſhall be moſt acceptable in God's ſight, be declared and eſtabliſhed High Prieſt: ſo ſhall I be acquitted of that ſlander which is wrongfully urged againſt me, of having (by my particular grace and favour) beſtowed the office of the Prieſthood on my Brother.* M

After *Moſes* had ſpoken in this manner, the People gave over murmuring, and the ſuſpicions which they had conceived againſt *Moſes*; approving in themſelves all that which had been ſpoken, as being profitable for the Commonwealth. So the Aſſembly ſeparated. N

CHAP.

A

The year of the world, 2455. before Christs Nativity, 1509.

CHAP. III.

How the Authors of the Sedition were slain by God's judgment, and the Priesthood confirmed to Aaron *and his Sons.*

THE next day the People re-assembled, to assist at the Sacrifice, and to see the controversie decided amongst the Competitors; neither was this Assembly without
B some tumult; for the whole multitude were in suspence, in expectation of the event; and some of them were desirous that *Moses* might be convicted of deceit. But the wiser sort, desired to see an end of the Sedition; for they feared lest the Commonwealth should be utterly ruined, if the Tumult should proceed any further. The multitude likewise (being naturally desirous of novelty, and prone to speak evil of their Magistrates) were diversly disposed upon every occurrent. *Moses* sent his servants to *Abiram* and *Dathan*, to summon them to appear (according to the accord) to attend the issue of the Sacrifice. But their answer was, that they would not obey him, nor any longer permit him to assume to himself a Soveraign authority over them. Which when *Moses* understood, he took divers of the Elders of the People with him; and though he
C was established by God to command over all in general, yet he disdained not to go in person to these Revolters. Now when *Dathan* and those of his faction understood that *Moses* with the Nobles were coming unto them, they, their Wives and Children came out of their Tents to wait for him resolutely, having with them also their Servants, who were armed to oppose themselves against *Moses*, if so be he should offer them any violence. He no sooner drew near to them, but lifting up his hands unto Heaven, he cried out with a loud voice in the hearing of the whole Multitude, and prayed after this manner: *O God* (said he) *Thou art Lord over all that which either Heaven or Earth, or Sea containeth; thou art a sufficient witness to me of all mine actions, for that I have*
D *managed all things by thy will; and thou art he who hast given me power to execute my purposes: thou that always in commiseration of the* Hebrews *hast been my perpetual help and assistance, hear this my prayer. For nothing that is either done, or thought, is hidden from thee: for which cause I hope thou wilt not disdain to testifie and justifie my truth, and manifest the ingratitude of these Men. Thou knowest, Lord, every thing that hath passed in the first years of my life; not for that thou hast heard it, but for that thou hast seen and been present at it; Thou knowest also all that hath hapned to me since, nor is this People ignorant thereof; But because they maliciously interpret my management of affairs, be pleased, O my God, to give them a testimony of my innocence. At such time as I led a peaceable life, and that by thy help and my labour, and my Father-in-law* Raguels *favour, I lived quietly and happily, I forsook the possession of my goods, and the fruition of my peace, to ingage my*
E *self in these miseries which I have suffered for these Men: and particularly for their liberty; and now likewise for their safety, I have most readily undertaken grievous travels. Now therefore since I am grown into suspicion among those Men, who by my care and providence have escaped so many mischiefs and miseries; thou that appearedst unto me in that fire on the Mountain of* Sinai, *and vouchsafedst both to speak unto me, and to confirm me by the sight of miracles; who in thy Name didst send me a messenger into* Egypt; *who hast abated the pride of the* Egyptians, *and hast given us means to escape from their Servitude; and hast humbled* Pharaohs *power, when we were ignorant of our way, by giving us a passage thorow the Sea, in whose bottom afterward the* Egyptians *were drowned; who gavest us Arms, when we were naked; thou madest the bitter water savory, and fit to be drunk of; and in our scarcity of water, enforced*
F *drink for us out of the bowels of the hard Rock; and when we found no meat on the Land, didst send it us from the Sea; Moreover (as a thing never before heard of) affordedst us meat from Heaven, and hast established our estate with admirable and holy Laws: Be thou, O Lord, my Judge in all things, and my unpartial witness, that I have not been corrupted by any bribe of any particular* Hebrew, *to favour injustice, nor suffered a poor Man, in his just cause, to lose his right against a rich adversary. And now having administred the Commonwealth with all sincerity, I am called in question for a crime, whereof I am altogether guiltless, as if I had conferred thy Priesthood on my Brother for private affection, and not by thy command: make it known that all things are disposed by thy providence, and that nothing is brought to effect by casualty, but by thy special ordinance: And to shew that thou hast care of the* Hebrews, *testifie*
G *the same by thy just punishment inflicted on* Dathan *and* Abiram, *who accuse thee to be insensible, and boast that thou art circumvented by my subtilties. But thou shalt make thy revenge most notorious upon the unbridled detractors of thy glory, if they perish after no common manner,*

Ruffin. chap. 1. *Numb.* 16. 31, 32, 33.

Dathan and *Abiram* rebellious.

Moses prayer unto God. *v.* 15.

The year of the World, 2455. before Christ's Nativity, 1509.

Dathan and Abiram swallowed up.

ν 31, 32, 33.

but let the earth, which they unworthily tread upon, open it self and swallow them up with all their Families and substance. By this means both thy power will manifestly appear unto all men, and thou shalt leave an example to posterity, that no man hereafter shall dare to think otherwise of thy Majesty than becometh him; and my ministry shall be proved to proceed from thy direction. But if those crimes be truly urged which are enforced against me, then let the curse return and light on mine head; and let those whom I have cursed, live in safety. But, Lord, after thou hast inflicted punishment upon those that disturb thy People, keep the rest of the multitude in peace, concord, and observation of thy commandments; since it is contrary to thy justice, that the innocent multitude of the Israelites *should answer their misdeeds, and suffer their punishments.* Whilst he spake these words, and intermixed them with tears, the earth presently trembled, and shaking, began to be agitated (after such a manner as the waves of the Sea are by the winds in a great Tempest.) Hereat were all the People amazed; and soon after with a dreadful noise the earth opened, and swallowed up the seditious, with their Families, their Tents, and all their Goods, so that nothing remained of theirs to be seen. Whereupon in a moment the earth closed again, and the vast gaping was shut, so that there appeared not any sign of that which had hapned. Thus perished they all, leaving behind them an example of God's power and judgments. This accident was the more deplorable, in that there was none of their kindred or allies that had compassion of them: so that even those that had sided with them, praised God's Justice with joyful acclamations, esteeming them unworthy to be bemoaned, but to be held as the plague and perverters of the People. After that *Dathan* with his Family was extinguished, *Moses* assembled all those that contended for the Priesthood together, committing again the election of the Priestood unto God, concluding that that honour should be ratified to him, whose sacrifice was most acceptable in God's sight. For which cause the two hundred and fifty Men assembled themselves, who were both honoured for the virtue of their Ancestors, for their own abilities; with these also stood *Aaron* and *Chore*, and all of them offered with their Censors before the Tabernacle, such Perfumes as they brought with them; when suddenly so great a fire shone, as the like was never seen, either breaking forth from the bowels of the burning earth, kindled in Forests by the Sun and Winds, but such an one as seemed to be kindled by God himself most bright and flaming: by force and power whereof those two hundred and fifty (together with *Chore*) were so consumed, that there scarce appeared the least relique of their carcasses; only *Aaron* remained untouched, to the end it might appear that this fire came from Heaven. These things thus brought to pass, *Moses* (intending to leave a perpetual memory to posterity of that punishment) to the end they should not be ignorant thereof, commanded *Eleazar* the Son of *Aaron* to consecrate their Censors, and fasten them to the Brazen Altar; that by reason of this Monument, all men might be terrified, who think that the Divine power can be circumvented by humane policy.

Chore with two hundred and fifty Men is consumed with fire.

CHAP. IV.

What things hapned in thirty eight years space to the Hebrews *in the Desart.*

Numb. 17. 1, 2, 3, *ad finem.*

AFter that by so evident an Argument it appeared sufficiently, that *Aaron*, neither by sinister insinuations, nor by the favour of his Brother, but only by God's election, had obtained the Priesthood; he ever after, held it without any contradiction. Yet for all this, a new sedition brake out among the People with greater fury than at first, by reason of the Subject which occasioned it. For though they were perswaded, that all that had happened was brought to pass by God's order and will, yet they imagined that God wrought these things in favour of *Moses*; to him therefore imputed they all these things, as if God had not punished those men through indignation against their sins, but only upon *Moses* sollicitation: and they alledged, that *Moses* (having given this maim unto the People, by the loss of so many Noble Men, who, as they said, perished only for the zeal they bare to God's Service) not only had done them open wrong; but, which was more, had assured the Priesthood to his Brother after such a manner, that henceforward no man durst pretend to the same, seeing how miserably those others were punisht by a violent death. Moreover, the Kinsmen of those that were slain, sollicited and stirred the People, praying them to restrain the Pride and over great power of *Moses*, in that it lay in their power easily to perform the same. But *Moses* perceiving that the People were incensed, and fearing lest once more they should fall upon some Innovation, whereby some great mischief might succeed, he assembled them together, and gave audience to their accusations: and without replying any ways (for fear he might the more incense

Another sedition against *Moses*.

A incenſe them) he only commanded the heads of the Tribes, to bring every one a rod whereon the name of each Tribe ſhould be written, promiſing that the Prieſthood ſhould remain with them, in whoſe rod God ſhould ſhew any ſign. Which propoſal being allowed by all, both they and *Aaron* brought their rods with their inſcriptions; and *Aaron* had written on his the name of the Tribe of *Levi*. Theſe *Moſes* laid in the Tabernacle, and the next morning brought them forth every one, (which were eaſily known by the People to be the ſame which the Princes of the Tribes had brought, by the marks which they had made upon them) and they ſaw that all theirs remained in the ſame form which the day before they retained, when *Moſes* took them; but out of *Aaron*'s Rod there grew Branches and Buds: and which is more to be wondred
B at, it bare ripe Almonds, becauſe it was of the Wood of the Almond-tree. The People amazed at the ſtrangeneſs of this ſpectacle, changed their hatred againſt *Moſes* and *Aaron*, into admiration of the judgment which God gave in their favour; and forbare any more to repugn againſt God, or to oppoſe themſelves againſt *Aaron*'s Prieſthood. Thus three times confirmed by the approbation of God, by all mens conſent he remained High-Prieſt; and the people of the *Hebrews* turmoiled with long ſeditions, at laſt by this means became ſetled in peace and quietneſs. But after *Moſes* had made the Tribe of *Levi* (which was dedicated to God's ſervice) free and exempt from warfare; (for fear leſt they ſhould employ themſelves in providing neceſſaries for their maintenance, and ſo grow negligent in the ſervice of God) he ordained, that
C after the Land of *Canaan* ſhould be conquered, Forty eight of the beſt Cities, with their Lands within two Miles compaſs, ſhould be given to the *Levites*. Moreover, he commanded that the Tenths of all the yearly Fruit that was gathered by the whole People ſhould be given to the *Levites* and Prieſts; which hath been ever ſince inviolably obſerved. Now muſt I declare what things are proper to the Prieſts. Of the forty eight Cities which were granted to the *Levites*, he commanded them to give thirteen to the Prieſts, and the tenth part of the Tythes. Beſides, he ordained that the People ſhould offer to God the firſt-fruits of whatſoever the earth yieldeth: and that the firſt born of four-footed Beaſts allowed for ſacrifice, if a male, ſhould be delivered to the Prieſts to ſacrifice, to the end they might be nouriſhed with all their Family in
D the ſacred City of *Jeruſalem*; and that for thoſe which the Law forbids to eat, there ſhould be paid by the owners, in lieu of a firſtling, a Sicle and a half; and for the firſt-born of a Man, five Sicles. He allotted them likewiſe the firſt-fruits of Sheep-ſhearing; and thoſe that baked Bread of new Corn were to give them Cakes. But when they who are called *Nazarites* (becauſe *they let their Hair grow* and *taſte* no *Wine*) have accompliſht their vow, and come to preſent themſelves in the Temple to cauſe their *Hair* to be cut, the Beaſts which they offer in ſacrifice belong to the Prieſts. And as for thoſe that have conſecrated themſelves to the ſervice of God, when they deſire to be diſmiſſed from that miniſtery (whereunto by voluntary vow they bound themſelves) they muſt pay money to the Prieſts; a Woman, thirty Sicles, a Man
E fifty; and thoſe that have not ſo much money, refer themſelves to the diſcretion of the Prieſts. And when any Man kills a Beaſt to eat in private, and not to offer to God, he ought to give the Prieſts the fat Gut, the Breaſt and the right Shoulder. This is the allowance which *Moſes* aſſigned to the Prieſts, beſides what the People offer for ſins, as we declared in the precedent Book: and whatſoever is contributed by the People to the order of the Prieſts, he commanded that both their Wives, Children and Servants ſhould be made partakers of the ſame, except thoſe things which are offered for ſins, of which only the Men which are employed in Divine Service may eat, and that in the Tabernacle, and the very ſame day that ſuch Sacrifices are offered. After all theſe Conſtitutions were made by *Moſes*, and the Mutiny appeaſed, he removed the
F Camp to the borders of *Idumæa*, where he ſent Ambaſſadors to the King thereof, deſiring him to grant them free paſſage, on condition to give him what aſſurance he would demand, that no violence or injury ſhould be offered to his Country, and that he would pay for whatſoever victual or water either he or his Army ſhould receive. But the King ſetting light by the Ambaſſage, denied them paſſage, and with a well furniſhed Army marched forth againſt *Moſes* to withſtand him, if contrary to his will, he ſhould attempt to paſs thorow his Country. *Moſes* asked counſel of God, who forbad him to begin the War firſt, and commanded him to retire back again into the Deſart. At that time died his Siſter *Mary*, the fortieth year after their departure out of *Egypt*, and the firſt Moon of the month *Xantique*: ſhe was Magnificently interred
G at the common charge, on a certain Mountain called *Sein*. And after the People had mourned for her thirty days, *Moſes* purified them after this manner: The High-Prieſt killed near the Camp in a very clean place a young red Heifer without blemiſh, (which

The year of the World, 2455. *before Chriſts Nativity*, 1509.

Aaron's Rod fructifieth. *verſ.* 8. *Hedio & Ruffinus*, chap. 3, 4. *Numb.* 18. *v.* 8, *ad* 20. *Lev.* 14. 18, 23. The Revenues of the Prieſts.

Numb. 6. 1, *ad* 13. Of the *Nazarites*.

Numb. 20. 14, *ad* 21. *Moſes* Embaſſage to the *Idumæans*.

Cap. 10. *v.* 1. *Mariam*, *Moſes* ſiſter, dieth. *Numb.* 19. *per totum*. The manner of Purification.

(which had never yet born the yoke) and dipping his finger in the blood thereof, he H
The year of the world, 2493. before Christs Nativity, 1473. seven times besprinkled the Tabernacle, and then put into the fire the whole Heifer, with the Skin and Intrails, casting in also a branch of Cedar, with a little Hyssop, and Scarlet Wooll. A man clean and chast gathered up all the ashes, and put them in a clean place; and all that needed to be purified, either for having toucht one dead, or been present at a Funeral, cast some of these ashes into Fountain-water, wherein they dip a Branch of Hyssop, and therewith besprinkled themselves the third, and the seventh day; after which they passed for purified. *Moses* likewise ordained, that the like Ceremony should be used, when they had conquered the Country whereof God had promised them the possession.

Numb. 20. *v.* 23, 24. But after the Army (that had so long mourned for the dead Sister of the General) I were thus purified, he led them thorow the Desart, into *Arabia*: and arriving in a place (which the *Arabians* account for their *Metropolitan City*, in times past called *Arce*, and at this present *Petra*) he spoke to *Aaron* to ascend up a high Mountain, which serves for bounds to the Country; because it was the place where he was to yield up his soul to God. *Aaron* went up, and in the sight of all the Army, standing on a high place, he put off his Priestly ornaments, and gave them to his Son *Eleazar*, to whom by eldership the succession appertained. And thus (in the sight of the People) he died in the *Ruffinus*, c. 4. *Hedio*, c. 5 *Numb.* 21. hundred twenty and third year of his age, on the first Moon of the month of *August*, called by the *Athenians*, *Hecatombeon*; by the *Macedonians*, *Lous*; and *Sabba*, by the *Hebrews*. Thus *Moses* lost in the same year his Sister and his Brother, and all the Peo- K ple mourned for him thirty days. After this, *Moses* removed his Camp from thence, and pitched his Tents near unto a River called *Arnon* (which springeth from the Mountains of *Arabia*, and runneth along the Desart, and then entreth into the *Asphaltique* Lake, separating the Region of the *Moabites* from that of the *Amorites*.) The Country is so fertile, that it suffices to maintain all the inhabitants, though very numerous.

Moses sent Ambassadors to *Sehon*, King of the *Amorites*. To *Sehon*, King of this Country, *Moses* sent Ambassadors, desiring passage thorow his Kingdom, under such assurance as should best please him, that no wrong should be offered, neither to his Country, nor the inhabitants thereof: and he would pay the price of whatsoever his Souldiers took either in Victuals, or Water. But *Sehon* refused him, and Arming his People, pitched his Tents on the Banks of *Arnon*, being ready to op- L pose the *Hebrews*, if they presumed to pass the River.

CHAP. V.

Moses *overcometh* Sehon *and* Og, *Kings of the* Amorites, *and distributeth their Country by Lot, unto two Tribes and an half of the* Hebrews.

Numb. 21. *v.* 21. *ad finem.* The *Hebrews* address themselves to fight against the *Amorites*. BUT when *Moses* saw the *Amorites* disposed to hostility, he judged that the injury and contempt was not to be endured, and considering the *Hebrews* were an untractable kind of Men, and such, as idleness, and want together, might perswade to renew their former seditions and tumults; in order to prevent all the occasion, he M asked counsel of God, whether he would permit him to force his passage by the Sword? God not only allowed his purpose, but also promised him Victory; whereupon he determined upon a War with great confidence, and animated and encouraged his Troops; telling them, that the time was now come, wherein they might enterprise their long desired War with God's approbation and encouragement. They rejoicing at this liberty that was granted them, presently took Arms, and being ranged in Battle, hasted to charge the Enemy. On the other side, the *Amorite* (as soon as he saw them march forward, and begin the onset) forgetting his former fierceness, was both himself terrified; and his Souldiers (who before the sight of their Enemies, were as cruel and bloody as Lyons) now waxed as fearful and as meek as Lambs. So that they scarcely N

vers. 35. The *Hebrews* overthrow the *Amorites*, and put them to flight. had endured the first assault, but they fled; reposing the whole hope of their safety in their retreat, to their Walled Towns (which notwithstanding did nought at all avail them.) For no sooner did the *Hebrews* perceive, that their Enemies began to flie, and that their ranks were broken, but they more eagerly charged them, and put them to the rout. And being extremely nimble, and lightly Armed, and besides very expert in using the Sling, and all other Weapons proper for fighting at distance, either they overtook such as fled, or with their Slings, Darts and Arrows, stopt the flight of those whom they could not overtake. So that there followed

Psal. 135. 11, 12. 136. 17, 18, 19. *Sehon* King of the *Amorites* slain. a very great slaughter, especially near the River; because those that fled being no less molested with thirst, than with the pain of their wounds, (in that it was O Summer-time) went thither to drink in great multitudes. Their King, *Sehon*, also was slain in this Fight. And the *Hebrews* spoiled those that were slain, and took

many

A many Priſoners. They had likewiſe great abundance of all kinds of Fruits (in that the Harveſt was not as yet gathered.) Thus paſſed the Army thorow the whole Country, foraging, and ſpoiling the ſame without any reſiſtance; by reaſon that the Enemy, and all his Forces were defeated. This was the deſtruction which hapned to the *Amorites*, who neither uſed their Counſel prudently, nor managed their War valiantly. But the *Hebrews* poſſeſſed their Country which is incloſed between three Rivers, after the manner of an Iſland. For *Arnon* terminates the Southern Coaſts thereof, and *Jobac* the Northern, (which flowing into *Jordan*, loſeth its name) the Weſtern Coaſts are water'd by the River of *Jordan*. Amidſt this proſperity of the *Iſraelites*, there aroſe a new Enemy againſt them; *Og* King of *Galaad*, and of the Country of *Gaulanitis*, was coming as a Friend and
B Companion to aſſiſt *Sehon*, and underſtood the loſs of the Battel; yet being very daring, he was in hope to obtain a Victory, and determined to make tryal both of his own Mens and his Enemies valour: which hope of his failed him, for he both died in the Battel, and his whole Army was likewiſe defeated. *Moſes* no ſooner paſſed over the floud of *Jobac*, but entring *Og*'s Kingdom, he overthrew one City after another, and deſtroyed all the Inhabitants thereof, who were exceeding rich. *Og* was a man of a moſt gigantick ſtature, and prodigious ſtrength; his Bed which was of Iron, and which was found in his chief City called *Rabatha*, was four Cubits in breadth, and nine in length. This ſucceſs did not only bring preſent advantages to the *Hebrews*, but alſo opened them a way to greater Conqueſts; for they took ſixty well fortified Cities which were under his Go-
C vernment: ſo that there was not any of the meaneſt Souldiers but were greatly enriched with pillage. After this, *Moſes* removed his Camp toward *Jordan*, and pitched it in a broad Plain near the City of *Jericho* (which is rich and fruitful, and aboundeth with Palm-trees and Balm.) And now were the minds of the *Iſraelites* in ſuch ſort confirmed, that they deſired nothing more than War and Battel; and *Moſes* thinking good to make uſe of this their forwardneſs, (having ſacrificed to God in way of Thankſgiving, and feaſted the People) he ſent part of them armed to deſtroy the Country of the *Madianites*, and to force the Cities of that Region: which War had this Original.

The year of the World, 2493. before Chriſts Nativity, 1573.

Pſal. 135. 11, 12. 136. 17, 18, 19. *Sehon* King of the *Amorites* ſlain. The *Hebrews* poſſeſs the Land of the *Amorites*. The ſituation of the Land of the *Amorites*. *Og* King of *Baſan*, is ſlain with his Army.

Ruffin. cap. 5. *Hegeſip.* cap. 6. *Hieron.*

D

CHAP. VI.

Of the Prophet Balaam.

WHen *Balac* King of the *Moabites* (who was both an old Friend and Confederate with the *Madianites*) ſaw the progreſs of the *Iſraelites*, he began to ſuſpect the ſecurity of his own fortune and eſtate: for he knew not that God had inhibited the *Hebrews* to attempt the Conqueſt of any other Country but the Land of *Canaan*. And therefore more raſhly than prudently, he reſolved to oppoſe them: and for that he durſt not aſſail them in Battel, whom he knew elevated with the ſucceſs of many Victories;
E yet deſirous to hinder them from proceeding any further, he ſends Ambaſſadors to the *Madianites* to conſult with them what was fit to be done. The *Madianites* knowing that beyond *Euphrates* there lived a famous Prophet called *Balaam* (who was their eſpecial Friend) ſent ſome of their moſt honourable Princes together with *Balac*'s Ambaſſadors, beſeeching him that he would come unto them, and curſe the *Iſraelites*. The Prophet entertained the Ambaſſadors with great humanity, and asked counſel of God concerning what anſwer he ſhould give them: God forbad him to do that which they deſired. And ſo *Balaam* told them, that he wanted not will to gratifie them, but that God, to whom he owed the gift of Prophecy, forbad him; for that Army which they deſired ſhould be curſed, was dearly beloved of God. For which cauſe he gave them counſel to make peace with the *Iſraelites* upon any conditions: which ſaid, he diſmiſſed the Ambaſſadors.
F But the *Madianites* (being inſtantly requeſted by *Balac*) once more ſent their Ambaſſadors to *Balaam*, who deſirous to ſatisfie them in their demands, conſulted with God. But God (offended with him) commanded him to aſſent to the Ambaſſadors: and he not conceiving that God ſpake thus to him in his anger, becauſe he had not obeyed his order, departed onward with the Ambaſſadors. But as he travelled upon the way, the Angel of God came and met him in a narrow place, between two ſtone walls; which when the She-aſs, whereon *Balaam* was mounted, perceived, ſhe ſtarted out of the way, and cruſhed her Maſter againſt one of the walls; and neither by the ſtrokes which he gave her (being grieved by his bruiſe) nor by any other means, could ſhe be drawn forward. Whilſt the Angel kept his ſtation, and the Prophet continued tormenting the Aſs, God cauſed the
G Beaſt to ſpeak to *Balaam* with a humane and articulate voice: blaming him, for that having never before that time received damage by her, he had ſo cruelly tormented and beaten her; and underſtood not that God did prohibit him from the performance of that which

Numb. 22, 23, 24. *per totum.*

Cap. 22. 1. *ad* 5. *Balac*, King of the *Moabites*, Embaſſage to the *Madianites*.

Balac's and the *Madianites* Embaſſage to *Balaam*.

verſ. 15. The ſecond Embaſſage to *Balaam*.

verſ. 21. *ad* 28. The Angel reſiſteth *Balaam*.

verſ. 28, 31. The Aſs ſpeaketh to *Balaam*.

which he desired. As he stood amazed at the Prodigy, an Angel appeared to him, bla- H
The year of the World, 2493. *before Christs Nativity*, 1473. ming him, and telling him that the Ass was not in fault, but that himself deserved to be punisht for resisting God's will. These words increased *Balaam*'s astonishment, and he prepared himself to return back again: but God commanded him to continue his intended journey, charging him to say nothing but that which he should inspire to him.

Balaam is reproved by the Angel. *ver.* 35, 36. After God had given him this charge, he went unto *Balac*, who entertained him honourably, and caused him to be brought to a certain Mountain, from whence he might behold the *Hebrew* Camp. *Balac* also himself being Royally attended, accompanied the Prophet, conducting him unto a Mountain, which was but sixty Furlongs from their Camp. *Balaam* having well considered it, desired the King to build seven Altars, on which to offer seven Bulls, and seven Rams. All which being readily executed by I
Balaam cometh to *Balac*. the King, he offered a burnt Sacrifice, to the end he might presage on which side the Victory would turn; which done, he addressed his Speech in this manner toward the Army of the *Israelites*.

Cap. 23. 1, ad 10. *Balaam*'s Prophecy of the people of *Israel*. *Happy People, of whom God himself vouchsafeth to be the Conductor, on whom he bestoweth so large blessings, and abundance of riches, and over whom his Providence incessantly watcheth! No other Nation shall equal you in the love of virtue; your Successors also shall surpass you, because amongst men God only favoureth you, and taketh care that no Nation under the Sun shall either exceed or equal you in happiness. You shall likewise possess that rich Land which he hath promised you: and your posterity shall be perpetual Lords thereof; and the glory of your name shall fill both the whole Earth and Sea; and so shall your Nation be multiplied, that there* K *shall be no place of the World where it shall not be diffused. Blessed are you (most worthy Army) and deserving great admiration, being composed of the descendants of one single Man. The Land of* Canaan *at this present will suffice you, but know that hereafter, the whole World will not be too great for your inhabitation; so that both in the Islands, and in the Continent, you shall live in so great number, that you shall equal the Stars of the Firmament. And though you are like to grow so innumerable, yet notwithstanding God will furnish you with all sort of good things in abundance, in Peace, and in War, he will render you victorious. Wherefore we ought to wish that our Enemies may resolve to take Arms, and to assault you, since they cannot do it without their own total destruction. So greatly are you favoured and loved by God, who takes pleasure to abase the proud and great, and to raise the weak and humble.* L

Thus spake *Balaam* in his prophetical spirit, being inspired by the Spirit of God. But *vers.* 11, 12. *Balac* was much incensed against him, exclaiming that he had not kept his promise; *Balac* being displeased, reprehendeth *Balaam*. for by great Rewards he had been by his Confederates drawn thither to curse them, and instead of Execrations against them, he had given them the greatest Benediction. The Prophet thus answered.

Balaam's Answer. *Thinkest thou* (said he) *that it lieth in our power, as often as destinies are to be discovered, to speak or conceal what we list, at such time as God speaketh in our mouths? No, he himself causeth us to utter those words which pleaseth him; and he publisheth those Oracles by us, which neither we know, nor ever thought upon. I have not forgotten the Request of the* Madianites; *and I came hither, to execute that which they desired at my hands; but God* M *is more powerful than my will, who contrary to the will of God, and for the particular favour of men, had purposed to speak otherwise: but as soon as he entreth into our hearts, he becomes absolute master of them. Truly I had determined in my self to speak nothing in their praises, neither was it in my mind to reckon up what God had decreed to bestow upon that Nation, but because he hath purposed to advance their felicity and glory, he put these words into my mouth. Nevertheless (since it is my desire to gratifie both thee, and the* Madianites, *whose Prayers I ought to consider) let us erect new Altars, and prepare other Sacrifices, and make tryal if God perhaps will be moved to grant me licence to curse this People.* Hereunto

Numb. 14. 3, 4. *Balac* gave consent; the Sacrifices were renewed: but *Balaam* could not obtain of God *Balaam*'s Prophecy of things to come. permission to curse the *Israelites*. On the contrary, falling on his face, he predicted N the misfortunes of those Kingdoms and Cities which should oppose them, of which some are not as yet built; but by such things as have already hapned to those that we know both on the Continent, and in Islands, even to our days: we may gather most assuredly, that what remaineth of this Prophecy to be fulfilled, will surely take effect. *Balac* being much displeased, that the *Israelites* could not be cursed, sent *Balaam* back again without honour: who, as he came near *Euphrates*, desired to see the King and the Princes of the *Madianites*, to whom he spake thus: *Since it is your desire, O King, and you Princes*

vers. 10, 11. *Balaam*'s counsel against the *Hebrews*. *of* Madian, *that I gratifie you, although it be against the Will of God, you shall hear all that I can say to you. Hope not that any thing can extinguish the Race of the* Hebrews, *either by War or Pestilence, or Famine, or any other chance; for God hath care to preserve that Nation* O *from all evil, so that no mischief can fall upon them, whereby the whole multitude may be extinguished:*

A *tinguiſhed: though they may come into ſome affliction for a time, yet they will afterwards flouriſh more than they did before, being by ſuch chaſtiſement rendred more wiſe. But if you deſire to obtain ſome ſhort Victory over them, by this my counſel you ſhall bring your wiſhes to effect. Send to their Camp the faireſt of your daughters, as trimly decked and beautified as is poſſible, who by their beauty may conquer, and by their love allure their hearts; let theſe wander about, and offer themſelves to the converſation of the youngeſt and braveſt amongſt them: and aſſoon as they ſee them enamour'd, let them pretend to go away: and being deſired to ſtay, let them not yield, except they will be perſwaded to forſake their Country, Laws, and the ſervice of God from whom they received them, and to adore the gods of the* Madianites *and* Moabites. *For by this means they ſhall incenſe God's wrath againſt themſelves* Having given

B this advice, he departed. Now when the *Madianites* (according as they were counſelled) ſent out their daughters, the younger ſort of the *Hebrews* became intangled with their beauty: and converſing with them, deſired them not to deny them the pleaſure and enjoyment of their beauty. The young Women ſeeing them enamour'd, made ſemblance of a deſire to leave them, and depart. Whereupon the young Men earneſtly intreated them to tarry, and promiſed to marry them, ſwearing, that they would not only love them as their Wives, but render them abſolute Miſtreſſes of themſelves and all their Goods. Theſe promiſes they ſealed with Tears; and the Women anſwered after this manner: *Valiant young Men, we want not at home either riches, or the affections of our Parents and friends; neither come we hither to you for want of theſe things, or to make ſale of*

C *our beauties: but conſidering you as ſtrangers, for whom we have great eſteem, we have not diſdained to ſhew you this civility. Now therefore becauſe you ſay you love us, and are ſo troubled at this our departure, we have thought good not to gainſay your entreaties; if therefore you will plight your faith, and promiſe us marriage (which is the only condition that can detain us) we will willingly live with you as your lawful Wives; but we fear leſt when your luſts are ſatisfied, you will with ſhame and contumely ſend us back again to our Parents; which ſo reaſonable apprehenſion of ours you ought to pardon.* Theſe paſſionate Lovers promiſed to give their faith in what manner ſoever, and refuſed no condition (by reaſon of their extreme love.) *Well then* (ſaid the Virgins) *ſince you are ſo pleaſed, and that you have Cuſtoms ſo different from other Nations, that you uſe only certain meats and drinks; it is*

D *neceſſary, if you will marry us, to adore our gods. For by no other argument can you perſwade us, that your love is unfeigned, except you honour, as we do, the ſame gods: neither ſhall you be blamed, if you honour the gods of that Country into which you are come, conſidering that our gods are common unto all Nations, whereas your God is adored by none but your ſelves. Chuſe therefore (ſaid they) either to conform your ſelves in opinion with other men, or ſeek out another World wherein you may live according to your particular ways and cuſtoms.*

The *Hebrews* blinded with the love which they bare to the Virgins, liked well their words, and conſented to that which they ſaid, ſuffering themſelves to he ſeduced according as they were invited; ſo that they tranſgreſſed the Ordinances of their Fathers in following ſtrange gods, to whom they offered Sacrifice, according to the manner of the

E Country. They alſo fell to eat all thoſe meats which were prohibited them by the Law, and addicted themſelves to all kinds of pleaſure, according as the Women perſwaded them; ſo that the whole Army was infected with diſſoluteneſs and diſorder (amongſt the younger ſort) and a worſe mutiny aroſe thereby than the precedent, by reaſon whereof it was to be feared, the whole courſe of Law and Government would be perverted. For the youth once having had a taſte of theſe foreign and laſcivious faſhions, were unſatiably tranſported with the ſame: and if there were any more excellent than others in Nobility, they, together (with the reſt of the multitude) were wretchedly corrupted. *Zambrias* chief of the Tribe of *Simeon*, married *Cosby* the *Madianite*, daughter of *Zur*, a Prince of the Country, and, to pleaſe her, ſacrificed after the manner of the

F Country, contrary to the Law of God. During this ſtate of affairs, *Moſes* being afraid leſt ſome more grievous miſchief ſhould ſucceed, called the People together, and accuſing no man in particular (for that he was unwilling to caſt thoſe into deſperation, who, whilſt they thought their fault lay hidden, might be reduced to a better mind) he told them, *That it was a thing unworthy their virtue, and that of their Anceſtors, to prefer their pleaſure before their Religion. That it behoved them whilſt they had time, to repent, and to ſhew themſelves to be valiant men; not by contemning all holy and divine Laws, but by repreſſing their diſordinate Paſſions. That it was a ſtrange thing, that having in the Deſart lived modeſtly, they ſhould now in a plentiful Country grow ſo diſſolute and diſordinate, as to loſe that merit in affluence, which they had acquired in neceſſity.* By ſuch like ſpeeches, he endeavou-

G red to reclaim the youth, and to reduce them to a better mind: whereupon *Zambrias* riſing up, ſpake after this manner: *Moſes* (ſaith he) *uſe thou, if thou pleaſeſt, thine own Laws, whereunto by long uſe thou haſt added authority, without which thou hadſt long ago ſuf-*

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The year of the World, 2493. before Chriſts Nativity, 1473.

Cap. 25. 1. ad 9. The daughters of the *Madianites* come to the Camp of the *Hebrews.*

verſ. 1, 2, 3. The daughters of *Madian* allure the *Iſraelites* to Idolatry.

verſ. 6. The *Hebrews* blinded with the love of the Women, revolt from the Laws of their Fathers.

2. *Zambrias* and *Cosby.*

Moſes accuſeth the *Iſraelites* of Idolatry and Voluptuouſneſs.

Zambrias Oration againſt *Moſes.*

The year of the World, 2493. before Christs Nativity, 1571.

fered punishment for them, and learnt at thine own cost, that the Hebrews *ought not to be* H *deluded by thee: For my self, thou shalt never tye me to thy tyrannical decrees; for hitherto hast thou endeavoured nothing else, but under pretext of Law and Religion to bring us into servitude and subjection, and thy self to power and sovereignty, by forbidding us the pleasures and liberties which all men that are born free, ought to enjoy. Was there any thing worse in our* Egyptian *thraldom, than the power which thou assumest to punish every man by the Laws of thy own making; whereas thou thy self art more worthy to be punished, in that thou despisest those of all other Nations, and wilt have none but thine observed, and so preferrest thy own particular judgment before that of all other men whatsoever? But I, as touching that which I have done, in that I suppose it to be well done, am not afraid to confess in this Assembly, that I have taken a stranger to wife: thou hearest mine actions from mine own mouth, as from a free and* I *resolute man; neither do I desire that they should be hidden. 'Tis true also, that I sacrifice to the gods to whom thou forbiddest to sacrifice, because I think not my self bound to submit to the tyranny, of learning nothing that pertains to Religion but from thee alone; and I take it as no obligation to me for any man to assume, as thou dost, more authority over me than I have my self.* Whilst *Zambrias* spoke thus both for himself, and others of his Faction, the People silently expected the issue of this great quarrel, especially for that they saw their Law-giver would not contend any longer, lest he should make an insolent man more outragious; and lest others, in imitation of him, growing impudent in their speeches, should stir up Tumults amongst the People: so the Assembly for this time was dissolved, and perhaps the mischief had gone further, had not *Zambrias* been suddenly cut off in K the manner I am going to relate. *Phinees* (who as well for his own excellent qualities, as the dignity of his Father *Eleazar* the High Priest, and his great Uncle *Moses*, was accounted the most considerable of those of his age) was much discontented with *Zambrias*'s contumacy; and lest by his impunity the Law might grow into contempt, he resolved to be revenged upon the Transgressors, well knowing how much the example of great men prevaileth either way. And being of no less courage than zeal, he repaired to *Zambrias*'s Tent, and at one stroke slew both him and *Cosby*, his wife. By this example, many of the youth being animated by this worthy act, to do justice on those that had committed the like offence, slew a great number of them with the Sword, and a Pestilence, (which was sent by Gods judgment) destroyed not only all the rest, but also L those, who when by reason of Consanguinity they ought to have restrained and dissuaded their Kinsmen from Lewdness, yet either dissembled or encouraged them in their Lust; the number of those that perished on this manner, was 14000 men. At the same time, *Moses* (being incensed against the *Madianites*) sent out an Army to destroy that Nation, of which Expedition we will presently discourse, after we have annexed that which must not be omitted in this History, as tending to the praise of our Law-giver. Though *Balaam*, sent for by the *Madianites*, to curse the *Hebrews*; which he could not do, being hindred by the Providence of God, had afterwards given that counsel to the Enemy, by means whereof, within a little space, a great multitude of the *Hebrews* were corrupted in their Religion; yet *Moses* hath done him the honour to insert his Prophe- M cy in his Writings: although it had been easie for him to have deprived him of the glory, and to have appropriated it to himself, by reason that there was not any Witness that might contradict him; yet he hath not neglected to give testimony, and to make mention of him in his Writings: yet let every one think of this, according as it shall seem good unto him. But *Moses* (as I began to say) sent an Army of 12000 Men against the *Madianites*, chusing out of every Tribe a Thousand, and appointed *Phinees* Captain over those Forces, by whose courage (as a little before I have declared) both the Laws were vindicated, and *Zambri*, that brake them, punished.

vers. 7, 8. *Phinees* thrusteth *Zambrias* and *Cosby* thorow at one time.

Otherwise, 24000. *vers.* 9.

Moses sendeth Forces against the *Madianites*. *vers.* 16, 17.

CHAP. VII. N

The Hebrews *fight against the* Madianites, *and overcome them,* Numb. 31.

Hedio, cap. 7. *Ruffin.* cap. 5.

BUT the *Madianites* (having intelligence that their Enemies drew near them, and that they were not far from their borders) gathered their Forces together, and beset all those passages of their Country, by which they thought their Enemy might break in, preparing themselves to repel them with force and valour. Yet no sooner did *Phinees* with his Forces charge them, but upon the first encounter so great a multitude of the *Madianites* was slain, that the number of the Carcasses could hardly be reckoned. Neither were their Kings saved from the Sword: these were *Och*, *Sur*, *Robeas*, *Ubes*, and *Rechem*, (from whom the chiefest City of the *Arabians* deriveth its name, and at this day retain- O eth the same, and is called *Recene*, and by the *Grecians Petra.*) The *Hebrews* having thus put their Enemies to flight, ravaged the whole Region, and carried away with them great spoils;

Cap. 3. 8, *ad* 18. Five Kings of the *Madianites* slain.

Otherwise *Arecene*, or *Arce*.

A ſpoils; and killing all the Inhabitants thereof, both Men and Women, they only ſpared the Virgins, according to the command *Phinees* had received from *Moſes*: who returning home with his Army in ſafety, brought with him a memorable and glorious prey; of Oxen, 52067; of Aſſes, 60000; of gold and ſilver Veſſels, an incredible number, which the *Madianites* were wont to uſe for their domeſtick occaſions, ſo great was their great Riches and Luxury. There were alſo led Captives about 30000 Virgins. But *Moſes* (dividing the prey) gave the fiftieth part thereof to *Eleazar*, and the Prieſts, and to the *Levites* another fiftieth; the remainder, he diſtributed amongſt the People, who after this Battel lived in great ſecurity, having gotten Riches by their Valour, and Peace alſo to enjoy the ſame. Now for that *Moſes* was well ſtricken in years, he ap-
B pointed *Joſhua* to ſucceed him in the Offices both of a Prophet, a Prince, and a Governour; for God had ſo commanded, that he ſhould make choice of him to be his Succeſſor in the Principality; for he was moſt expert in all divine and humane knowledge, being therein inſtructed by his Maſter *Moſes*. About that time, the two Tribes of *Gad* and *Reuben*, with the half Tribe of *Manaſſes* (being abundantly ſtored with Cattel, and all other manner of Riches) by common conſent, requeſted *Moſes* to give and aſſign to them in particular the Country of the *Amorites*, which not long ſince they had conquered by the Sword, for that it was full of rich Paſtures. But he (ſuſpecting that through fear, they ſought to withdraw themſelves from the War with the *Canaanites*, under pretext of care of their Cattel) ſharply reproved them, ſaying, that they were fearful;
C and that their deſire was to poſſeſs that Land which was conquered by the Valour of the whole People, to the end they might lead their lives in idleneſs and pleaſure; and not to bear Arms with the reſt of the Hoſt, to help them to poſſeſs the Land beyond *Jordan*, which God had promiſed them, by overcoming thoſe Nations which he commanded them to account for their Enemies. Theſe Tribes, leſt he ſhould ſeem to be deſervedly incenſed againſt them, anſwered, that neither through fear they fled danger, neither through ſloth ſhunned labour, but only deſigned to leave their prey in commodious places, to the end they might be more fit to follow the War: ſaying, that they were ready (if ſo be they might receive Cities for the defence and receipt of their Wives, Children, and Subſtance) to follow the reſt of the Army whitherſoever they
D were conducted; and to adventure their lives with them, for the common intereſt. *Moſes* ſatisfied with their reaſon in the preſence of *Eleazar* the High Prieſt, and *Joſhua*, with the reſt of the Magiſtrates, granted them the Land of the *Amorites*, with this condition, that (together with the reſt of the People) they ſhould march againſt their common Enemies, till the War were accompliſhed according to their deſire: accordingly having received that which they demanded, they built them walled Cities, and left their Children, Wives and Subſtance in the ſame. *Moſes* alſo built ten Cities in that Region (which are to be reckoned in the number of thoſe 48 above-mentioned) in three whereof he appointed Sanctuaries, and places of refuge, which they only might take benefit of, who fled thither for Caſual Homicide; and he appointed them their term
E of Exile, till the time of the death of the High Prieſt, under whom the Manſlaughter was committed, at which time they might ſafely return into their Country. And during the time of their Exile, it was lawful for any of the Kin to take revenge upon the Offender by killing him, only at ſuch time as he was found without the City of Refuge: which right he gave only to thoſe that were akin, but not to others. Now the Cities of Refuge were theſe; in the Confines of *Arabia*, *Boſora*; in the Region of *Galadena*, *Arimanum*: in the Country of *Bazan*, *Gaul*. *Moſes* alſo ordained, that after the Conqueſt of *Canaan*, three more Cities of the *Levites* ſhould be appointed, to the end that they might give refuge and habitation to ſuch ſort of Offenders. At that time, when one of the Magiſtrates, called *Salphates*, of the Tribe of *Manaſſes*, was dead, and had only left
F Daughters behind him, the Governours of the Tribe came unto *Moſes*, and asked his counſel, Whether they ſhould inherit the Lands of their Father? *Moſes* anſwered them, That if they married within their Tribe, they ſhould inherit; but if they made choice to marry themſelves into another Tribe, then they ſhould loſe their Patrimony in their own: and for this cauſe made he this Ordinance, to the end that every Tribe ſhould continually poſſeſs its proper inheritance. But whereas now there remained but thirty days only, to fulfil the number of forty years ſince their departure out of *Egypt*, *Moſes* ſummoning an Aſſembly in that place near to *Jordan*, where now the City of *Abila* is ſituate, environed with fields beſet with Palm-trees, as ſoon as he ſaw the People ready to hear him, ſpake unto them after this manner.

G

The year of the world, 2495. before Chriſts Nativity, 1471.

A great prey gotten from the *Madianites*. *Numb.* 27. 18. *Deut.* 3. 22.

Moſes appointed *Joſhua* for his Succeſſor.

Numb. 32. 1, 5, *&c.*

The Tribes of *Reuben*, *Gad*, and the half of *Manaſſes*, require the land of the *Amorites*.

Numb. 35. 34, *&c.* *Deut.* 4. 43. *Joſh.* 20. 8, 9.

The Cities of refuge.

Numb. 36. 1, 2.

The daughters of *Salpades* have their inheritance in their fathers place.

The hiſtory of *Deuteronomy*. *Ruffin.* cap. 5. *Hedio*, cap. 8. *Deut.* 41, *&c. ad* 43.

CHAP. VIII.

Moſes Laws, and how he was taken out of this world, from the company of Men, Deut. 4.

The year of the World, 2493. before Chriſts Nativity, 1471.

Moſes oration unto the people before his death.

Deut. 4. 1, ad 43.

MY dear friends, and companions, in my long Travels, with whom I have run through ſo many dangers; ſince it is thought requiſite by God, and mine age (amounting to the number of one hundred and twenty years) requireth no leſs, that I muſt depart out of this life; and ſince it ſeemeth not good in Gods ſight, that either I ſhould be agent or aſſiſtant in your affairs beyond Jordan: *I have reſolved to imploy that little ſpace of life which remains to me, in order to eſtabliſh your felicity according to the Grace that is given me; and to provide that by laying open the way unto you that leadeth to the ſame, I may oblige you to retain ſome affection for my memory. Give therefore ear unto me, that when I have firſt declared unto you, wherein both your felicity, and the happineſs of your poſterity conſiſteth, and have left this perpetual teſtimony and monument of my intire love towards you, I may willingly depart out of this life: For well I know that I deſerve to be credited by you, both for that hitherto I have inceſſantly (in ſtudying for your profits) never deceived you, and becauſe the ſentiments of our ſouls are never ſo pure as when they are ready to be ſeparated from the body. Ye ſons of* Iſrael, *there is but one only way whereby men attain to felicity, to wit, the favour of God, which he only gives to thoſe that deſerve it, and withdraws from thoſe that offend him. Towards him if you continue dutiful (according as he requires, and in ſuch manner as I by his direction have inſtructed you) you ſhall never fail to increaſe in virtue, and to draw all men to envy your happineſs: and which is more, thoſe goods which you have now obtained, ſhall be perpetual; and that which you want ſhall ſhortly be plentifully beſtowed on you. Only take heed to be obedient to Gods Will and Commandments: and never prefer any other Laws before thoſe I have given you, or through contempt innovate any thing in your Religion. Which if you ſhall perform, you ſhall excel all other Nations in War, and be invincible by your enemies: for by Gods aſſiſtance all things are poſſible. Moreover there are great rewards (in all the courſe of life) propoſed unto virtue, which is alſo to it ſelf a great reward: beſides, by it all other bleſſings are eaſily obtained; and if you practiſe it among your ſelves, you ſhall both lead a bleſſed life, and obtain immortal glory, not only amongſt ſtrangers, but alſo to all poſterity. Theſe things are you to hope for, if neither you your ſelves violate thoſe Laws, (which by Gods command, and my means) are preſcribed to you, nor ſuffer any other to violate the ſame, but in your ſelves continually meditate upon the underſtanding and uſe thereof. As for my ſelf, I depart this life in fulneſs of joy, and the comfort to leave you in great proſperity, commending you all to the Laws of piety and prudence, and the virtue of your Guides and Magiſtrates, who hereafter are to take care of your ſafety and felicity. God likewiſe, under whoſe conduct you have lived, (and to whoſe favour you owe whatſoever you have received by me) will not fail to take care of you; but as long as you ſhall honour both him and piety, ſo long ſhall you remain in ſecurity under his protection: neither ſhall you want ſuch men, who ſhall give you excellent inſtructions; whoſe counſels if you obey, you ſhall be fortunate (namely* Eleazar *the High Prieſt, and* Joſua, *with the Senate and Magiſtrates of the Tribes) towards whom beware leſt you grow ſtiff-necked; knowing and remembring this, that he that is inſtructed to obey well, will, when he ſhall attain unto dignity, govern well. Neither imagine to your ſelves that liberty conſiſteth in diſobeying your Superiors, as hitherto you have done; from which ſin if hereafter you ſhall keep your ſelves, you ſhall ſee your eſtate become ſtill more flouriſhing and fortunate: And God forbid that you ſhould ever be ſo exaſperated againſt them, as you have been ſometimes incenſed againſt me. For you may remember, that I have been more often in hazard of my life by your means, than by the enemy: Which I ſpeak not to upbraid you, for I would not leave you afflicted with the remembrance hereof, at the hour of my death, (who even at that time entertained the injury with a quiet mind) but to the end that being by me admoniſhed, you may henceforward be wiſer in thoſe things which hereafter ſhall concern you, and leſt you ſhould grow contumelious againſt your Governours, being made proud with affluence of your riches, which you ſhall enjoy at ſuch time as you have paſſed over* Jordan, *and conquered* Canaan. *Otherwiſe if made more inſolent by theſe bleſſings you fall into contumacy, and contempt of virtue, Gods favour will never be extended towards you; and if by your ſins you ſhall incenſe him againſt your ſelves, you ſhall both loſe the Land which you have conquered by your courage, by being ſhamefully oppreſſed by your Enemies; and being diſperſed over the face of the whole earth, both the Land and Sea ſhall be full of the marks of your ſervitude; which if it ſhould come to paſs, then were it too late to repent you, that you have not obſerved his holy Laws. Wherefore to avoid this danger, ſuffer not any one of your Enemies, after your victory is once gotten, to live; and think it moſt conducible for your affairs, to kill all, without ſparing any; for fear leſt living with them, and being intangled in the like cuſtoms and delights, you fall into Idolatry, and abandon*

Moſes exhorteth the people to be obedient to Gods will.

The promiſe of Gods aſſiſtance.

Obedience to the Magiſtrates.

A *abandon your Country, Laws and Inſtitutions. Moreover, I command you to deſtroy their gods, their Altars and Temples, as many as you ſhall meet with, and ſo to ruine all the woods conſecrated to their falſe gods both with Fire and Sword, that there may not remain any token or memory of them any more; For ſo ſhall you more ſafely maintain the poſſeſſion of the goods which you enjoy. But leſt through ignorance of better things you become depraved, by Gods commandment I have written you Laws, and a form of adminiſtration, both of the Commonwealth, and your private eſtates; from which if you ſhall no ways divert, or wander, you ſhall prove the moſt fortunate People of the earth.*

The year of the world, 2493. before Chriſts Nativity, 1471.

The *Iſraelites* are commanded to kill their enemies, and deſtroy their idols.

When he had ſpoken theſe things, he delivered them a Book, containing in Writing their Laws, and cuſtoms of good life: which when they had received, they melted

Moſes delivereth the *Iſraelites* a book, wherein their Laws and manner of life was written.

B into tears, and now lamented both for the loſs of their Captain, and for that they remembred how many perils he had ſuffered for their ſakes, and how diligently he had procured their ſafety and ſecurity; and their ſorrow increaſed, by their belief that they were not like to have ever again ſo good a Prince: and they feared likewiſe that God would not hereafter be ſo favourable unto them, in that they had not a *Moſes* to pray for them. Theſe thoughts produced in them a repentance of thoſe things which (through fury) they had committed againſt him in the Deſart, ſo that all the People (breaking out into tears) would admit no conſolation. But *Moſes* comforted them,

Laws made by *Moſes*. *Ruffin*, chap. 7.

and deſiring them to give over weeping, encouraged them to obſerve faithfully the Laws of God: and ſo for this time the aſſembly diſſolved. But before I proceed, I have

C thought fit to declare in this place what theſe Laws were; to the end the Reader may know how worthy they are of the virtue of ſo great a Law-giver as *Moſes*, and ſee what our cuſtoms have been, even from the firſt inſtitution of our Commonwealth. For all thoſe things are extant which this Man wrote, ſo that we need not faign or affix any thing by way of ornament: we have only changed the order; and thoſe Laws which he ſcatteringly ſet down according as he received them from God, we have generally digeſted into their places: whereof I thought good to admoniſh the Reader; for fear leſt hereafter any of our Tribes coming to the view hereof, ſhould raſhly accuſe me, of not having faithfully delivered the Writings and Inſtitutions of *Moſes*. Firſt will I reckon up thoſe Laws particularly which appertain to the publick inſtitution and

The excuſe of the writer of the Hiſtory, why he innovated the order of the Laws.

D policy of our Nation; but thoſe that concern private cuſtoms and contracts, either betwixt our ſelves or foreign Nations, I have deferred to be diſcourſed of in that Commentary, wherein (by Gods aſſiſtance) I intend to ſpeak of our manners, and of the reaſons of thoſe Laws.

After you have conquered the Land of *Canaan*, and built your Cities, you ſhall in ſecurity reap the fruit of the Victory, if by obſervation of theſe following Commandments, you ſhall render your ſelves well-pleaſing to God. Let there be one ſacred City in the region of *Canaan*, ſituate in a commodious and fertile place, which God ſhall make choice of: in the ſame let there be one only Temple built, and one Altar

Item, the *Iſraelites* ſhall live in the Land of *Canaan*.

A ſacred City and Temple in *Canaan*.

erected of rough and unpoliſhed ſtones, but choſen with ſuch care, that when they

E ſhall be joined together, they ſhall appear decent and agreeable to the ſight: let not the Aſcent of the ſame be made by ſteps, but let the earth be eaſily and fitly raiſed. But in any other City let there be neither Altar nor Temple; For God is one, and the *Hebrew* Nation is one. Whoſoever ſhall blaſpheme God, let him be ſtoned to death, hanged on a Gibbet for a day, and afterwards ignominiouſly and obſcurely buried.

Blaſphemy againſt God. *Deut.* 4. *Levit.* 16. 1, 10, 13.

Let all the *Hebrews*, from their ſeveral Provinces, aſſemble themſelves thrice in the year in the ſacred City and Temple, that they may give thanks to God for the benefits they have received, and by their prayers implore his future aſſiſtance; and that by their converſation and mutual entertainments, they may increaſe their benevolence and

Thrice in the year the *Hebrews* ought to meet.

F love one towards another. For it is reaſonable that they ſhould know one another, who are of the ſame ſtock, and are governed by the ſame Laws. For which purpoſe nothing is ſo fit as their meetings after this kind of manner, which both by the ſight and converſation cauſe deeper impreſſion in the memory; as contrariwiſe, they that never ſee one another paſs for ſtrangers one to the other.

Beſides, let the tenth part of the Fruits (beſides them that are due to the Prieſts and Levites) which you are accuſtomed to ſell in your Markets (being reduced into ready money) be ſpent on Sacrifices and Banquets in the ſacred City. For it is juſt to celebrate Feaſts to Gods honour, of the fruits of the earth, which we have received from his hands.

Tenths.

G Let no Sacrifice be made of the Hire of an Harlot: for neither doth any thing delight God which is gotten by ill ways: or is there greater uncleanneſs, than the ſhameful and unlawful mixture of our bodies.

The Hire of a Harlot. *Deut.* 23. 18. *Mich.* 1. 7.

The year of the World,2493.before Christs Nativity, 1471.

Other gods. *Deut.* 1.

Linen and Woollen.

Likewise if any man take reward for covering a bitch (whether she be for the chase, or for the flock) it is not lawful to make sacrifice unto God thereof. Let no man speak ill of those gods which other Countries reverence. Let no man spoil any strange Temple, nor take that which is dedicated to any god. Let no man wear a Garment woven of Linen and Woollen, for it belongeth only to the Priests. H

Every seventh year, when the People shall be assembled together in the sacred City to sacrifice at the Feast of Tabernacles, the High Priest from a high Pulpit (from whence he may be heard by the whole multitude) shall read the whole Law publickly: so that neither Women nor Children shall be kept from hearing the same, nor yet slaves and bondmen. For it is good that they retain the perpetual memory thereof, always imprinted in their minds: for so shall they sin the less, in that they understand what is decreed in the Law. And the Laws likewise will be of more force in the conscience when they themselves shall hear the punishments which they threaten, and with which those that dare to violate them shall be chastised: so that the will to perform the Law shall never be inwardly extinguished; and besides, the remembrance will live in them, how many plagues they incur by contempt thereof. Let children especially learn these Laws, than which discipline there is not any more profitable for them, nor more conducible to their felicity. For which reason, twice a day, in the morning and in the evening, they shall be minded for what benefits they are bound to God, and how he delivered us out of the bondage of *Egypt*. For it is a thing in nature reasonable, to give thanks to God, as well in acknowledgment of the Goods which we have before time received, as in expectation of his future mercies. The chief of these things also are to be written over our doors, and worn on our arms; and those things which declare his power and beneficence, are to be born about, written on the head and arms, that the remembrance of Gods goodness towards his People may continually be renewed. In every City let there be chosen seven Governours, such as are approved in Virtue, and able for Justice. Let each one of these Magistrates have two Ministers of the Tribe of *Levi*. Let those that are appointed Judges in the Cities, be held in high reputation; so that in their presence no man presume either to utter contumelies, or injurious speeches; for so shall it come to pass, that men accustomed to reverence good men, shall also exercise themselves in piety and reverence towards God. Whatsoever seemeth good to the Judges to decree, let that be held inviolable; except it be apparent that they are corrupted with money, or that they be manifestly convicted of wrong judgment. They ought likewise to judge without respect of interest or dignity, and prefer justice before all other things; for it is contumelious to God, to suppose, that he is weaker than they, for whose sake they wrest the Law, contrary to justice, which is the power of God. He therefore that giveth judgment in favour and partiality to great men, maketh them greater than God himself. And if the Judges cannot determine of the matter in question (as it oftentimes falls out) let them refer the cause to the Holy City, and there shall the High Priest and the Prophet, with the assistance of the Senate, determine that which shall be convenient.

Deut. 22. 11. *Deut.* 11. The book of the Law is to be read on the feast of the Tabernacles. I

Deut. 11. 19. Children shall learn the Law. *Deut.* 6. 6, 7. K

The signs of the Law. The seven Presidents. Honour to the Magistrate. L

The office of Judges. Justice is Gods power. M

Deut. 19. 16, 17, 18.

The testimony of one witness shall not be received, but of three, or at least of two; whose testimony shall be made good by the examination of their behaviour and life. As for women, it is not lawful for them to bear any witness, by reason of the levity and temerity of that sex. Neither is it lawful for a bond-man to bring in testimony, by reason of his degenerate and ignoble mind; for it is to be suspected, that either for lucre sake, or for fear, he will depose an untrue testimony. And if any false witness shall be convicted of perjury, let him be subject to that penalty which he should have endured that should have been cast by his false accusation. If man-slaughter be committed in any place, and the Offender cannot be found out, and it appear not likely, that the man was slain out of malice, let there be a diligent and careful inquisition made (with rewards proposed to the discoverer;) but if no probabilities or conjectures can be gathered, then let the Magistrates of the Cities adjoining to the place where the slaughter is committed, and the Elders of the same, assembled together, and measure from the place where the dead body lieth: and let the Township that is found to be nearest, and the inhabitants thereof buy a Heifer; which they shall bring into a place unlaboured and unplanted, where the Priests, and the *Levites*, having cut the nerves of the Neck, shall wash their hands, and lay them upon the head of the said Heifer, and protest with a loud voice, that they, and the Magistrates with them, are not defiled with that homicide; that they did it not, nor were they present when it was perpetrated; and they shall call and pray to God to avert his anger, and not to permit that any such misfortune ever fall out in that Country.

The punishment of a false Witness.

Of Homicide committed. N O

A *Ariſtocracy* is without doubt a very good kind of Government, becauſe it puts the authority into the hands of more honeſt and good men; take therefore heed that you deſire no other form of Policy, but retain and continue the ſame, having no other Superiors but the Laws which God gives you; For it ſufficeth you that God is pleaſed to be your Governour.

The year of the world, 2493. before Chriſts Nativity, 1471.

Ariſtocracy the beſt kind of Government.

Yet notwithſtanding, if you ſhall chance to deſire to have a King, ſee that ye elect one of your own Nation, who in all things may be ſtudious to procure juſtice, and all other virtues, attributing more to God and the Laws than to his own wiſdom and conduct. Let him not undertake any thing without the advice of the High Prieſt, and the Elders. Let him not have divers Wives, neither let him delight to get great Trea-

Deut. 17. 15. Of the election of a King.

B ſures, or multitude of Horſes: leſt thereby he become ſo inſolent, as to raiſe his power and will above the Laws: and if you ſee him affected to theſe things, beware leſt he grow more puiſſant than is expedient for you.

It is not lawful for any man to remove the Land-marks either of his own Land, or any other mans whatſoever; for by them is peace preſerved: But they ought to remain for ever firm and immoveable, as if God himſelf had placed them: ſince ſuch an alteration may give occaſion to great conteſts, and thoſe whoſe avarice cannot ſuffer that bounds be ſet to their greedineſs, are eaſily led to contemn and violate the Laws.

Deut. 19. 14. The bounds of Lands are not to be removed.

If a man plant a piece of Ground, and the Trees fructifie before the fourth year, the

Levit. 25. 3. The Plants that are not of four years growth are prohibited.

C firſt-fruits thereof ſhall not be offered to God, neither ſhall any man eat thereof by reaſon that they are abortive fruits: and that which is contrary to nature is neither fit to be offered to God, nor convenient for the uſe of man. But all that fruit that ſhall grow in the fourth year (for then is the time that the Trees ſhould bear) ſhall be gathered and brought into the holy City (together with the Tenth of all other fruits) and they ſhall be eaten during the Feaſt which the owner thereof maketh to his Friends, and with Orphans and Widows; but in the fifth year it ſhall be lawful for him to gather the fruit for himſelf.

Sow not a Field that is planted with Vines, for it ſufficeth that it nouriſheth one ſort of plants: ſo that it needeth not to be laboured and manured with the Plough. The

Vines to be planted.

D Land is to be plouged with Oxen, and no other ſort of Beaſts yoked with them; but the tillage muſt always be performed by Beaſts of the ſame kind.

The Law of the Plough. *Deut.* 22. 10.

The Seeds alſo ought to be clean and without any mixture; ſo that two or three ſorts ought not to be ſowed together; for nature alloweth not a commixion of things that are different.

It is not lawful alſo to cover the female with the male of another kind, leſt this example ſhould draw men to abominable mixtures, and to a contempt of that ſex which is appropriate to them; for it often falls out, that from ſmall beginnings, effects proceed of great and dangerous conſequence. For which reaſon nothing ought to be admit-

Levit. 19. 10. *Deut.* 24. 21, 22.

E ted, by the imitation whereof, there may chance to grow a corrupting of good manners; whence it is that the Laws regulate even the lighteſt things, to the end to retain every one within his duty.

They that mow and reap Corn, ought not to gather up all the ears too exactly, but leave ſome for thoſe that are in neceſſity, to the end to ſuccour them. They likewiſe that plant Vines, ought to leave ſome cluſters for the poor, and ſome fruit on the Olive-Trees, to the intent that they that have none of theſe, may gather ſomething for their relief: for the owners of the Field ſhall be ſo far from ſuffering damage by the negligent gathering of their Corn, that on the contrary they ſhall draw profit from their charity: for God will bring to paſs that their Land (who regard not their particular profit, but have care of the nouriſhment of thoſe that are in neceſſity) ſhall be far more

Some Gleanings are to be left for the Poor in the Field.

F fat and fertile to bring forth its fruit.

Neither is the mouth of the Ox to be muzled, at ſuch time as he treadeth the Corn in the Mow: For it ſtandeth not with reaſon, that they who have been partakers of the labour, and have travelled for the increaſe of the fruits, ſhould be reſtrained from all uſe and benefit thereof.

Deut. 25. 4. Oxen treading or grinding. *Deut.* 23. 24.

Neither ought the Traveller in his journey be denied to gather and taſte the fruits of Autumn, but he is to be permitted to take the ſame freely, whether he be of the Country, or a ſtranger; who ſhall depart joyfully, in that they have been made partakers of ſuch Fruit: but it is not lawful for them to carry any away with them.

Travellers are not to be driven away from ripe fruits.

They likewiſe that gather Grapes, ought not to forbid any man to taſte of them, as

G they bear them to the Preſs; for it is an unjuſt thing, that the goods which are given by the will of God for the ſuſtenance of man, ſhould be denied them, that deſire to taſte the fruit which God gives us in ſeaſon, which ſuddenly paſſes away.

The year of the World, 2493. *before Christs Nativity*, 1571.

Yea, they are to be invited, that through modesty make nice to touch the same (if they be *Israelites*) for such are to be esteemed Friends and Masters of what we have, in that they are of the same race: and if Strangers, we ought to exercise hospitality towards them, without thinking that we lose any thing by the small present we make them of the fruits which we have by God's bounty. Nor is it to be supposed ill imployed, which in way of courtesie a man permitteth another to take, since it is God that furnisheth and giveth the abundance of all things; not to the end to enjoy the same in private, but also to bestow them liberally. And he it is, that by this means, would declare unto other people the good will he beareth to the people of *Israel*, and the felicity whereof he maketh them partakers; by reason, that in that abundance which they have, his will is, that other men should have part thereof. But whosoever shall do the contrary, let him be chastised for his sordidness, and in publick receive thirty nine stripes, because of a free-man he maketh himself a slave to his gain, and so dishonours himself.

H

I

Thirty nine stripes. *Deut.* 25. 3. The Law laid on 40, but the *Jews* of superstition use but 39, as you may see. 2 *Cor.* 11. 24.

It shall very well become you (said *Moses*) since you have tasted miseries both in *Egypt* and the *Desart*, that you have compassion of those who are in like estate; and for that you are made rich by Gods mercy and providence, it behoveth and becometh you to impart somewhat to the indigent, who at the present are in that condition, in which you were.

The Tenth for the poor. The firstfruits. *Deut.* 26. 2, 3. &c.

Besides the two Tenths which I commanded you yearly to pay, (the one to the *Levites*, and the other for your Festivals) you shall for every year pay a third, to be distributed among the Poor, Widows and Orphans.

K

When a man hath gathered his First-fruits, he shall bring them to the Temple, and after he hath given thanks unto God (that the Land which he hath given him in possession) hath brought forth fruit) and accomplished that Sacrifice, which the Law commandeth him to make, he shall give the first-fruits to the Priests. And after he hath done all that which concerneth him to do, (as well concerning the Tenths of the *Levites*, as those ordained for their Feasts) being ready to return home, let him present himself at the door of the Temple, and give thanks to God, That having delivered them from the grievous servitude of *Egypt*, he hath given them a plentiful and ample Land to enjoy: and making protestation, that he hath paid the Tenths according to *Moses* Law, let him beseech God, that he will be favourable both to himself in private, and the *Hebrews* in publick; and that he will continue those goods unto him which hitherto he hath bestowed upon him, and of his great goodness and mercy vouchsafe to increase them.

L

Of Marriage. *Lev.* 21. 13, 14.

Let those that are of full years to be married, match themselves with virtuous Virgins, and such as are born of honest Parents. And he that will not take a Virgin to Wife, let him not meddle with one that is married to another man, lest he breed discontent and sorrow to her first Husband. Let no free-men match themselves with such as are slaves or bond-women, although they be thereunto moved by love; for it is a thing praise-worthy and honourable, to surmount a mans affections. Let no man marry with an Harlot, whose sacrifice God refuseth, by reason she hath dishonoured her body: besides that the children the more laudably and virtuously inclined, who are of virtuous parents, than those whose issue from a shameful alliance contracted by unchast affection.

Free-men ought not to marry Servants. The marriage of an Harlot.

M

The penalty of a woman married for a Virgin, and not found so. *Deut.* 24.

If any one that is married for a Virgin, be afterwards found to the contrary, let her be brought before the Judge, and let her Husband produce all the signs he can of his suspicion, and let the new-married Wife's cause be defended by her Father or Brother, or by them that are next in blood; and if the Wife be found innocent, let her return and dwell with him that hath accused her, who may not any more refuse her, except she give him great occasion, whereunto she cannot contradict. But he that without cause, and rashly shall accuse and slander his Wife, shall be punished with thirty nine stripes; and in way of amends, shall pay fifty Sicles to her Father. But if it be proved that she hath been deflowred, and hath been common, then shall she be stoned to death, for that she hath not chastly conserved her Virginity, till the time of her lawful marriage; and if she be of the Race of the Priests, she shall be burnt alive.

N

Deut. 21. 15, 16, 17. The first begotten should hold his right.

If any man have two Wives, the one of which he holdeth in greater honour and amity, either for Love, or by reason of her Beauty, than the other; if the Son of her that is more loved, demand to have the prerogative of the elder, which is a double portion of his Fathers patrimony, (for so much import our Ordinances) and challenge the same, by reason that his Father more dearly loveth his Mother than the other, let it not be granted him; For it is against justice, that the eldest should be deprived of that which appertaineth unto him by birth-right, because his Mothers condition is inferior to that of the other, on account of his Fathers affection.

O

If

A If a man ſhall have corrupted a Maiden betrothed to another man, and ſhe hath conſented, they ſhall both be puniſht with death, for they are both equally guilty of ſin: the man, becauſe he hath perſuaded the Maiden to prefer her luſt before an honeſt marriage; and the maid, for ſuffering her ſelf to be overcome, and abandoning her body to lewdneſs, either for luſt or lucre ſake. But if meeting her, he alone enforce her, and ſhe have none near to ſuccour her, let him die alone.

The year of the World, 2493. before Chriſts Nativity, 1471.

The puniſhment of adultery, or rather raviſhing. *Deut.* 22. 23, 24.

He that ſhall deflowre the Virgin that is unmarried, ſhall take her to Wife; but if he condeſcend not to the Father to take her in wedlock, he ſhall pay fifty Sicles, for amends of the injury.

Ver. 25. The deflowring of a Virgin.

If any man pretend to ſeparate himſelf from his Wife for certain cauſes, ſuch as ordi-
B narily happen amongſt married couples, let him confirm it in writing, That he will never more entertain her again; and then ſhe may marry again unto another, and refuſe the former Huſband: and if it happen that ſhe be ill uſed by the ſecond, or that, he being dead, the firſt would take her again in marriage, it is not lawful for the Wife to return to him.

Deut. 25. 5, *ad* 9. The Wife of the dead Brother married.

Let the Brother of him that is deceaſed without iſſue, take to Wife her whom his deceaſed Brother had married, and let the Son born by this ſecond wedlock bear his name, and be brought up as the ſucceſſor of his inheritance. For it is advantageous to the Commonwealth, that Families ſhould not come to ruine, and that the goods remain to thoſe of the ſame kindred. And it will be a comfort to the Widow to be
C joyned in marriage with one ſo near akin to her firſt Huſband. But if the Brother will not take her to Wife, ſhe ſhall repair to the Senate, and make this proteſtation, that the Brother of her deceaſed Huſband will not marry her, (although ſhe had deſired to remain in that line, and bring forth children to it) and that by him only the memory of her deceaſed Huſband is diſhonoured. And when the Senate ſhall have examined the cauſe, why he declineth this marriage, his excuſe ſhall be allowed of, how great or ſlight ſoever it be; and then ſhall the Widow unlooſe his ſhooe, and ſpit in his face, and tell him, that he hath deſervedly ſuffered theſe things, in that he hath injured the memory of his dead Brother. And thus ſhall he depart out of the Court, being defamed for his whole life-time, and the Woman may marry whomſoever
D ſhe pleaſe.

Marriage with a Bondwoman. *Deut.* 21. 11, 12, 13.

If any man take a Virgin priſoner, or ſuch an one as hath been already married, and be deſirous to take her to his Wife, it is not lawful for him to touch or approach her till ſhe is ſhaven, and (having put on her mourning apparel) hath bewailed her Parents, or Friends ſlain in Battel: but after ſhe hath in this ſort aſſwaged her ſorrow, ſhe may afterwards addict her ſelf to mirth and marriage. For it is a matter both honeſt and juſt, that he that entertaineth her, to have iſſue by her, ſhould condeſcend unto her will, in all wherein he may gratifie her; and that he ſhould not only addict himſelf to the purſuit of his pleaſure; but when the thirty days of mourning ſhall be
The lamentation and mourning of 30 days.
expired, (for that time is ſufficient for the Wife to bewail her Friends) then may ſhe
E hearken after marriage. And if after he hath had his pleaſure with her, it happen that he miſlike her, and will not accept her for his Wife, he can no more make her his ſlave, but ſhe may go whitherſoever ſhe pleaſeth, for that ſhe beareth with her, her liberty.

Deut. 21. 18, *ad* 21. Diſobedience ἀσώτια.

All thoſe Children that ſhall make no reckoning of their Fathers and Mothers, nor ſhew them that honour which belongeth to them, but contemn them, and behave themſelves inſolently towards them, the Parents, whom Nature hath made their Judges, ſhall begin by remonſtrating to them, that they were matched together in Matrimony, not for their pleaſures ſake, or that by uniting their poſſeſſions, they might become the richer, but to the end they might beget Children, who might nouriſh them in their
F age, and miniſter unto them in their neceſſities; that they had received them at God's hands with great thankſgivings and infinite joy, and brought them up with care and diligence, ſparing nothing that conduced to their ſuſtenance or inſtruction. But ſince ſome pardon is to be allowed to the follies of youth, let it ſuffice, my Son, that hitherto you have forgotten your duty, recollect your ſelf and grow wiſe; remembring that God is grievouſly offended againſt thoſe who diſobey or diſdain their Parents, becauſe he is the Father of all mankind; and takes himſelf to be concerned in that diſhonour which is done unto thoſe that bear that name, when they receive not ſuch duty from their Childrens hands as he commandeth; and that the Law likewiſe inflicteth an inevitable puniſhment againſt ſuch, which I ſhould be very ſorry if thou ſhouldſt be ſo
G unhappy as to incur. If by theſe remonſtrances the child amend, it is fit to pardon him the faults committed by him, rather out of ignorance than malice; for in ſo doing, the Law-giver ſhall be accounted wiſe, and the Parents ſhall be held happy, when they

The year of the world, 2493. before Christs Nativity, 1471.

ſee that their Son or Daughter is exempt from the puniſhment which the Laws appoint. H
But if ſuch ſpeeches and inſtructions of the Father are ſet light by the Son, let the Laws be irreconcileable enemies againſt ſuch continual outrages, and let him be dragged out of the City, in the ſight and preſence of all the people, and there let him be ſtoned to death: and after the offender hath lain a whole day in the ſight of the people, let him be buried by night. In like manner ought they to be buried, who for any occaſion whatſoever are condemned and executed by Juſtice.

Enemy to be buried.

Let the Enemy alſo be interred after the ſame manner, and let no dead man lie unburied, after ſuch time as he hath been judged, and hath ſatisfied the Laws.

Deut. 23. That which is borrowed muſt be paid. *Exod.* 22. 14.

It is not lawful for any *Hebrew* to lend upon Uſury; neither money, nor meat, or drink; for it is an unjuſt thing to make profit of the miſery of thoſe of our Nation: I
but it is better to ſuccour their neceſſities, and expect Gods retribution, as a gain to them, who practiſe ſuch kind of benefits. But they that have borrowed either money, or any fruit, dry or moiſt; when by the favour and aſſiſtance of God, they ſhall reap their own harveſt, and gather their fruit, let them make a willing reſtitution to thoſe that have lent them, as if they had laid them up for themſelves, to poſſeſs at ſuch time as they had need of them. But if there be any ſo ſhameleſs as they will not make ſatisfaction, yet let not the Creditor enter into their houſe to take a Pawn, before the Judges have given order, that the pledge be demanded at their door; and then the debtor without contradiction ſhall bring it to him, becauſe it is not lawful for him to oppoſe him that comes armed with the Law. If he, of whom the Pledge is taken, have ſuffi- K
A pledge. *Deut.* 24. 11, 12, 13.
cient ability, the Creditor may retain the Gage, till ſuch time as he be paid: but if he be poor, he ſhall reſtore him his Pawn before the Sun-ſet, and eſpecially if it be Garments with which he may cover himſelf in the night; for God hath compaſſion on thoſe that are Poor. It is not lawful to receive in way of Gage either a Mill, or ought elſe that belongeth thereunto, leſt any Debtor ſhould be deprived of the neceſſary Inſtruments to provide his Victuals with, and endure any miſery through want of the means to get his living. Let him that retaineth a Free-man in Bondage be puniſhed with death; but he that hath ſtoln either Gold or Silver, let him reſtore it twofold.

Theft.

If any man kill ſuch as break into houſes to rob, or that break their walls; let not ſuch an one be puniſhed. Whoſo ſhall ſteal a Beaſt, ſhall reſtore four times the value for L
Exod. 21. 2, *ad* 7. An *Hebrew* ſlave is to be ſet at liberty, after 7 years. *Deut.* 15. 12, *ad* 19.
it; except it be an Ox, for which he ſhall ſatisfie fivefold: and if the Thief want means to pay this penalty, let him be their ſlave againſt whom he hath treſpaſſed, and at whoſe ſute he is condemned. If any one be ſold unto one of his own Tribe, let him ſerve him ſix years; and in the ſeventh year, he ſhall depart with liberty. But if during the time that he remaineth with the buyer, he beget any Child upon a female fellow-ſlave, and that he be willing to ſerve, by reaſon of the good affection that he beareth unto the houſe; in the year of Jubile (which hapneth every fiftieth year) let him be ſet at liberty, leading away with him his Children, and Wife, with free-

Goods that are found.

dom. If any man find Money or Gold by the way, let him ſeek out him that hath loſt it, and make known the place where he found it, to the intent he may reſtore it; M
knowing that the profit is not good which cometh by another man's injury. The like is to be done with Beaſts: for if any man find them ſtrayed in the Deſart, and find not out the owner, let him preſently keep them by him, taking God to witneſs, that he hath no deſign to detain with him another man's goods. If any man find another mans Beaſts mired or bog'd, let him not paſs further, but ſuccour them, and help to ſave them, as if they were his own.

Let each man direct the ignorant Traveller in his way, and ſet him in the right path, if he wander, without deluding him, or hindring him in his neceſſity, or miſleading him in his journey. Let no man ſpeak ill of him that is either abſent, or deaf. If
Deut. 22. The Law of violence.
any man be ſtrucken in a quarrel, and it be not with a weapon, let him that ſtruck N
him be preſently puniſhed, by receiving the like number of blows as he hath given. But if he be carried into his houſe, and lie ſick upon it divers days, and in the end die thereof, he that ſtruck him ſhall not be puniſht as a Murderer. And if he eſcape, and during the time of his ſickneſs, hath been greatly hindered, and charged; then let him that ſtruck him, pay all the charges he hath been at, during the time he kept his Bed, and ſatisfie the Phyſicians. He that with his foot ſhall ſtrike a woman with Child, if the woman miſcarry, he ſhall be, by the Judges, amerced in a ſumm of money, for that he hath leſſened the number of the people, by the loſs of him that is dead in his Mothers Womb. Let him likewiſe be condemned to pay a ſumm of money unto the Huſband: but if the Woman die of the ſtroke, he that offered the violence, ſhall O
be puniſht with death; becauſe the Law juſtly requireth, that Life be ſatisfied with Life.

Let

A Let not any one among the *Iſraelites* uſe any mortal Poyſon, or Drug, that may do hurt to any man: and if any be found with ſuch things about him, let him dye, becauſe it is juſt that he ſuffer the evil which he had prepared for another. Whoſo hath maimed any man, or pulled out his eye, let him in like manner be maimed and blinded, being deprived of the ſame member of his body whereof he hath deprived another man; except he that is maimed, had rather have a pecuniary amends: for the Law remitteth it to the election of the offended, to eſtimate his injury; and if he will be more ſevere, he may. If any one have an Ox that ſtriketh with his horn, let him kill him: and if the ſame Ox ſtriketh and killeth any man in the Field or Mow, let him be ſtoned to death, and let no man eat the fleſh thereof. And if it be proved, that the B Maſter hath heretofore known the quality of the Beaſt, and hath not taken order he ſhould do no harm, let him alſo be put to death, as being the author of the murder committed by the Ox. But if the ſaid Ox kill a ſlave, either Male or Female, he ſhall be ſtoned; and the owner thereof ſhall pay thirty Sicles to the Maſter of the ſlave that is ſlain. If one Ox be ſtrucken by another, ſo as he dye thereof, let both of them (both that which was dead, and that which ſtruck the other to death) be ſold, and the price thereof parted equally betwixt both the owners. They that dig a Pit or Ciſtern, muſt be careful that they incloſe and fence it with Planks or Bars, not to hinder any man from drawing water, but leſt any man by misfortune fall into the ſame. And if any man's Beaſt fall into the ſame unfenced Pit, the owner of the Pit ſhall pay to C the owner of the Beaſt the price thereof: Alſo a Wall ſhall be made round the roofs of houſes, to the end no body may fall from thence. Let him that receiveth any thing in truſt, keep it carefully, as a thing ſacred; and let neither man nor woman attempt to alien that which is committed to his cuſtody, although thereby he might gain much Gold, and although there were no man that could convince him thereof. For ſince the conſcience knoweth the ſame, every one ought to endeavour to deal uprightly; and ſuppoſing himſelf a ſufficient witneſs againſt himſelf, let him do thoſe things which are laudable in the ſight of men, but eſpecially that which is pleaſing to God, from whoſe ſight no wrongful dealing is concealed. If notwithſtanding he to whom this truſt is committed, ſhall chance (without any fraud on his part) to loſe the D thing that is ſo left in truſt, let him preſent himſelf before ſeven Judges, and there take an oath, that nothing is loſt by his will, or conſent, and that he hath not converted any part thereof to his own uſe; whereupon let him be diſmiſſed, without any further inquiry. But if he have made uſe of the leaſt part of that which hath been committed to his charge and truſt, and that he happen to loſe it, he ſhall be condemned to reſtore all that was committed to his keeping. As it hath been ordained in matters of truſt, the like is decreed touching Hire due unto the Labourer: let each man take heed leſt he defraud a Poor man of his Hire; knowing that God gave him his Hands inſtead of Lands and other Poſſeſſions. For which cauſe, the payment of Hire ought not to be deferred, but ſatisfied the ſame day; by reaſon, that God permitteth not, E that the Labourer ſhould loſe the fruit of his travel. The Children ſhall not be puniſhed for the miſdeeds of their Parents; for if they be virtuous, and are begotten by lewd Fathers, they rather deſerve that men ſhould have compaſſion of them, than hate them: neither are the offences of the Children to be imputed to the Parents, by reaſon that youth oftentimes engageth it ſelf in thoſe follies, which it never learned by examples, and for which it endureth not to be reproved. Voluntary Eunuchs are to be deteſted, and their company to be fled, becauſe they have deprived themſelves of the means which God hath given to men, for the increaſe of mankind. Such people therefore are to be driven far from us, and eſteemed wholly inexcuſable, as having killed their children before they be born. For it is a matter very manifeſt, that their F ſpirits being effeminate, their bodies alſo are degenerate. Each thing alſo that is monſtrous to behold, is to be driven away: neither is it lawful to Geld either Men or Beaſts. Let this be the diſpoſition of thoſe Laws, wherewith you ſhall be Policied and Governed in time of Peace; to the end God may be favourable unto you, and I beſeech him to give you grace to uſe them in good order, and without alteration. And ſince it cannot otherwiſe be, but that humane affairs muſt ſometimes fall into troubles and dangers, ſometimes beyond deſire and expectation, and ſometimes of ſet purpoſe; I will briefly give you ſome advice touching that point; to the intent, that being fore-inſtructed of that which you ought to do, you may prevent, and not fall into any danger and calamity.

G I wiſh that when you have conquered the Country which God hath deſigned for you, by his aſſiſtance and your labour, you may poſſeſs the ſame in ſecurity and peace; and that Strangers may not levy Armies to overthrow you, nor any civil Mutiny be raiſed

The year of the World, 2493. before Chriſts Nativity, 1471.

Poyſon. *Exod.* 21. 23. *Levit.* 24. 20. Talions Law. *Deut.* 19. 21.

Of an Ox ſtriking with his horn. *Exod.* 11. 28, 29, 32.

Deut. 21. 33, 34, 35. A Pit.

Deut. 24.

In the ſame place.

Levit. 19. 13. Hire. *Deut.* 24. 18, 19. Children are not to be puniſhed for their parents offences.

Eunuchs. *Deut.* 23. 1.

raiſed amongſt you, which may cauſe what hath been well ordered and decreed H
The year of the world, 2493. before Chriſts Nativity, 1471. by your Anceſtors, to come to nought, when you ſhall abandon the Laws which God hath given you. Live therefore, and perſiſt to conform your ſelves to thoſe Laws, which both God hath approved for good, and hath alſo given you. But if perhaps you or your ſucceſſors hereafter, ſhall be obliged to undertake a War, I wiſh it may happen without the Confines of your Country: but if the matter muſt needs be tryed by the Sword, you ſhall ſend certain Heralds to your declared Enemies. For before you enter battel, it ſhall be requiſite firſt of all to parley with them, and to declare unto them, that you have a great Army, and Horſes, and Weapons, and (beſides all theſe) that you have Gods favour and aſſiſtance; and you ſhall deſire them, that you may not be enforced to War againſt them, nor to make booty of their Goods, and to I carry them away captive. If they condeſcend to any reaſonable conditions, then entertain Peace; but if they contemn this propoſal, you ſhall lead forth your Army againſt them, having God for your General, and Soveraign Conductor; and for his Lieutenant, him whom you your ſelves ſhall chuſe, ſurpaſſing all the reſt in Valour. For when there are divers Commanders, it falleth out, that that which ought readily to be executed, is hindred, and commonly the iſſue is unfortunate. Let your Army generally conſiſt of men that are ſtrong in body, and hardy in courage; and remove from your Army him that is fearful, leſt ſuch men hapning to fly when they ought to fight, give your Enemies the advantage. Let them alſo be free from War, who having built a new houſe, have not enjoyed the ſame for a years ſpace; as alſo he that hath K planted a Vineyard, and hath not gathered the fruit thereof; and beſides theſe, he that hath wedded a Wife, and hath not as yet brought her home to his houſe: leſt through the deſire of theſe things, and of reſerving themſelves to their dear forſaken pleaſures, they fight but faintly and coldly.

The Laws of War.
Deut. 20. 10. Heralds to be ſent.

Deut. 20. 20. Fruitful trees are not to be cut down.

But when you have brought your Army into the field, take heed you commit no outrage: and when you ſhall aſſault any Cities, if you fortune to need Wood to make Engines of, ſee you cut not down Fruit-trees, but ſpare them; remembring, that they are planted for the good of men; and that if they could ſpeak, they would accuſe you; that without cauſe they are ill treated, againſt all right; and that if they had the power to depart from thence, they would tranſplant themſelves into another L Country.

Deut. 20. 15. 16, 17. The *Canaanites* are wholly to be extinguiſhed.

But when the Battel is ended, and the day is yours, kill all thoſe Enemies that reſiſted you in the Fight; the reſt reſerve as your Tributaries (except the people of the Land of *Canaan*, for they, with all their Families, are to be exterminated.) Beware alſo (but eſpecially in War) that neither a Woman uſe a Mans apparel, nor a Man that of a Womans.

Deut. 30. 31, 32, 33, 34.

Theſe are the Laws which *Moſes* left. He gave them likewiſe certain Inſtitutions, (which he had written forty years before,) whereof we will ſpeak in another Treatiſe. Some few days after (for he aſſembled the people ſix days together) he gave them his bleſſing, and pronounced his maledictions againſt thoſe which ſhould not live accord- M ing to his Laws, but ſhould tranſgreſs the determinations thereof: He read alſo unto them a Canticle of ſix meaſures (which he had regiſtred in the holy Book) containing a prediction of things to come, according to which, all things have and do fall out, without varying any ways from the truth. Theſe Volumes and the Ark he gave to the Prieſts; in which he alſo placed the Ten Commandments written in the two Tables. He committed alſo unto them the cuſtody of the Tabernacle. He likewiſe exhorted the people that (when by force they had conquered the promiſed Country, and were planted therein) they ſhould not forget the injury which the *Amalechites* had done them, but that they ſhould lead forth their Army againſt them, and take vengeance of the wrongs they had done them, at ſuch time, as they were in the Deſart. And he N commanded them that as ſoon as they had taken the Country of *Canaan*, they ſhould exterminate and extinguiſh all the people.

Deut. 25. 19. The *Amalechites* to be puniſhed.

He commanded them alſo to erect an Altar towards the Eaſt not far from the City of *Sichem*, between the two Mountains, *Garizim* on the right hand, and the other called *Gebal* on the left, and that diſtributing the people into two parts (ſix *Tribes* in every part) they ſhould place them on theſe Mountains. And he commanded that the *Levites* and Prieſts ſhould be with them, and that they that were upon the Mountain of *Garizim*, ſhould pray to God, to multiply his bleſſings upon them that are zealous of his ſervice, and careful of the conſervation of his Laws which had been given them by *Moſes*. The ſix other alſo were appointed to anſwer them: and when theſe ſix O laſt had prayed, the ſix firſt were to anſwer them, and confirm that which they had pronounced. This done, they pronounced maledictions againſt the tranſgreſſors (each one anſwering

A anſwering the other) in ratification of that which had been ſpoken. He reduced alſo into writing theſe bleſſings and curſes, to the intent that the memory thereof might never be ſuppreſſed or extinguiſhed by time: which he alſo (being near his death) cauſed to be written on the Altar, on the two ſides thereof, and permitted the people to come near it only that day, and there to offer burnt-offerings; which is forbidden to them by the Law. Theſe Ordinances did *Moſes* eſtabliſh, and theſe the *Hebrew* Nation obſerve inviolably, even unto this day. *The year of the World,2493.before Chriſts Nativity, 1471.*

On the next morning he re-aſſembled all the people, with their Wives and Children; he likewiſe commanded, the ſlaves ſhould be preſent, binding them by an oath to maintain and keep the Laws; and that diligently tying themſelves to the will of God, they B ſhould not ſo much eſteem either their kindred, or means, or perils, or any other cauſe whatſoever, as thereby to be driven to neglect the Laws, or depart from the ordinances thereof: but whether any one of their kindred, or any City whatſoever, ſhould ſeek to alter and diſturb the ſame, or ſtrive to weaken the authority thereof, that both in particular and publick, they ſhould expoſe themſelves, and endeavour to puniſh them: and if they ſhould fortune to take ſuch a City, they ſhould raze and utterly deface the ſame; and if it were poſſible, not leave one ſtone upon another, but deſtroy the foundation. But if they were too feeble to take ſuch a revenge, yet, that they ſhould make it known, that they were not conſenting to their impiety. Hereunto the whole multitude conſented, and promiſed with an oath. He afterwards told them, C how the people ſhould know when the Sacrifices were agreeable unto God; and how they ought to march out to Battel, taking a ſign from the ſtones of the High Prieſt's Rational, of which I have fore-ſpoken. *Deut.* 29. 1. *ad* 10. *Moſes* bindeth the *Hebrews* by an oath to keep the Law.

Joſua likewiſe, during the life, and in the preſence of *Moſes*, propheſied whatſoever he intended to perform for the profit of the people, either abroad in the adminiſtration of War, or at home in preſcribing Laws: and preparing them to that order of life which was newly preſcribed them, he told them, that by inſtructions from God he propheſied, that if they violated their Country Religion, they ſhould not eſcape deſtruction; their Country ſhould be filled with Foreign Arms, their Cities ſackt, their Temple burnt, and themſelves ſold under the Spear; and that they ſhould ſerve a Na- D tion, which would not be moved or touched with commiſeration of their afflictions and miſeries: and, at length, they ſhould too late and unprofitably repent of their errour: yet, that God, their eſtabliſher, would reſtore the Cities to the ancient Citizens, and the Temple to his people: And that this ſhould come to paſs, not only once, but alſo many times. Then did *Moſes* alſo appoint *Joſua* to lead his Army againſt the *Canaanites*, promiſing him that God would be aſſiſting to his actions, and wiſhing all ſort of happineſs to the people. *Deut.* 33 23. *Deut.* 34. 9. *Moſes* exhorteth *Joſua*.

Seeing that (ſaith he) I go unto mine Anceſtors, and God hath prefixed this day for my departure, it is very juſt, that living as yet, and ſtanding in your preſence, I give him thanks for the care and providence, which he hath hitherto had of your affairs, not only in deliver- E *ing you from ſo many evils, but alſo in largely imparting his bleſſings unto you; and for that he hath always favourably helpt me, whilſt I endeavoured by my labour and care to reduce your fortunes to a better ſtate: for it is he which hath given both the beginning and the accompliſhment, making uſe of me but as his Miniſter and Servant in all that good which hath been done to his people. For all which things I have thought requiſite, in departing from you, to bleſs the goodneſs of God, who in time to come ſhall have the care and charge of you: and to acquit my ſelf of that debt, I leave you this in remembrance, which is, that you ought to ſerve and honour him, and reverence the Ordinances which he hath given you; whereby continuing his favour towards you, he will grant you grace to preſerve and keep this excellent gift. Truly a Law-giver that were no more than a man, would be greatly diſpleaſed with* F *thoſe, who ſhould violate his Ordinances, and ſet them at nought: do not you therefore tempt God, who is provoked unto anger, when thoſe Laws, which he himſelf hath eſtabliſhed, and given you, ſhall be contemned and neglected.* *Deut.* 3. 13, 23. *Deut.* 34. 9.

Whilſt *Moſes* pronounced theſe his laſt words, and foretold to the *Tribes* their ſeveral deſtinies, and wiſhed them a thouſand bleſſings, the whole Multitude brake into tears; and the Women beating their breaſts, ſhewed the ſorrow they reſented for his death. The Children likewiſe lamented, becauſe that in their tender years they had underſtood the virtue and famous acts of *Moſes*; and betwixt the elder and younger ſort, there was as it were a conflict who ſhould weep moſt bitterly: for the one underſtanding of how worthy a Governour they were deprived, lamented the time to come; and the other G were perplexed, becauſe they ſhould then loſe him, they before had ſufficiently taſted and made tryal how great his virtue was. But how great the compaſſion and complaint of the people was, may be conjectured by this that then befel the Prophet. For *Deut.* 34. 8. The *Hebrews* lamentation at *Moſes* death.

although

The year of the World, 2493. before Christs Nativity, 1471.

although he were assuredly perswaded, that a man is not to lament at the instant of his death, (because it happens to him both according to the Will of God, and the Law of Nature) yet beholding the affection of the People, he could not restrain himself from tears. After which, he walkt towards the place where he was to die, and they all followed him weeping. Then did *Moses* (beckning with his hand) warn them from afar off, that they should stand still, and keep their places; and he desired them that were nearest him, by word of mouth, not to afflict him any longer, by following him with so many testimonies of affection. Accordingly, to obey him, they stood still, and all together bewailed their calamity in so great and so general a loss; only the Senators *Eleazar* the High Priest, and the chief Captain *Joshua* accompanied him. And when he was arrived on the Mountain called *Abarim* (which is very high, and situate near *Jericho*, from whence he might discover the greater part of the Land of *Canaan*) he dismissed the Elders, and whilst with mutual embraces he took his last leave of *Eleazar* and *Joshua*, and discourst with them, a Cloud suddenly environed him, and he was carried away into a certain Valley: but the Holy Books which he left us, say that he died, fearing lest for the excellency of his virtue, they might report that he was taken up into Heaven. The whole time of his Life was 120 years, the third part whereof wanting a month, he spent in government of this great People. He died the last month of the year, and the first day of that month which the *Macedonians* call *Dystros*; and our Country-men, *Adar*. He was, of all men that ever lived, the wisest; and who, in execution of his good counsels, had no man to equal him. Moreover, in eloquence he was incomparable, and in dexterity and grace to entertain and perswade the People, he had no second: and so were his passions always governed by his wisdom, that he seemed utterly to want them, and only to know the names of those passions of which he saw the effects in other men. His skill in War may give him a rank amongst the greatest Captains, and no man ever had the gift of Prophecy in so high a degree: for his words seemed so many Oracles, and that as inspired to him by God himself. The People mourned for him 30 days: nor were they ever seized with so extreme grief, as they were at this time, when the Prophet died; neither did he only leave behind him a present desire of him, but a great estimation amongst all men, who have ever chanced to read and examine his Writings, and by them estimated his virtues. And these are the things which I thought good to say of the death of *Moses*.

Moses when he died, was 120 years old. Amongst the *Hebrews*, *Adar* is the 12 month, but amongst us it is called *March*.

Ver. 10. *Moses* was a good Governor, and a great Prophet.

H I K L

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THE

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O

The Fifth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Fifth Book.

1. *How* Joshua, *General of the* Hebrews, *having overcome and slain the* Canaanites, *divided their Land amongst the Tribes by lot.*
2. *How after the death of the General, the* Israelites *(neglecting the Ordinances of their Forefathers) fell into extreme Calamities: and through a Civil War that was raised amongst them, there were but* 600 *of the Tribe of* Benjamin *left alive.*
3. *How, for their impiety, the People of* Israel *were delivered by God into Captivity, under the* Assyrians.
4. *Their Liberty by* Cenez.
5. *How the People were once more overcome by the* Moabites, *and exempt from servitude by* Jodes, *otherwise called* Ehud.
6. *How they were brought under the subjection of the* Canaanites, *and restored to their liberty by* Barac.
7. *How the* Amalekites *having entred the Country of the* Israelites, *and conquered them, possessed and spoiled the same for the space of seven years.*
8. *How* Gideon *delivered the People.*
9. *How some Successors of* Gideon *waged War against the Neighbour Nations round about them.*
10. *Of* Samson's *strength, and what mischiefs he did in* Palestine.
11. *How the Sons of* Eli *the Prophet were slain in Battel by the* Palestines.
12. *How* Eli *(hearing of the death of his Sons, and the loss of the Ark) fell down from his Seat, and dyed.*

CHAP. I.

How Joshua, *General of the* Hebrews, *having overcome and slain the* Canaanites, *divided their Land amongst the Tribes by lot,* Josh 2.

The year of the world,2494. before Christs Nativity, 1470.

AFter *Moses* was taken from amongst men (in the manner which I have declared) the last duties were paid to him, and the time of mourning was past, *Joshua* commanded the People to prepare themselves, and to march forward to Battel. He sent Spies likewise to *Jericho*, who might both sound their minds, and discover their Forces. Soon after he dislodged, and encamped in the open field, intending, with all expedition, to pass the River of *Jordan*, as soon as any opportunity offered it self. Then assembled he the Princes of the Tribes of *Reuben* and *Gad*, and of the half Tribe of *Manasses*, (for to this half Tribe the Country of the *Amorites*, which was the seventh part of *Canaan*, was given for an habitation) and remembring them of the care which *Moses* had taken of them even to his death, he exhorted them to perform with joy what they had promised him, as they were obliged, both in acknowledgment of the affection which he had testified to them, and for the common advantage. They shewed themselves ready and willing to perform that which he commanded them, and they furnished 50000 men. After this, departing from the City of *Abila*, he drew towards *Jordan*, and marched forward some 60 Furlongs. When he was encamped, the Spies returned again, and presenting themselves unto him, certified him of the whole state of the *Canaanites*. For being unknown and unsuspected, upon the first arrival they observed and viewed the walls and strength of the City at their pleasure, searching which of them were more or less defended, and which of the gates were easiest or hardest to assault; neither did any that met them, offer any offence unto them: for whilst they thus pryed into, and viewed every place, the Citizens rather interpreted their diligence to be the curiosity of strangers, than suspected that they intended any hostile stratagem. About the shutting in of the evening, they retired themselves into a certain Hostry that joined to the walls, whither they had been directed to take their repast; and whilst after Supper they consulted about their return, the King advertised, that certain Spies sent out of the *Hebrews* Camp, had surveyed the City, and taken up their Lodging in *Rahabs* house, with intent to conceal themselves, till they might get opportunity to depart, sent Officers to apprehend them, to the end they being brought before him, he might by Torture extort from them the cause and reason why they came into his City. But *Rahab*, having gotten some private intelligence of it, hid the Spies under certain

Joshua sendeth Spies into *Jericho*. *Josh.* 2. 1, 2, 3.

Joshua calleth to memory, and reckoneth up what the Tribes of *Gad*, *Reuben*, and *Manasses* had promised *Moses*. *Numb.* 13.

The Spies survey *Jericho*.

The year of the World, 2494. *before Christs Nativity*, 1470.

Packs of Linen, which she dried near the walls, and told them that were sent by the King, that certain strangers a little before Sun-set had supt in her house, but that they were departed; and if they were suspected by the King as persons that intended any detriment to the City, they might with little labour and pursuit be overtaken in their way. They hearing the woman speak after this manner, and imagining no subtlety or deceit in her, returned back without searching the Hostry, and went in pursuit and search after them every way, tracking every path, where they might be suspected to travel towards *Jordan*. But having no tidings of them they desisted any further to pursue them. No sooner was the Tumult appeased, but *Rahab* called forth the Spies, and told them the dangers to which she had exposed her self for their security (for had she been convinced to have concealed them, both she and all her family had miserably perished.) She therefore desired them, to swear to her that when they should take *Jericho*, and kill all the inhabitants with the Sword, (as God had told her they should) they would save the life of her and her family as she had saved theirs.

ver. 4, 6. *Rahab* hideth the Spies.

This said, she dismissed them, to the end they might return home again. After they had with many thanks protested, and swore to her, to acknowledge her kindness not in words, but in deeds; and had advised her that when she should perceive the City ready to be surprised, she should retire all her substance, and all those that appertained unto her, into her house; and that before the door thereof, she should hang a Red Cloth, to the intent that the General perceiving the same, might inhibit the Souldiers from pillaging and spoiling her house: (for (said they) we will give him notice hereof (by reason of that willing forwardness that hath been in thee to save our lives) and if by misfortune any of thy Friends die in the Combat, do not impute the fault unto us; and we beseech God (by whom we have sworn) that he be not displeased against any of us, but only against such as falsifie their oaths. Having after this manner made the Covenant, they were let down with a rope from the wall; and when they were arrived in safety among their Nation, they recounted unto them all that had hapned since their arrival in the City. *Joshua* hereupon declared unto *Eleazar* the High Priest and the rest of the Elders, what oath his Spies had made to *Rahab*; and all of them ratified the same. But the General was pensive and troubled, for that he knew not which way to pass the River of *Jordan*, by reason that for the present it was very deep and without Bridges. For before that time there was not any Bridge built thereon; and if they would have built one, the Enemy would have interrupted them: besides that, there were not any places convenient to stay in. But God made him a promise that he would make the waters fall, and give them passage. *Joshua* therefore waited with his Army two days; and then he passed over the River in this manner. The Priests marched first with the Ark; after them went the *Levites* bearing the Tabernacle, and those Vessels which were destinated for Sacrifice; then followed the whole multitude, distinguished in their Tribes, having inclosed within their Battels the Women and Children whereby they might be the more secure from the force of the stream. But when the Priests had entred, and found the River passable, and the water decreased, and that the current thereof was not so violent, but that in the bottom there was good footing (so that it was fordable;) then all of them without fear passed over, finding all things assuredly performed unto them which God had promised unto them: but the Priests kept in the midst of the Chanel until the multitude were past over, and were in security; and when every one had gotten to the other Bank, the Priests came out, permitting the River to flow according to its free and ordinary course: which presently flowing, grew to that greatness and swiftness which it had at first. Now when the *Hebrews* had marched fifty Furlongs, they encamped about ten Furlongs from *Jericho*. But *Joshua* built an Altar of twelve stones (which every one of the Princes of the Tribes had gathered out of the Chanel of *Jordan*, by his order) to the end it might be a Monument of the prodigious restraint of the River; and on the same he sacrificed to God, and the solemnity of the Passover was celebrated in that place; and at this time, the Army was in as great a plenty as ever it had been in necessity; for they reaped the Corn of the *Canaanites*, (which at that time was ripe) and carried away much other prey. In the same season likewise their nourishment of Manna failed them, whereon they had fed for the space of forty years. And whereas the *Israelites* did all these things with security, and freely, and the *Canaanites* never sallied out against them, but dismayed with fear, kept themselves up within their walls; *Joshua* resolved to besiege them in their Cities: so that on the first day of the Feast, the Priests bearing the Ark, and guarded on every side with Troops of Armed Men, drew near *Jericho*, sounding seven Horns, thereby to animate the Souldiers to behave themselves manfully; and they walked about the walls, being attended by the Senate, neither did they any other thing but blow their Horns,

Josh. 3. 1, 2, 3. *Joshua* passeth *Jordan* with his Army.

Josh. 4. 1, 2, 3.

Josh. 4. *v.* 5. *ad finem.* *Joshua* buildeth an Altar on the other side of *Jordan*.

Josh. 5. 10, 11, 12. The *Israelites* celebrate *Easter*, enjoy the fruits of the earth, and cease to feed on *Manna*.

Josh. 6. 3. *Joshua* with his Army walketh about the City.

A Horns, and so returned back into their Camp. Which when they had done for the space of six days, on the seventh *Joshua* assembled the Army and all the people, bringing them joyful news of the City, which that day should be taken without labour, (the walls falling down of their own accord, and without mans hand, and yielding them free passage and entrance into the City) and he encouraged them to kill all those whom they met, and not to give over the slaughter of their Enemies, although they were weary, nor to be moved with compassion, nor allured from the slaughter and execution by desire of prey, or to permit the Enemy, in any sort, to flie, but that they should extinguish and root out all that had life, reserving nothing for prey or private profit. He commanded likewise that all the gold and silver that was found should be brought into one place,
B to offer to God as the first-fruits, and in thanksgiving for his assistance: and that only *Rahab* with her Kindred should be spared, by reason of the oath which the Spies had sworn unto her. This said, he advanced his Army towards the City; then did they once more walk round about the City, the Ark marching before them, and encouraging them to Valour by the sound of their Cornets. And after they had environed the walls seven times, and had a little reposed themselves, the walls fell (though the *Hebrews* had forced no Engine, nor used any other violence against them) So that they entring into the City, slew all those that were therein, who were already discomforted by the sudden and unexpected overthrow of their walls, and thorow their sudden fear made unapt to fight; so that they were slain in their streets, finding neither refuge nor
C relief to succour them: and so great was the slaughter, that they neither spared Women nor Children, but filled the City with dead Carcasses, which at length being set on fire, served for a Funeral flame to consume them; and with like fury they ravaged and burnt the houses of the Country; only *Rahab* and her household (who kept themselves within her house) were saved by the Spies: and being brought to *Joshua*'s presence, he gave her thanks, for saving his Spies, and promised her that he would reward her courtesies; and soon after he gave her possessions, and ever held her in great honour. All of the City which the fire spared, the Sword consumed. And *Joshua* pronounced Curses against those, who should afterward endeavour to erect that which he had ruined: namely, that he that should lay the first foundation, should be deprived of his first begotten Son;
D and he that should finish the work, might lose his youngest Son; and it hath pleased God that this imprecation hath not been frustrate, as hereafter shall be shewn. At the surprise and sack of the City, there was gathered an infinite quantity of Gold, Silver, and Brass; and none but one man brake the Edict, or sought any prey or lucre for himself. These spoils *Joshua* delivered to the Priests to be laid up in the Treasury; and after this manner was the City of *Jericho* destroyed. But *Achar* the Son of *Zebedias* of the Tribe of *Judah*, having got the Kings Coat embroidered with Gold, and an Ingot of Gold of two hundred Sicles in weight, and thinking in himself that it were not just that the profit he had got by the hazard of his life, should be taken from him, and presented to God, who had no need thereof; he digged a Pit in his Tent, and buried
E his spoils therein, thinking by this means to defraud God, as well as his Companions. At that time their Tents were pitched in a place called *Gilgal*, which signifieth *Enfranchized*, because being delivered from the affliction of *Egypt*, and the penury of the Desart, they thought they had nothing more to fear. But some few days after the destruction of *Jericho*, *Joshua* sent out three thousand Armed men against *Ain* (a City situate a little above *Jericho*) who encountering with the *Ainites* in Battel, and by them put to flight, lost thirty six of their company. The news of which disaster being brought to the Camp, the *Israelites* were seized with exceeding grief, not only for the men they had lost (which were all of them valiant men, and worthy of honour) but also by reason of the despair they conceived of their future success. For whereas they had
F perswaded themselves that they were already Masters of the field, and that their Army should be always Victorious, according as God had promised them, they saw, on the contrary, that this success had raised the hearts of their adversaries; so that cloathing themselves with sack-cloth, they spent three days in tears and lamentations without tasting any meat; so grievously were they afflicted with the defeat that had hapned. *Joshua* seeing the Army dejected after this manner, falling on his face to the earth, addressed himself to God, saying, *We have not been induced by our own temerity to attempt the conquest of this Land by force; but we have been hereunto encouraged by thy Servant* Moses, *to whom thou hast promised, by divers signs, that thou wouldst give us this Country*
G *to inhabit in, and that our Army should have always the victory in battel, and of these thy promises we have oftentimes experienced the event. But now, beyond all expectation (having received an overthrow, and lost some of our Souldiers) being terrified by this accident, and suspicious of thy promises to* Moses, *we both abstain from War, and (after so many enterprises*

The year of the world, 2494. before Christs Nativity, 1470.

Cap. 6. v. 21, 22, 23. *Joshua* commandeth that none but *Rahab* and hers should be saved.

vers. 10. The walls of *Jericho* fell down of themselves.

vers. 24, 25. *Jericho* is taken, the men slain, and the City destroyed, and burnt. *Rahab* and hers reserved.

Josh. 7. v. 1. *Achar* hideth certain parts of the prey contrary to Gods Commandment.

Gilgal signifieth liberty.

Josh. 7. 5. The *Israelites* are put to flight by the *Ainites*.

Joshua's prayer unto God. *Josh. 7. 6, 7, 8, 9.*

of War) *we cannot hope any fortunate or successful proceedings. But be thou assistant unto us* H
O Lord, (who art Almighty) and canst by thy mercy change our present sorrow into joy, our
discouragement into confidence, and give us victory. *Joshua* having made this prayer, God
presently commanded him to arise, and purge the Army of that sacrilege that had
hapned therein, and of a Theft committed by one of the multitude, who was so hardy
as to violate and conceal those things which were consecrated to him, assuring him, that
that was the cause of the present calamity: but as soon as he had searched out, and
punished the sacriledge, the *Israelites* should become fortunate, and obtain the victory.
This Oracle *Joshua* declared to the people, and calling for the High Priest and the Magi-
strates, he cast lots upon the Tribes; and when the lot had fallen on the Tribe of *Juda*,
it was again cast by Families; and when again the Sacriledge was found to be commit- I
ted in *Zacharias* Family, they cast the same once more man by man, and it fell upon
Achar: who unable to hide what was discovered by God himself, confessed the fact,
and brought forth those things which he had concealed: whereupon being presently
put to death, he was by night buried after an ignominious manner, according as he de-
served. But *Joshua* having purified the people, led them forth against *Ain*, and laying
Ambuscado by night above the City, early in the morning he drew the Enemy out to
fight, who boldly broke forth (being encouraged by their former victory;) but *Jo-*
shua making a shew of Retreat, drew them farther off from the City, imagining that
the *Israelites* fled, and that they should gain a second victory over them. But when
Joshua suddenly made a stand, and charged them, and gave a Signal unto those that lay K
in ambush, they march all together towards the City, and easily entred the gates;
where, and on the Walls, stood divers of the inhabitants as spectators (as they thought)
of their atchieved victory. In this manner was the City taken, and all that were there-
in slain, *Joshua* on the other side pressed those in such manner, with whom he maintain-
ed skirmish, that they turned their backs, and fled towards the City, as if it had been
in the same state as they left it: but when they perceived that it was taken, and saw
both it, their Wives and Children consumed with fire, they scattered themselves about
the fields, not being able to rally, by reason of their disorder. By this overthrow of
the *Ainites*, there were a great number of Women, and Children, and Bond-slaves ta-
ken Captive, and store of all sorts of moveables. The *Hebrews* also became Lords of L
much Cattel, and gathered a great quantity of Silver (for the Country was rich.) All
which *Joshua* upon his return to *Gilgal* distributed amongst the Souldiers. But the *Gi-*
beonites (who dwelt not far from *Jerusalem*) understanding what had hapned to them
of *Jericho* and the *Ainites*, and fearing lest the like misfortune might fall upon them-
selves, thought it to no purpose to endeavour to move him by their prayers, because
they knew that he warred with a resolution, utterly to root out and extinguish the
Nation of the *Canaanites* from off the earth. They therefore perswaded the *Cepherites*
and *Cathierimites* their neighbours to joyn with them, in order to contract an alliance
with the *Hebrews*, as the only means to secure themselves from the danger which threat-
ned them. Which counsel of theirs being accepted, they sent Ambassadors to *Joshua*, M
such men as they thought most capable and wisest amongst them in the affairs of the
Commonwealth, to treat a peace betwixt them and the *Israelites*; and knowing that it
would be very dangerous for them, if they should say that they were *Canaanites*; and
that on the contrary they should avoid the danger, if they protested that they had no
community or alliance with them, but dwelt far from them; they told *Joshua*, that (being
incited by his fame) they had undertaken a long journey, the truth whereof he might
conjecture by their habits; which upon their setting forth were new, but by their long
journey were quite worn, to which purpose they had put on old garments, to the end to
colour their subtile insinuation.) Standing up therefore in the midst of the multitude
(attired after this manner) they told them that they were sent by the *Gibeonites*, and N
the neighbouring Cities (far distant from that Country) to treat and ratifie a Peace
between them. For knowing well that the Country of *Canaan* was given unto them by
the favour of God, to the end they should be masters and possessors thereof, they were
much rejoyced thereat, and desired to be received as their Confederates. By these words,
and the oldness of their garments, and the pretence of their long journey, they perswaded
the *Hebrews* to enter and accord an amity with them. And the High Priest *Eleazar* with the
Council of the Elders sware unto them, that they should be reputed for Friends and
Allies, and that no hostile action should be enterprized against them; the people like-
wise approved the alliance. After this, *Joshua* encamping with his Army upon their
confines, and understanding that the *Gibeonites* dwelt not far from *Jerusalem*, and that O
they likewise were of the race of the *Canaanites*, he sent for the principal among them,
and upbraided them with their deceit: whereunto they answered, that they had no

other

The year of the world, 2494. before Christs Nativity, 1470.

Gods answer to *Joshua*'s prayer. *v.* 10.

Achar found out by lot and punished. *v.* 16, 17, 18.

Ainan sackt and burnt. *v.* 24, 25.

Josh. 8. 1, 2. The prey distributed amongst the people.

Josh. 9. 3.

The *Gibeonites* send Ambassadors to *Joshua*.

vers. 6. The *Gibeonites* oration to the *Hebrews*.

vers. 15. *Joshua* maketh a Covenant with the *Gibeonites*.

A other means to produce their safety and security, and for that cause they had used this fraud. Whereupon he called to him *Eleazar* the High Priest, and the Council of the Elders; and it was resolved not to infringe the Oath made to them, but that they should be obliged to serve for the publick works; Whereupon they were adjudged to attend on these services: and by this means delivered they themselves from their imminent peril. But the King of *Jerusalem* was much incensed against the *Gibeonites*, for that they had revolted and submitted to *Joshua*; and he assembled together the Kings of his neighbour Nations, to make War against them. The *Gibeonites* perceiving the danger they were in, and how the Enemy prepared to assault them, and to that end had pitched their Tents near a certain Fountain not far from the City, they desired *Joshua* to assist and B defend them. For their affairs were in that state that they expected death from the hands of their Friends: and contrariwise hoped for help from those *Hebrews*, with whom they had contracted amity, notwithstanding that they arrived in that Country to destroy the whole Nation of the *Canaanites*. *Joshua* therefore (hasting onward with his whole Army to give them assistance, and marching both day and night) early in the morning charged the Enemy (at such time as he intended his assault) and having put them to flight, he pursued them by a steep tract, which place is called *Bethora*, where he saw manifestly that God fought for him by the Thunder, Lightning and Hail that fell, at that time, far bigger than was accustomed. The day also (the like whereof was never heard before) was lengthned, left by the speedy approach of the night the Enemy C should escape from the Victor: and *Joshua* took all those five Kings in a certain Cave near *Makkedah*, where they were hidden, and condemned them all to death. And that this day was longer than ordinary, it is registred in the sacred Volumes, which are reserved in the Temple. After this wonderful success, *Joshua* led his Army to the Mountains of *Canaan*, where having made a great slaughter of men, and taken rich booty, he brought back his Army to *Gilgal*. Now when the renown of the *Hebrews* valiant acts, and their giving no quarter to any one person of their Enemies, was bruited abroad amongst the neighbour Nations, they were possessed with great fear: so that the Kings of the *Canaanites*, that bordered upon *Libanus*, and they also of the Plain of *Canaan*, joyned themselves Confederates with the *Philistines*, and all of them encamped near D *Berotha*, (a City of the higher *Galilee*, not far from *Cedes*, which is also situate in the Land of *Canaan.*) The whole Army consisted of three hundred thousand Footmen, ten thousand Horsmen, and twenty thousand Chariots. This great multitude of the Enemy astonished *Joshua* and the *Israelites*, so that they conceived little hope of obtaining the Victory: but God reproached and upbraided them for their timidity, and for that they suspected themselves to be unsecure under his protection; he promised them likewise, that he would overcome their Enemies, and make their Horses unprofitable, and consume their Chariots by fire. *Joshua* emboldened by these promises from God, marched out against his Enemies, and came upon them the fifth day. The encounter was strong, and the slaughter so great, that they who heard the same, would scarcely believe it. Many E were slain in the pursuit; so that (a few only excepted) the whole Army was put to the Sword. The Kings also were all slain; *Joshua* also commanded that their Horses should be slain: and he burnt their Chariots, and Victoriously marched thorow the whole Country; so that no man durst come out, or make head against him. He besieged likewise their strong places, and killed all those that fell into his hands. Now when the fifth year was ended, and none of the *Canaanites* were left alive, (except such as were fled into their Cities and Fortresses) *Joshua* once more retired his Camp towards the Mountains, and placed the sacred Tabernacle in the City of *Siloe*, which seemed to be a very convenient place, by reason of the beauty of the same; where the Ark might remain, till such time as their affairs permitted them to build a Temple. From thence he de- F parted with all the people, to *Sichem*; and there built an Altar, according as *Moses* had formerly commanded; and having divided his Army, he planted half of them on the Mountain of *Garizim*, and the other half on the Mountain of *Gebal* (on which also he built an Altar) with the *Levites* and the Priests; and after they had sacrificed and pronounced the curses formerly mentioned, and ingraven them on the Altar, they returned to *Siloe*. Now, inasmuch as *Joshua* was well stricken in years, and very well perceived, that the Cities of the *Canaanites* were hardly to be assaulted, both in respect of the places wherein they were situate, and of the munitions wherewith (besides other advantages of Nature) their Walls were strengthened and fortified (for the *Canaanites* having intelligence of the departure of the *Israelites* out of *Egypt*, and how G they hastned thither, with intent utterly to extinguish and overthrow that Nation, spent all that time in fencing and fortifying their Cities) he assembled all the people in *Siloe*; where he represented to them the happy success which (till that time, God had favoured

The year of the world, 2494. before Christs Nativity, 1470.

ver 21, 23. The *Gibeonites* are appointed to publick ministeries.

Josh. 10. *v.* 1. The King of *Jerusalem* moveth War against the *Gibeonites.*

vers. 9, 10, 11. *Joshua* driveth them of *Jerusalem* to flight.

vers. 13. The Sun stood still.

Five Kings slain.

Josh. 11, *&* 12. *per totum.*

Josh. 11. 1, *ad* 5. The Kings of the *Canaanites* move War against the *Hebrews.*

The huge Army of the *Canaanites.*

v. 7. *ad finem.* All the Kings of the *Canaanites* slain.

Joshua spoileth the whole Land of *Canaan.*

The year of the World, 2499. before Christs Nativity, 1465.

favoured them with, because they had observed his Laws. That the 31 Kings which had been so hardy as to encounter them, had by them been overcome; that all the Armies that had opposed them in battel, were wholly discomfited, and most of their Cities taken; so that they remained not any memory of them. But for that some of the Cities which remained were so fortified, that they required long Sieges to get them, he thought good that the Tribes which had been drawn from out the Country beyond *Jordan*, to be Associates in this common cause of Conquest, and by reason of affinity, had made themselves companions in their perils, should be sent back into their own Country, with thanks. And that some of each Tribe of approved uprightness and loyalty should be chosen, who surveying the Country might faithfully give a report of the extent thereof. This sentence was approved by the whole multitude, and thereupon divers men were sent (accompanied with such as were skilful in Geometry) to measure out the Land, and to estimate its goodness. For the nature of the Land of *Canaan* is such, that though there are great Plains very fertile, yet the Land being compared with other places of the same Country, cannot be esteemed excellent, compared with the other Countries of *Jericho*, and the Land about *Jerusalem*, it may seem to be nothing worth: although generally the whole Country be small, and for the great part mountainous, yet in respect of the abundance, and beauty of the fruits thereof, it is second to no other whatsoever. For this cause he thought good that the portions should rather be estimated according to their value, than their measure; by reason that oftentimes one Plow-land was worth one thousand other. Those which were sent were ten in number, who (having travelled over the whole Country, and surveyed the same) returned again, at the end of six months, to *Siloe*, where the Ark was kept.

v. 23. *Joshua* divideth his Army into parts. *Hedio & Ruffinus*, chap. 3. *Josh.* 13. *à v.* 1, *ad* 12. *Joshua* commandeth the dividing of the Country, and counselleth that the two Tribes and an half should be dismissed. *Joshua* sendeth certain men to measure and divide the Land. *Josh.* 13. 19. *Joshua* divideth the Region of *Canaan* to the nine Tribes, and the half Tribe of *Manasses*. *Josh.* 14, 15, 19. per totum.

Then *Joshua*, (taking unto him *Eleazar*, with the Elders, and Princes of the Tribes) divided the Region amongst nine Tribes; and the half of the Tribe of *Manasses*, proportionably to the greatness of each Tribe, and when the lot was cast, there fell to the Tribe of *Judah* all the higher *Judæa*; which extendeth it self in length to *Jerusalem*, and in breadth to the lake of *Sodom*; to which likewise were annexed the Cities of *Ascalon* and *Gaza*. The Tribe of *Simeon* (which was the second) obtained a part of *Idumæa*, confining upon *Egypt* and *Arabia*. The *Benjamites* had that Country which extendeth from *Jordan* to the Sea in length, and in breadth from *Jerusalem* to *Bethel*: this portion was very small, by reason that the Country was good, for it contained the Cities of *Jericho* and *Jerusalem*. The Tribe of *Ephraim* was alotted its portion in length, from *Jordan* to *Gadara*; and in breadth from *Bethel* to the great Plain. The half Tribe of *Manasses* had the Territory from *Jordan* to the City of *Dora* in length, and in breadth to the City of *Bethsan* (which is at this day called *Scythopolis*.) After them, *Issachar* had that which lies between Mount *Carmel*, and the River of *Jordan*, in length, and the Mountain *Itobir*, for the bounds of its breadth. The Tribe of *Zabulon* was allowed that Country, which stretcheth out as far as *Genezareth*, and abutteth on Mount *Carmel*, and the Sea. The Country which is betwixt *Carmel* and *Sidon*, was adjudged to the *Asserites*, in which portion was comprised the City of *Arce*, which is also called *Actipus*. The *Nephthalites* possessed that quarter that stretcheth out from the East to the City of *Damascus*, and the lower *Galilee*, as far as the Mountain of *Libanus*, and the head of *Jordan*, that issueth from the same, on that side which confines on the City *Arce* Northwards. To them of *Dan* were assigned the Vallies extending Westward, and terminated by the Cities of *Azoth* and *Doris*, containing all the Country of *Jamnia* and *Gitta*, from *Abaron*, even unto that Mountain where he beginneth the portion of *Juda*. After this manner did *Joshua* divide the Country of the six Nations (bearing the name of *Canaan*) and gave it in possession to nine Tribes and an half. For *Ammorrhæa* (so called from of the Sons of *Canaan*) had been already taken by *Moses*, and assigned by him to two Tribes and an half, as I have already declared. But all the quarter of *Sidon* of the *Aruceans*, *Amatheuns* and *Aritheans* were not comprised in this division. But *Joshua* finding himself burthened with years, and unfit to execute his enterprises in his own person; and observing that the Governors of the people to whom he gave employments, acted negligently; he exhorted every Tribe in particular, to bestir themselves couragiously in the extent of the Territory allotted to them, for exterminating the remainder of the *Canaanites*; as *Moses* had before told them, that their safety, and the maintenance of the Laws and Religion consisted in that one point, which he had likewise learned by his own experience. Further, that they should deliver unto the *Levites* thirty eight Cities, because they had already ten in their possession, within the Land of *Amorrhæa*: three of which were ordained for Cities of refuge to those that fled: (for he advised them, with all consideration and care to omit, nothing of that which *Moses* had commanded them,) of the Tribe of *Juda*, *Hebron*; of

Supra lib. 4. chap. 7.

Numb. 32. 8, 9. *Josh.* 13. 24, 29.

Joshua severally commandeth every Tribe to root out the race of the *Canaanites*.

The Cities of refuge. *Numb.* 35. 6, 11, 14. *Deut.* 19. 2. *Joshua* 20. per totum.

that

A that of *Ephraim*, *Sichem*; and of *Nephthali*, *Cades*; which is in higher *Galilee*. Moreover, he distributed unto them the surplusage of the prey, which was very great: so that not only in publick, but in private, they got no small quantity of sustenance; for there was so much Gold, and Raiment, and Houshold-stuff, and so great store of Cattel and Horses, that the Commonwealth and all particular persons were enriched with it. After which he assembled the whole Army, and to those that were planted on the other side of *Jordan*, (who had born Arms with the rest, and were in number no less than 50000) he spake after this manner.

The year of the World, 2499. before Christs Nativity, 1465.

The distribution of the prey. *Joshua* 22. 22. *ad* 6.

Joshua's Oration to those that dwelt on the other side of *Jordan*, and had served with the rest.

B *Since God (the Father and Master of our Nation) hath given this Country into our possession, and hath promised to continue and conserve the same so for ever; and since likewise you have willingly and forwardly assisted us in all our necessities and dangers, (according to Gods command and direction) it is requisite at this present (since there remains not any further matter wherein we have need to employ you) that we dismiss you home, to enjoy some quiet, not doubting, that if hereafter we shall have need of you, you will, with no less willingness, be as industrious to do us kindness. We therefore yield you hearty thanks, for that you have vouchsafed to be companions in our perils: and we desire, that you will continue your mutual affection, remembring us as your friends, and how you have gotten your possessions by our help, as we (by Gods favour and your assistance) have attained to this our present felicity. Neither have you adventured, without some reward of your travels; for in this your*
C *warfare you are enriched, and shall bear away with you a great quantity of Gold and Silver; and besides all these, our benevolence and love, tyed unto you with all sincerity, whensoever you shall have cause to use us. For you have neither forgot, nor set light by* Moses *command, before he departed out of this life, and have spared no endeavour, whereby you might tye our affections to you. We therefore dismiss you to your own possessions, in fulness of contentment; praying you to remember these things, and never to put any bounds to the inviolable amity which is between us; and let not the River* Jordan, *which is betwixt you and us, hinder you from considering us as* Hebrews. *For all of us (both those that dwell on this side, and on the other side of* Jordan) *are the posterity of* Abraham; *and one and the same God gave life both to your and our progenitors; whose Laws and Religion (instituted by* Moses) *are diligently*
D *to be observed: for by this means, he will become our helper and favourer; as on the contrary, if we shall degenerate from his Statutes, he will be our Enemy.*

After he had spoke to them after this manner, he embraced in particular, the chief of these Tribes, who returned, and their whole people with them. This done, he stayed in that place; but the rest of the people accompanied them onward with tears, and they separated the one from the other, with great grief. But after the Tribe of *Reuben* and of *Gad*, and the rest of the *Manassites*, had passed over *Jordan*, they built an Altar upon the Bank of the River, that might serve for a memorial to posterity, of the alliance which they had with those that dwelt on the other side of *Jordan*. When
E the tidings hereof came to their ears that dwelt on the further side of the River, that they had built an Altar, but they were ignorant of the cause of building it, they supposed, that seeking to innovate their Religion, they would introduce the service of foreign and false gods. And being rashly stirred up with this suspicion of the violation of their Religion, they put themselves in Arms, with a resolution, to revenge themselves of those who had built that Altar, for that they had forsaken the Laws and Ordinances of their Forefathers. For they supposed, that they were not so far to respect their parentage, or dignity, as to forget the will of God, and that service which was agreeable in his sight. For which cause (being in this manner incensed) they prepared themselves to the expedition. But *Joshua* and the High Priest *Eleazar*, with the
F rest of the Elders, restrained them; counselling them, first of all to inquire what was their intention; and afterwards, if it should appear that they did it with a sinister intent, then they might lawfully invade them with the Sword. Hereupon they sent *Phinees*, the Son of *Eleazar*, and ten other of the noblest among the *Hebrews*, as Ambassadors to them, to know what the intent and reason was, why they had built that Altar on the bank of *Jordan*.

Hedio & Ruffinus, chap. 4. *Joshua* 22. 10, 11, 12.

The *Israelites* after they had past over *Jordan*, builded an Altar on the Bank thereof.

v. 13, 14, 15. The Ambassage of the ten Tribes to the rest of the *Israelites*.

Now when these Ambassadors had past the River, and were come amongst them, they summoned an Assembly, and *Phinees* standing up in the midst of them, spoke after this manner:

v. 16.

G *You have committed too heinous an offence* (saith he) *to be punisht only with words: yet notwithstanding, we have not upon the instant taken Arms to assault you in Battel, nor had regard to the heinousness of your Crime, to the intent to punish you; but we are sent to you as*

Phinees Oration to the *Rubenites*.

Ambassadors

The year of the World, 2499. before Christs Nativity, 1485.

Ambassadors (in consideration of our alliance) and for that (as we suppose) you may be H
drawn by good persuasions to the acknowledgment and detestation of your fault; to the end,
that when we are informed of the cause that hath induced you to erect this Altar; it may not
be thought, that we have headlong thrust our selves into Arms against you, if out of a good
intent you have built the same: and if it appear otherwise, that the offence is justly charged
upon you, we may take revenge of the same, according as reason requires. For scarcely could
we believe, that you (who are well-grounded in the knowledge of God, and hearers of those
Laws which he himself hath given you) should (since your departure from us, and upon your
arrival in your own Patrimony which you have obtained by lot, by his favour, and peaceably
enjoy by his providence) forget him so soon, as to forsake the Tabernacle, Ark and Altar, and
introduce strange gods, to the intent to be partakers of the impieties of the Canaanites. *But* I
if you repent of your misdeed, and persevere no longer in so great madness, but reclaim your
selves, and return to your ancient Religion, a Pardon is granted you: but if you obstinately
persist in your wickedness, there is nothing which we will not do for the maintenance of our Re-
ligion, and passing the River for defence of it, (or to speak more fitly) of our God; and ac-
counting you no less hateful and impious than Canaanites, *we will treat you after the same*
manner as we have treated them. For do not suppose, that because you have past the Ri-
ver, you are exempt from God's power; because God is in all places, and it is impossible for you
to avoid either his power, or his vengeance. If the Province which you possess is an impedi-
ment to your salvation, it were better for you to make a new division of Lands, and leave this
Region, how plentiful soever. It behoveth you therefore to renounce your Error, as we con- K
jure you to do, by that love which you bear to your Children and Wives, and by the respect you
hold of that which is most dear unto you, that you inforce us not to wage War against you.
Resolve your selves therefore in this present matter, assuring your selves that therein con-
sisteth the issue, whether you had rather perpetually enjoy your peace and safety by our per-
swasion, or expose both you and yours to the peril of a bloody War.

After *Phinees* had finished this his Oration, the chief of the Assembly answered him in this manner:

vers. 21. The *Reubenites* answer.

We never thought of altering the Union which joins us so near together, or of innovating
any thing in that Religion of our Fathers; we will always persevere therein: we know that
there is one God, the common Father of all the Hebrews, *and none but the Brazen Altar* L
which is before the Tabernacle, shall receive our Sacrifices. As for that which we have now
erected, and which breedeth in you at this present a cause of suspicion, we built it not to the
intent to offer Sacrifices upon it, but only to remain as a perpetual monument of our alliance,
and of our obligation to continue firm in the same belief; but not to the end to make any alte-
ration of Religion. And that this was the only cause which induced us to build the same, we
call God to witness; wherefore instead of continuing to accuse us, you ought, for the future, to
have a better opinion of us, than to suspect us of a Crime, of which none of Abraham's *Po-*
sterity can be guilty, without deserving to lose his life.

As soon as *Phinees* had heard these things, and praised their constancy, he returned to *Joshua*, and gave him account of his Embassy in presence of the People: who re- M
joycing that they had no occasion of Civil War, or Bloodshed, offered to God Sacri-
fices of Thanksgiving; and presently dissolved the Assembly, each man returning to his own home: but *Joshua* chose his habitation in *Sichem*.

Joshua dwelt in *Sichem*. *Josh.* 23. *per totum.*

Joshua's Exhortation at his death, to the Magistrates and Elders amongst the *Hebrews*.

After twenty years, *Joshua* being extremely old, called to him the most honourable of every City, and the Elders and Magistrates, and as many of the People as might commodiously be present, and spake unto them. First, he called unto their remembrance the many benefits which God had bestowed upon them; by means whereof, from a poor and afflicted condition, they had attained great riches and glory. Then he exhorted them to observe his Commandments most Religiously, to the end God might continue his merciful hand over them; since they knew that his favour could be kept to them N
by no other means, but by their obedience. He further told them, that he thought himself obliged, before he departed out of this life, to admonish them of their duty. Last of all, he desired them to accept well of that his good admonition, and to be perpetu-

Josh. 24. 29. *Joshua*'s death.

ally mindful of the same. As he ended these words, he gave up the Ghost, and died in the 110. year of his age, whereof he spent 40, as Minister under *Moses*, their chief Magistrate; and after his death, governed the Commonwealth 25 years. A Man of incomparable prudence and eloquence, wise and diligent in matters of Government, and equally capable of the most important affairs of Peace and War; in a word, the most excellent Captain Governor of his time. He was buried in a City called *Thamna*, belonging to the Tribe of *Ephraim*. About the same time likewise died *Eleazar* the High O
Priest, (leaving the Priestood to *Phinees*'s Son) his Sepulchre is seen at this day in the City *Gabatha*. After their deaths, *Phinees* being demanded by the People what God's

vers. 33. *Eleazar*'s death.

plea-

A pleaſure was, and to whoſe charge the Wars againſt the *Canaanites* ſhould be committed, anſwered them, that God commanded to give the Government to the Tribe of *Judah*, which chuſing that of *Simeon* for their Aſſociates, undertook the War, with this condition, that when they had utterly rooted out the remnant of the *Canaanites* out of their own Tribe, they ſhould likewiſe employ themſelves to extinguiſh all the Reliques of that Race amongſt the other Tribes.

The year of the World, 2525. before Chriſts Nativity, 1439.

Judg. 1.

CHAP. II.

How the Iſraelites, *after the death of their Emperour, forgetting the Religion of their Forefathers, fell into extreme Calamities: and how through a Civil War raiſed amongſt* B *them, there were only* 600 *of the Tribe of* Benjamin *left alive.*

BUT the *Canaanites* (whoſe eſtate at that time was very potent) expected them with a great Hoſt about the City of *Bezec*, having their Army conducted by the King of that place, called *Adoni-Bezec*, which name ſignifieth, *Lord of the Bezecenites*: (for *Adoni* in the *Hebrew* Tongue, is *Lord*) and theſe men promiſed themſelves the Victory, by reaſon that *Joſhua* was deceaſed. Againſt theſe, the two Tribes of *Judah* and *Simeon* fought very valiantly, and ſlaying 10000 of them in the purſuit, they took *Adoni-Bezec* Captive, who having *his hands and feet cut off*, acknowledged the divine juſtice: for he confeſſed that he had uſed 72 *Kings before times after the ſame manner.* In this condition C they conducted him near *Jeruſalem*, where departing out of this life, they buried him. Then they over-run the Country, ſacking and taking the Cities: and after they had divers of them in their poſſeſſion, they beſieged *Jeruſalem*, and entring the lower City, they put all the Inhabitants to the Sword. But the higher Town was very hard to be aſſaulted (by reaſon of the Fortreſſes, and ſtrength of the Walls, and the naturally ſtrong ſituation of the place) which was the cauſe that they raiſed their Camp to go and beſiege *Hebron*, which they took, and ſlew all that were therein. Amongſt whom there were ſome of the Race of the Giants, whoſe ſtature was ſo prodigious, their aſpect ſo terrible, and their voice ſo dreadful, that it can ſcarce be believed; their Bones are ſtill to be ſeen at this day. This City being very conſiderable, was given to the *Levites*, with 2000 D Cubits of Land round about: the reſt of the Country was freely given to *Caleb*, according as *Moſes* had commanded, he having been one of thoſe Spies which *Moſes* ſent to view the Land of *Canaan*. They gave lands and poſſeſſions likewiſe to the poſterity of *Jethro* the *Madianite* (who was Father-in-law to *Moſes*) for that they had forſaken their own Territories, and joined themſelves to the *Iſraelites*, and been with them in the Deſart. The Tribes of *Judah* and *Simeon* took thoſe Cities of the mountainous Country of *Canaan*, and alſo thoſe that were in the Plain near the Sea-coaſt, namely, *Aſcalon* and *Azoth*. But they could not take *Gaza* and *Accaron*; for thoſe Cities being in the Plain, and defended with a great number of Chariots, repelled thoſe that aſſaulted the ſame to their diſadvantage. So theſe two Tribes having had good ſucceſs in Wars, retired to their E Cities, to enjoy in peace the ſpoils which they had taken.

Hedio & Ruffinus, cap. 5. al. 2. *Judg.* 1. 1, 2, *ad* 5. Ten thouſand *Canaanites* ſlain, and *Adoni-Bezec* taken, *ver.* 6, 7.

Jethro's poſterity, who was the Father of *Moſes*, poſſeſſed of Lands.

As for the *Benjamites*, to whom *Jeruſalem* appertained, they received the Inhabitants thereof as their Tributaries; ſo that all being in peace, and the one ceaſing from ſlaughter, and the other aſſured from danger, they employed themſelves in manuring the Country. The reſt of the Tribes did the like, conforming themſelves according to the example of the *Benjamites*, and contenting themſelves to receive their Tributes, they ſuffered the *Canaanites* to live in peace. The Tribe of *Ephraim* having long beſieged the City of *Bethel*, could not ſee ſuch an end of their deſign, as the length of time, and the Travels they had taken in the Siege required: and although they were very much toiled and wearied with the ſame, yet they continued the Siege. At laſt one of the Inhabitants F (who was carrying Proviſions thither, fell into their hands) whom they promiſed, that if he would let them into the City, they would ſave him, and grant life and liberty likewiſe to all his Family. He was perſwaded, and by his means they became Maſters of the place; he and his were ſpared, but all the reſt of the Inhabitants were put to the Sword. From that time forward, the *Iſraelites* ceaſed to make War, and employed themſelves in Tillage of their Lands, and huſbanding their Fruits: and being grown rich, they followed the delights and pleaſures of the World in ſuch ſort as they became diſſolute, and had no regard either of their ancient Diſcipline, or the Laws of their Forefathers. Whereupon God was highly incenſed againſt them, and he gave them to underſtand, that contrary to his Command, they had ſpared the *Canaanites*; and that thoſe *Canaanites*, in G time to come, ſhould exerciſe great Cruelties againſt them. And although they were aſtoniſhed at what was declared to them, yet they would not reſolve to renew the War, both for that they had received many Tributes from the *Canaanites*, and becauſe (being effemi-

verſ. 16. The *Iſraelites* overcame not the *Canaanites* at one time.

à v. 22, *ad* 26. The *Ephraimites* recover *Bethel* by a ſtratagem.

Hedio & Ruffinus, cap. 6. al. 3. *Judg.* 2. 1, *ad* 11. The *Iſraelites* omit War.

effeminated with delights) they were unwilling to endure labour. At this time the Go- H
The year of the World, 2426. before Christs Nativity, 1438. vernment of the Commonwealth was corrupted, and they respected no more the ancient forms of chusing Senators, or any other Magistrates; they were extremely addicted to Gain, and minded only private Interest. Amidst this disorder, a particular quarrel happened, which brought forth a bloody Civil War. The occasion of which ensueth.

Judg. 19. *per totum.* A certain *Levite* of the common sort, that dwelt in the Dominion of the *Ephraimites*,
The History of the *Levites* Wife. took a Wife that was born in the City of *Bethlehem*, which pertaineth to the Tribe of *Judah*, (whom by reason of her incomparable beauty) he most intirely loved; but was much grieved, that he found not her affection answerable to his: At last, his reproaches of unkindness became so tedious to the Woman, that (tired with disquiet) she forsook her Husband, and went and dwelt with her Father. The Husband grieved hereat, (by I
reason of the love he bare her) went to her Fathers house, and was reconciled to his Wife. There abode he for the space of four days, being friendly entertained by her Father and Mother. On the fifth day, he thought good to return to his own dwelling, and both of them departed about Evening (by reason that the Father and Mother were loth to part with them, and had consumed the better part of the day in entertainment.) They had a Servant which followed them, and an Ass likewise, on which the Woman
Thirty *Stadia* are four *Italian* Miles. was mounted. Now when they had travelled thirty Furlongs, and drew near the City of *Jerusalem*, their Servant counselled them to take up their lodging in some place, lest
Two *Italian* Miles and an half. by their late Travel they might fall into some disaster, and the rather, because they were not far from the Enemies Country; and that the present time was such, as gave K
them just cause to fear. But this advice pleased not his Master, who would not lodge amongst those of a Foreign Nation (for the City pertained to the *Canaanites*) but his intent was to pass farther, and travel yet twenty Furlongs more, to take up his lodging in one of his own Cities. This resolution being taken, they came to *Giba*, a City of the Tribe of *Benjamin*, when it was late: and finding no man in the Market-place that would lodge them, at length a certain old man, returning out of the Country to his house, (who was by birth an *Ephraimite*, and dwelt in that City) meeting him, asked him what he was? and why he made it so late before he took up his lodging? he answer'd, That he was a *Levite*, and that he brought his Wife with him from her Parents, and was returning
à v. 22, *ad* 25. to his house, which was amongst the Tribe of *Ephraim*. The old man having regard to L
The horrible wickedness of the *Gibeonites*. his Parentage, (by reason that he was of the same Tribe) lodged him in his own house. But certain young men of the City, who had seen the Woman in the Market-place, and were taken with her beauty, understanding that she was gone to the old mans house, who, by reason of his weakness and age, was not able to defend her, went and knockt at his door. The old man desired them to depart, and not to offer him such a displeasure. But they importuned him to deliver them his Guest; which done, they promised him in no sort to cause his further molestation. But though the old man alledged that she was his Kinswoman, and that her Husband was a *Levite*; and that they should commit an heinous offence, in sinning, for the sake of their corrupt pleasure, against the Laws: yet had they no regard of equity, but mocked him, and menaced to murder him, because he hin- M
dred them from satisfying their lust. Finally, he was driven to that exigent, that (to avoid the doing violence to his Guest, and a stranger) he offered to abandon to them his own Daughter, chusing rather to let them satisfie their unbridled concupiscence on her, than that his Guest should suffer any villany. Notwithstanding all this, they ceased not to urge the delivery of the Woman; and they seconded their disordinate desires with violence, taking her by force, and leading her to their own lodgings. Afterwards (having all night lewdly satisfied their lusts on her) they thrust her out of doors from them at break of day. But she being desolate, and discomforted by this disaster, returned to her lodging; and both by reason of the Villany which she had suffered, and the shame that hindred her from appearing before her Husband, who was outraged in her person, N
she fell down, and gave up the ghost. Her Husband supposing that she was only fainted away, endeavoured to recover her, and to comfort her, because she had not willingly condescended to their violences and lusts, but, in spight of her resistance, was ravished by them, and taken out of his lodging. But when he saw she was dead, the excess of his
vers. 29. grief caused him not to lose his judgment. He laid the dead body upon his Ass, and car-
The *Levite* divideth the body of his Wife into 12 parts, and sent them to the twelve Tribes, *Judg.* 20. ried it to his house; where he no sooner arrived, but he divided the same into 12 pieces, which he sent to the 12 Tribes of *Israel*; commanding them that bare the same, to tell every Tribe, who were the Authors of his Wifes death, and what Villany they had practised against her. The Tribes were enraged at what they saw and heard, (having never heard of any the like adventure) and incensed with extreme, yet just, fury, they assem- O
bled themselves in *Siloe* before the Ark, where they resolved suddenly to take Arms, and to attack *Giba*. But the Elders represented to them, that they ought not after that manner

A ner to enterprise a headlong War against their brethren, before they had more particularly examined the crime whereof they were accused; since the Law permitteth not any War (no not against strangers) before an Enter-parley and Embassage, to demand satisfaction. That accordingly it was just to send certain messengers to the *Gibeonites*, to demand at their hands the Authors of that villany, to the end, that when they were delivered, they might take satisfaction by their punishment: but if they should not regard that which was demanded, then it was lawful for them to assail them with open War. Hereupon they sent certain Ambassadors to the *Gibeonites*, to complain of those young men that in perpetrating this indignity against the woman had violated the Law of God, and to demand that they might suffer condign punishment by death for the same. But
B the *Gibeonites* would not yield up the young men, esteeming it an indignity for them for fear of War to be obedient to other mens commandments, for they thought themselves no ways inferior unto others in feats of War, both in respect of number and courage. The rest of the Tribe also made great preparation, being all resolved, mutually to defend themselves against whosoever should assail them. When the *Gibeonites* answer was brought to the *Israelites*, they sware an oath among themselves, not to give their daughters in marriage to any *Benjamite*, and to make War against them more bloody than that which their Predecessors had made against the *Canaanites*. They speedily therefore levied and led into the field an Army of 400000 men against them. The *Benjamites* Army consisted of 25600 armed men; 500 of which were expert in shooting,
C and fighting with the left hand. The Battel was fought near *Giba*, wherein the *Benjamites* put the *Israelites* to flight, who were slain to the number of 22000, and more had been slaughtred that day, had not the night suddenly overtaken them, and ended the fight. The *Benjamites* joyfully returned to their Cities, and the *Israelites* were discomfited by their defeat. The next day they once more renewed the Battel, and the *Benjamites* had the upper hand once again: so that the *Israelites* lost eighteen thousand men more, and thereupon forsook their Camp thorow fear, and retired to *Bethel*, which was not far off. The day after they fasted, and besought God (by the mediation of *Phinees* the High Priest) that it would please him to appease his wrath against them, and that contenting himself with the two overthrows which he had sent them, he would now
D at last both give them his assistance and valour to encounter their enemies. All which God promised them by the Prophecy of *Phinees*. Whereupon they divided their Army into two parts, and laid the one in ambush near the City. In the mean time (whilst the other half that made head against the *Benjamites*, retired themselves, to the intent their Enemies should assault them) the *Benjamites* suddenly issued, and set upon them that orderly retired, and the more they retired (on purpose to draw them the further from the Town) the more eagerly the Enemy insisted: so that all those who through age and weakness were left in the City, sallied out to be companions and sharers in the future prey. But when they were drawn far enough from the City, the *Hebrews* staid, made head, and fought against them. Then gave they a sign to those that were in am-
E bush, as was accorded amongst them, who suddenly issuing out together, rushed upon their Enemies with a great cry. The *Benjamites* themselves so surprised, knew not what to do, but retiring into certain Barricadoes, defended themselves with Arrows; but all of them were slain except six hundred: who making head, and closely filletted and embattelled together, thrust themselves desperately into the midst of their Enemies, and by this means escaped to the neighbouring mountains, where they encamped. All the rest to the number of twenty five thousand, or thereabouts were slain. And the *Israelites* burned *Giba* utterly, and slew both the women and children. They exercised no less severity on the other Cities of *Benjamin* (so much were they transported with fury.) And for that *Jabes* (a City of *Gilead*) would not join with them in Battel against the
F *Benjamites*, they sent twelve thousand chosen men out of their Companies to destroy the same, who slew all those that bare Arms, with their Wives and Children, except four hundred Virgins. So much rage and fury had they conceived upon the accident that chanced to this woman, against the *Benjamites* for provoking them unto Arms: which fury being somewhat appeased, they were toucht with compassion, seeing themselves deprived of one Tribe: wherefore though they thought they had justly punished them for having offended against the Laws of God; yet they appointed a Fast, and sent to recal those 600 that were fled, and that held a certain Rock in the Desart which is called *Rhos*. These messengers represented to them the concern that the other Tribes had for their misfortune; but since there was no remedy, they ought to bear it with patience
G and reunite themselves to those of their Nation, to the end to hinder the utter ruine of their Tribe; that they restored to them all their Lands, and would give them back their Cattel. The *Benjamites* acknowledging their justice, and that they were condemned by the

The year of the World, 2526. before Christs Nativity, 1438.

C. 20. 1, ad 25. The *Israelites* sent Ambassadors to the *Gibeonites* to require those at their hands that had committed the rape.

They deny to yield them up: hereupon the *Israelites* make an oath never to match their daughters with any one of the Tribe of *Benjamine*, and they levied and lead out against them an Army of 400000 men.

verſ. 25. Twenty two thousand *Israelites* slain in battel.

Eighteen thousand *Israelites* more slain.

v. 29, ad 36. The *Israelites* place one half of their battel in ambush, and as if they fought with disadvantage, they retired by little and little.

verſ. 35. Five & twenty thousand *Benjamites* slain, and only six hundred escape alive.

Jabes and other Cities of the *Benjamites* burned.

Judg. 21.

à v. 41. ad finem. The *Israelites* revoke the six hundred that were fled.

The year of the World, 2526. before Christs Nativity, 1438.

the juſt judgment of God, returned into the poſſeſſions of their Tribe. And the H *Iſraelites* gave them in Marriage thoſe 400 Virgins of *Jabes:* and for the reſt (which were 200) they deliberated with themſelves how they might provide them of Wives, to the intent they might have iſſue. And whereas in the beginning of the War it was decreed by an oath, that none of them ſhould match his Daughter with any of the Tribe of *Benjamin*; there were ſome that thought good that the oath might be diſpenſed withal, by reaſon it was made in wrath, and with precipitation; alledging further, that it would not be diſpleaſing to God, if they might ſave a Tribe which was in danger to be utterly extinct: That Perjury is a great ſin, not when enforced by neceſſity, but when practiſed with an intent to do evil. But when the Elders declared that they abhorred the mention of Perjury, there roſe up a certain Man amongſt them, I that ſaid he knew a way whereby without breach of oath the *Benjamites* might have Wives. And being commanded by the Senate to declare the ſame, *We have a cuſtom thrice every year* (ſaid he) *to aſſemble and keep a Feaſt at* Siloe, *and for Companions we have both our Wives and Daughters: as many of theſe as they can catch, let the* Benjamites *lay hold of, without reproof, (neither being inhibited nor encouraged by us) and if their Fathers ſhall be diſpleaſed therewith, and ſhall require revenge, we will ſay that they are in the fault who have negligently kept their Daughters, and that we ought not too much to whet our wrath againſt the* Benjamites, *for that we had too much already uſed the ſame towards them.* This advice was approved by all, and it was decreed, *That it was lawful for the* Benjamites *to ſeize, and violently take to themſelves Wives amongſt them.* Now when the Feaſt K was at hand, the 200 *Benjamites* (of whom we have ſpoken) came two by two, and three by three, and lay in ambuſh near the City (amongſt the Vines and other Thickets, and cloſe places, in which they might hide themſelves,) to ſurpriſe the Damſels; who, ſuſpecting nothing, ſecurely and pleaſantly wantoned on their way: but the young men breaking from the ambuſh, laid hold of them (being ſcattered and divided here and there;) and after they had married them, they departed home to labour their Land, and began to ſtudy anew how to recover their former proſperity. Thus the Tribe of *Benjamin* (which was well-nigh utterly exterminated) was preſerved, by the wiſdom of the *Iſraelites:* and it flouriſhed and increaſed in a little time, as well in number of men, as in all other things. L

Judg. 21, 22, *ad* 25. The *Iſraelites* gave the *Benjamites* the 400 Virgins of *Jabes* in marriage.

When and how an Oath ought to be kept.

verſ. 20. *ad fin.* The *Benjamites* are permitted to raviſh them Wives.

Hedio & Ruffinus, cap. 7. al. 4. *Judg.* 18. 2, *&c.* The Tribe of *Dan* oppreſſed by the *Canaanites.*

The like accident hapned to the Tribe of *Dan*, which fell into the like miſchief, for this cauſe which enſueth.

The *Iſraelites* about this time having forgotten the exerciſe of Arms, and being only occupied in tilling their Land: the *Canaanites* (in contempt of them) raiſed Forces, not for that they were afraid for their own Eſtates, but to the intent that defeating the *Hebrews* with ſome memorable overthrow, they might more ſecurely inhabit their Cities for the future. They brought into the Field a great number of Footmen, and Chariots, and they drew *Aſchalon* and *Acharon* (two Cities within the lot of *Judah*) into their Confederacy, and divers other Cities of the Champion Country: ſo that the Tribe of *Dan* was driven into the Mountains, having no place in the Champion where M they might peaceably inhabit; and (for that they were neither able to recover their Lands from the Enemy, nor had ſufficient habitation for their number of men) they ſent five men of their Tribe into the Champion Country, to ſee if they could find any place that were fit and convenient for them to eſtabliſh and fix their Colonies. Theſe men travelled a days journey not far from the Mountain of *Libanus*, and lower than the ſources of *Jordan*, bordering upon the great Plain of the City of *Sidon.* In which place (having obſerved that the Land was good and fertile in all ſorts of fruits) they made their report to their People, who travelling thither with their Army, built a City in that place called *Dan* (by the name of the ſon of *Jacob* ſo called, and of their own Tribe.) Many adverſities befel the *Iſraelites* from that time forwards, both by N reaſon they were unexerciſed in Travel, and for that they contemned Piety. For having once forſaken the obſervation of their Ordinances, they abandoned themſelves to Pleaſures, living according to their own appetites: ſo that they polluted themſelves with thoſe Vices which were moſt uſual amongſt the *Canaanites.*

They of *Dan* ſeek out a place to inhabit.

O

CHAP.

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CHAP. III.

How the people of Iſrael, *by reaſon of their wickedneſs, were by God delivered to the ſervitude of the* Aſſyrians.

The year of the World, 2586. before Chriſts Nativity, 1438.

FOR this cauſe the wrath of God was kindled againſt them, in ſuch ſort that he abandon'd them, and through their luxury they ſoon loſt the felicity which they had gotten by infinite pains. For *Schiſart* King of the *Aſſyrians* levied an Army againſt them, killed a great number of their men in fight, and either by force, or compoſition, took divers of their Cities, and brought them under his ſubjection. Many alſo willingly ſubmit-
B ted themſelves to him through fear, and paid great tribute, enduring all kind of outrage for the ſpace of eight years; after which they were delivered by theſe means following.

Judg. 31. 2, 3, 4. The *Iſraelites* oppreſſed by *Schiſart.*

CHAP. IV.

Their Liberty reſtored by Cenez.

A Certain man of the Tribe of *Juda* called *Cenez*, a man of underſtanding and courage, was advertiſed by a voice from Heaven, that he ſhould not permit the *Iſraelites* to be reduced into ſo extreme neceſſity, without taking care for them, but adventure himſelf to ſet them at liberty. Upon which calling to him ſome few whom he knew
C generous enough to fear no danger when a yoke ſo inſupportable was to be ſhaken of; They began with cutting the throats of the *Aſſyrian* Garriſon which *Schiſart* had placed over them. This firſt ſucceſs, caus'd the number of his followers to increaſe a little more and more, ſo that in a little time they ſeemed ſufficient to equal the enemy in open field: whereupon encountring him in one battel, they overcame him and recovered their liberty; and the reſt of the ſcattered and confuſed Army retired toward *Euphrates*. After *Cenez* had by this action given proof of his valour, he received the Government at the peoples hands; and exerciſed the office of Judge forty years, and died.

Ibidem c. 3. *v.* 9, 10, 11. *Cenizus*, or as the holy Scripture ſpeaks, his Son *Athaniel* reigned eight years.

CHAP. V.

D *How the people were made ſubject to the* Moabites, *and how by* Jodes *they were exempt from ſervitude.*

AFter his death (the Government being void) the affairs of the *Iſraelites* began again to fall to ruine, and the rather, for that they neither yielded due honour to God, or obedience to the Laws: whence it came to paſs, that *Eglon* King of the *Moabites* (ſeeing the diſorder of their policy) made War againſt them, and defeated them many times. And for that he was a Prince of greater puiſſance than any of his Predeceſſors, he weakned their Forces, ſo that he conſtrained them to pay tribute.

Hedio & Ruffinus, chap. 8. *Judg.* 3. 12, *ad* 15. *Eglon* King of the *Moabites* conquereth the *Iſraelites.*

This man removing his Court to *Jericho*, and proud of his Victories, omitted no
E means whereby he might vex and moleſt the people: ſo that they lived for the ſpace of 18 years in great miſery. But God (being moved with compaſſion of their calamities) delivered them from their intolerable thraldom after this manner: *Jodes* the Son of *Gera* of the Tribe of *Benjamin* (a young man, endow'd with Valour of mind and ſtrength of body to attempt any worthy action) dwelt at *Jericho*. This man inſinuated himſelf into *Eglons* familiarity; and by preſents courted him in ſuch ſort, that he was well beloved and eſteemed amongſt all the Courtiers, and had frequent acceſs to the Palace. It chanced one day that bearing certain Preſents unto the King (attended by two of his Houſhold ſervants) he ſecretly hid a Dagger under his cloaths, at ſuch time as he entred in to the King. Now it was Summer and Mid-day likewiſe; and the watch was
F grown more careleſs, partly by reaſon of the heat, and partly for that the guard were at their dinner. The young man therefore offering his preſents unto *Eglon* (who at that time refreſhed himſelf in a certain Summer Chamber) began to diſcourſe with him. Now they were both alone (by reaſon that the King reſolving to talk familiarly with *Jodes*, had ſent away his Guard) but *Jodes* fearing, leſt he might miſs his blow as the King ſate upon the Throne, deſired him to riſe, telling him that he had a Dream to relate to him by the commandment of God. Whereat he rejoycing, aroſe from his ſeat; and *Jodes* ſtab'd him to the heart: and leaving the Poynard ſticking in the wound, locked the door after him, and eſcaped; For the Guard ſuppoſing the King laid down to reſt, let him paſs. But *Jodes* giving private notice thereof to the *Iſraelites*, offered
G himſelf to be their Leader for recovery of their liberty: and they willingly accepting thereof, preſently took Arms, and ſent Trumpets about to ſummon the reſt of their Country-men. They that were about *Eglon* were wholly ignorant of what had hap-

Jodes or *Ehud* inſinuated himſelf into *Eglons* familiarity. *v.* 10.

The year of the world, 2641. before Christs Nativity, 1350.

ned, but about Evening (fearing leſt ſome miſhap had befaln him) they entred into the Chamber where he was, and found him dead; whereat they were greatly aſtoniſhed, ſo that they knew not what courſe to take; ſo that before they had aſſembled their Forces together, the *Iſraelites* came upon them, and kill'd ſome; the reſt, being Ten thouſand in number, fled, in hope to recover their Country of *Moab*: but the *Iſraelites* (having before way-laid and fortifi'd the paſſages of *Jordan*) purſued and ſlew them: ſo that many of them periſh'd in the River, and not one eſcap'd their hands. By this means the *Iſraelites* were deliver'd from the ſervitude of the *Moabites*, and *Jodes* was advanced to the Government of the People. After he had lived Fourſcore years, he died. A Man (beſides the action now mention'd) worthy of praiſe for many other things. After him, *Sanagar* the Son of *Anath* was elected Governour, and in the firſt year of his Rule, he left this life for the fruition of another.

Ver. 29, 30. The *Moabites* put to flight, and ſlain by the *Iſraelites.*

CHAP. VI.

How the Iſraelites *were brought under the ſubjection of the* Canaanites, *and deliver'd from Servitude by* Barac.

Hedio & Ruffinus, cap. 9. *Judg.* 4. 1, 2, 3. *Jabin* King of the *Cannanites*, ſubdueth the *Iſraelites.*

BUT the *Iſraelites* (in no ſort reclaim'd or better'd by their forepaſt Calamities) fell again into their former impiety and diſobedience; and before they had ſufficently ſhaken off the ſervitude of the *Moabites*, were ſubjected to *Jabin* King of the *Cannanites*. This Man kept his Imperial reſidence at *Aſar* (a City ſituate on the Lake *Sachonites*) and had in his Pay Thirty thouſand Foot, and Ten thouſand Horſe: and beſides theſe, he had Three thouſand warlike Chariots. This great Army was commanded by *Siſera*, (an eminent Man amongſt the Kings Favourites) who encountring with the *Iſraelites*, brought their affairs into ſo deſperate an eſtate, that they willingly for their own ſecurity accepted ſervitude, and paid Tribute, whereunto they were forced, almoſt for the ſpace of Twenty years, not daring to lift up their heads (all which fell upon them by the Will of God, to puniſh the too great contumacy and ingratitude of that Nation.) At the end of which time, repenting themſelves, and acknowledging that the cauſe of their Calamities, (proceeded from the contempt of Gods Laws) they repaired to a certain Propheteſs, called *Debora*, (which name in the *Hebrew* Tongue ſignifieth a *Bee*) beſeeching her, that by her prayers ſhe would endeavour to move God to mercy, and not ſuffer them ſo to be oppreſſed by the *Canaanites*. God (being inclined by her prayers) granted them help, and appointed *Barac* to be their Governour (a Man of the Tribe of *Nepthali*, whoſe name ſignifieth *Lightning*.) *Debora* ſending for *Barac*, commanded him to chuſe out Ten thouſand Men, and lead them forth againſt the Enemy; ſaying, that their number were ſufficient, ſince God had promis'd him the Victory. But *Barac* denying to undertake the Government, except ſhe alſo would join in the adminiſtration of it with him; ſhe mov'd with anger, reply'd, *Art thou not aſham'd to ſurrender the dignity which God hath given thee, to a Woman? Well, I will not refuſe it.* Whereupon levying Ten thouſand Men, they pitched their Tents near the Mountain of *Thebor*. *Siſera* at that time (according as the King had commanded him) preſently marched out to meet them, and encamped not far from them. But *Barac* and the reſt of the *Iſraelites*, (being terrified with the multitude of the Enemies) were encouraged by *Debora*, who commanded them that very day to undertake the Battel; aſſuring them, that the Victory ſhould be theirs, and that God would aſſiſt them. Whereupon they charged the Enemy, and there ſuddenly fell a ſtorm of Rain, mixed with Hail, which the wind drove againſt the faces of the *Canaanites*, and took away their ſight, rendring thoſe that carried Darts, and ſerved with the Sling, unprofitable in the ſervice; likewiſe thoſe that were heavily arm'd, having their hands benum'd with cold, could not wield their Swords. But the Tempeſt beating on the backs of the *Iſraelites*, not only gave them leſs offence, but made them alſo more couragious (as being a manifeſt ſign of Gods favour and preſence.) Whereupon diſaraying and breaking thorow their Enemies Battel, they made a great ſlaughter of them; ſo that part of them fell by the weapons of the *Iſraelites*, the reſt were over-run by their own Horſemen and Chariots. *Siſera* ſeeing his Souldiers turn their backs, leap'd from his Chariot, and fled away, till at laſt he arrived at the Tent of a woman of *Cenetis*, called *Jael*, whom he deſired to conceal and hide him. She admitted him; and when he deſired drink, ſhe gave him ſour milk; which when he had largely drunk, he fell aſleep. The Woman ſeeing him in this condition, took a Mallet, and drove an Iron Nail thorow his temples, and faſtned him to the pavement; ſoon after, when *Barac*'s Souldiers came to her, ſhe ſhewed them his dead body. Thus a Woman, according as *Debora* had foretold, was the Author of this Victory. But *Barac* leading

Ver. 2. *Siſares*, or *Siſera*, the Captain of the Hoſt.

Ver. 4, 5. *Debora*, the Propheteſs.

Ver. 6. *Barac* appointed Emperor againſt the Enemy.

Ver. 8, 9.

Ver. 14. *Debora* and *Barac* charge the Enemy.

Ver. 15. *Siſera* ſlain, with his Hoſt.

Ver. 21. *Jael* killeth *Siſera* with an iron Nail.

A leading his Army to *Aſor*, defeated and ſlew *Jabin*, who came out againſt him with an Army, razed his City to the ground, govern'd the *Iſraelites* for the ſpace of Forty years.

Barac governeth the *Iſraelites* 40 years.

CHAP. VII.

How the Amalekites *overcoming the* Iſraelites, *deſtroyed their Country for the ſpace of ſeven years.*

B AFter the death of *Barac* and *Debora*, which hapned almoſt about the ſame time, the *Midianites*, accompanied with the *Amalekites* and *Arabians*, armed themſelves againſt the *Iſraelites*; and encountring them in open field, overcame them in a great Battel, and (deſtroying their Fruits and Harveſt) carried away great Booty. They continued theſe their incurſions for the ſpace of ſeven years, and compelled the *Iſraelites* to forſake the Champain, and flie to the Mountains: where digging themſelves Caves and Houſes under the earth, they kept ſecretly hidden all which they had reſerved, from the fury of the Enemy. For the *Midianites* having taken their Harveſt in the Summer time, permitted them to Till their Lands in the Winter, to the intent they might gather the fruits of their labour afterwards. Thus lived they in perpetual famine and want: neither was there any other hope or ſuccour left them, but C only by prayers and ſupplications unto God.

The year of the World, 2654. before Chriſts Nativity, 1310.

Hedio & Ruffinus, cap. 10. *Judg.* 6. 1, 2, 3. The *Midianites*, confederate with the *Amalekites*, overcome the *Iſraelites* in a great Battel.

CHAP. VIII.

How Gideon *delivered the* Iſraelites.

ABout that time as *Gideon* (the Son of *Joas*, one of the chiefeſt of the Tribe of *Manaſſes*) was grinding ſome ſheafs of Corn, which he had ſecretly conveyed into his Preſs, for he durſt not do it openly, for fear of the Enemy; An Angel appeared to him in the form of a young man, and told him, *That he was happy, and beloved of God.* D 'Tis a fair ſign, anſwer'd *Gideon*, when I am forc't to uſe a Preſs inſtead of a Grange. The Angel exhorted him to be of good courage, and to endeavour to recover his Countries liberty. *Gideon* anſwer'd, That it was impoſſible, by reaſon that the Tribe whereof he was deſcended, had very few men in it; and that he was too young and incapable of affairs of that conſequence. God will ſupply all theſe defects, ſaid the Angel, and under thy conduct will give the *Iſraelites* victory. Theſe things *Gideon* communicated to certain young men, who willingly believing the Oracle, anſwer'd, *That for the preſent they had Ten thouſand Souldiers in readineſs, to attempt any thing for their liberty.* But God appeared to *Gideon* in a dream, and told him, *That men being ſo vain, that they are willing to owe nothing but to themſelves, and attribute their Victories to their own ſtrength, inſtead of* E *attributing them to his aſſiſtance; he would make them know, that 'twas to him alone that they were indebted for them.* To which end he commanded him, That about the mid-time of the day, at ſuch time as the heat was moſt vehement, he ſhould conduct his Army to the River, and there diligently obſerve thoſe that bowed themſelves to drink, which he might eſteem for Men of Valour; but all thoſe that drank haſtily, and with noiſe, ſhould be marked as Men timorous, and afraid of the Enemy. *Gideon* did as God commanded: and there were found but Three hundred Men that lifted water to their mouths with their hands, without fear and trouble. God commanded him to aſſail the Enemy with thoſe Three hundred, promiſing to give him the Victory. At this time were they encamped upon the Bank of *Jordan*, ready to paſs the Ford the next Morning. But *Gideon* F was troubled, by reaſon that God had bid him aſſail the Enemy by night. But God willing to deliver him of his fear, commanded him to take one of his Souldiers with him, and go to the Camp of the *Midianites*, to ſee what paſt there. He obeyed; and for his better aſſurance, took with him one of his ſervants. Now as he drew nigh a certain Tent, he perceived, that they that were within the ſame, were awake, and heard one of them with a loud voice tell his Companion the dream which that Night he had had, which was thus: He thought he ſaw a Barley Cake (which lookt as if not worth the taking up) it rouled thorow all the Camp, and firſt overthrew the Kings Tent, and afterwards the Tents of all his Souldiers. This dream (anſwer'd his Companion) ſignified the loſs of our whole Army. The reaſon is, that of all ſorts of Corn, Barley is G moſt contemptible: and amongſt all the Nations of *Aſia*, there are not at this day any People more contemned than the *Iſraelites*; and in this reſpect, they reſemble Barley. Now you know that they have gather'd Troops, and form'd ſome deſign under the con-

God commandeth *Gideon* to deliver the *Iſraelites* from the *Midianites*. *Judg.* 6. 11, 12, 13.

Judg. 7. 2, 3, 4. God commandeth *Gideon* to chuſe a few men. The Victory is to be attributed to God.

Ver. 13, 14. *Gideon* repaireth to the Enemies tents, and by them is confirmed by a dream.

The year of the World, 2654. before Christ's Nativity, 1310.

duct of *Gideon*. And whereas this Cake turned to overthrow our Tents, I fear leſt it be a ſign that God hath given the Victory to *Gideon*. *Gideon* (having over-heard this Diſcourſe) conceived good hope, and preſently commanded his Followers to arm themſelves, after he had told to them the Dream of their Enemy. Whereupon they ſpeedily prepared themſelves at his Command, being encourag'd by ſo happy a preſage to attempt any thing. About the latter Watch of the Night, *Gideon* led forth his Army, and divided it into three Bands, and in every Band he put an Hundred Men: all of theſe bare in their hands empty Pots, in which were hidden burning Torches, in ſuch ſort, that the Enemy could not diſcover them, when they ſallied out. Moreover, they bare Rams Horns in their right hands, which they uſed inſtead of Trumpets. The Enemies Camp took up much ground, by reaſon they had a great number of Camels; and though diſtributed by Nations, were all of them comprehended in one incloſure.

Ver. 16, 17, 22. *Gideon* with 300 attempteth the fight.

The *Hebrews* having had inſtructions from their Captain what to do, at ſuch time as they approached near their Enemies, and the ſign of the Battel being given, they ſounded their Horns, and broke their Pots, and with their flaming Lights, fell into the Enemies Camp, crying, *Victory, Victory, by the aſſiſtance of God, and the ſtrength of* Gideon. Trouble and Fear ſurprized the ſleeping Enemy, for this action was in the Night-time, and God diſpoſed all things to this iſſue, that few of them fell by the *Hebrews* Sword, but they themſelves ſlew one another in great numbers (by reaſon that they were different in language.) For confuſedly encountring one another, they Maſſacred all they met, ſuppoſing them Enemies. When the Rumor of this Slaughter, and *Gideon*'s Victory, came to the ears of the reſt of the *Iſraelites*, they armed themſelves, and purſued and overtook the Enemy, (being intangled in certain places, unpaſſable, through many Brooks) ſo that being environed on every ſide, moſt of them were put to the Sword; amongſt which, were two Kings, *Oreb* and *Zeb*. Two other Kings, *Zebé* and *Hezerbun* eſcap'd, with their Souldiers, to the number of eighteen thouſand, and encamped not far from the *Iſraelites*: but *Gideon* was no ways aſtoniſhed hereat, but charging them valiantly with his whole Army, he defeated all the Troops, and took the Kings captive. There died in the two Battels of the *Madianites*, and *Arabians* their Allies, almoſt Sixſcore thouſand. The *Hebrews* alſo took an ineſtimable prey of Gold, Silver, Apparel, Camels, and Horſes. But *Gideon* returning to *Ephraim*, put to death the two Kings of the *Madianites* which he had taken. Nevertheleſs, the Tribe of *Ephraim* being diſpleaſed with his happy execution, reſolved to make War againſt him; accuſing him, that he had not made them privy to his deſign againſt the Enemy. But *Gideon* being a prudent man, and endowed with all kind of virtue; gave them this modeſt anſwer, *That he had not proceeded by his own direction, but by the command of God: notwithſtanding, that the Victory was no leſs theirs, than his, or thoſe of his Followers, that atchieved the Enterpriſe.* With theſe his words appeaſing their wrath, he did no leſs ſervice to the *Hebrews* by his prudence, than by his valour; delivering them from a Civil War, whereinto they had fallen, if his diſcretion had not prevented it. This Tribe was puniſhed for this outrage offered to ſo noble a Perſonage, as we will declare hereafter in due place. *Gideon* deſiring to diſcharge himſelf of the Government, was conſtrain'd to continue the ſame, and ruled the *Iſraelites* for the ſpace of Forty years, doing juſtice to every one that deſir'd it at his hands, with ſo great integrity, ability and wiſdom, that the People never fail'd to confirm the judgments which he pronounc'd, becauſe none could be more equitable. He died when he was very old, and was buried in the Country of *Ephraim*.

Ver. 22. The *Madianites* and their Confederates kill one another.

Ver. 25. The *Iſraelites* purſue their Enemies, and kill *Oreb* and *Zeb*.

Judg. 2. 7. *Gideon* taketh *Zeb* and *Ezarbon*.

Ver. 10. 120000 *Madianites*, with their Confederates, ſlain.

The year of the World, 2292. before Chriſts Nativity, 1270.

Ver. 22, 32. *Gideon* reigned 40 years.

H I K L M N

CHAP.

O

CHAP. IX.

How some of Gideons *Successors made War with the Nations round about them.*

The year of the world, 2654. before Christs Nativity, 1310.

Hedio & Rufinus, cap. 1. Judg. 9. v. 1. ad 5.

GIdeon had seventy lawful Sons begotten on divers Wives, and one Bastard by his Concubine *Druma*, called *Abimelech:* who, after the decease of his Father, retired to *Shechem*, where his Mother was born. There (assisted with money, by his Mothers kindred, and backed by men resolute, and fit for all bad actions) he returned to his fathers house, where he slew all his brethren (except *Jotham*, who by good hap saved himself by flight.) When he had once usurp'd the Government, he ruled all things according to his lust, and neglected the Ordinances and prescripts of Law, hating all those that in any sort were maintainers of equity. One day whilst there was a solemn feast held at *Shechem*, (whereunto the whole people were usually wont to resort) *Jotham* his Brother (who as we said, saved himself by flight) getting up the Mountain of *Garizim*, which over-hangeth the City of *Shechem*, with a loud voice (that might easily be overheard by the people) and in a general silence of the whole multitude, desir'd them to hear him a few words; and he told them, that in times past the Trees were accustomed articulately to speak after the manner of men; and that (in a certain assembly, wherein they were to consult of their government) they desir'd the Fig-tree to accept the Soveraignty over them; which when it refused and pleaded in its own behalf, that it was contented with that honour which they gave it for its fruit, and desired no more. The Trees ceased not to seek another Prince, and offer'd that honour to the Vine; which in as many words as the Fig-tree, refused the same; the like did the Olive-tree. At last they address'd to the Bramble, (whose wood is good only to burn) which answered, *If you unfainedly desire me for your King, repose your selves under my shadow; but if it be only in mockery, and to deceive me, there shall a fire issue from me, and consume you. These things* (said Jotham) *I report to you, not to move you to laughter, but for that, you* (*having received many benefits at the hands of* Gideon) *suffer* Abimelech, *who in spirit differeth nothing from fire, to usurp the Government, after the slaughter of my Brethren.* When he had spoken after this manner, he departed, and for three years lived hid amongst the mountains, flying the fury of *Abimelech*. After some time the *Shechemites* (being moved with compassion and just revenge, of the murther committed upon the Sons of *Gideon*) drove *Abimelech* out of their City, and the whole Tribe. Whereupon he resolved to do some mischief both to the City and the Citizens. And though their Vintage was at hand, yet they durst not go forth to gather the fruit, for fear of him. It hapned at that time a certain great man called *Gaal*, arrived there with a Troop of Souldiers, and his kindred: The *Shechemites* desired him to grant them a Guard, whilst they gathered their Harvest; which request of theirs being granted by *Gaal*, they issued out with their Forces and securely brought in their fruits: and feasting one with another in companies, they were so bold as to scoff at *Abimelech*, and the chief of his Followers. And some of those strangers, that came into their City to their assistance, surprised, by Ambuscado, divers of *Abimelechs* people, and slew them. But *Zebul* one of the *Shechemites*, and *Abimelechs* Host, signified unto him by a messenger, how *Gaal* incited the people against him; and he counselled him to lye in wait for him, near about the City, promising to bring *Gaal* thither, and so he might easily revenge himself of the injury which his enemy had offered him, and reconcile himself to the people again. When *Abimelech* had chosen a place fit to lye in ambush, and *Gaal* with *Zebul*, carelesly walked in the Suburbs, *Gaal* suddenly espying certain Armed men coming towards him, cried out to *Zebul*, *That he had discovered the enemy*; *Zebul* replied, *that it was nothing but the shadow of Rocks.* But *Gaal* drawing nearer them, and seeing apparently who they were, answered *Zebul*, *That they were no shadows but ambushes of men.* *Zebul* replied, *Dost thou not object cowardise to* Abimelech? *Why therefore shewest thou not thy great valour in fighting with him?* *Gaal* confusedly amazed, bore the first charge of the Souldiers of *Abimelech*: in which conflict, some of his Followers were slain, and he himself fled into the City, giving example to the rest to follow him. Hereupon *Zebul* laboured, that *Gaal* might be expelled out of the City; accusing him of cowardise in his encounter with the Souldiers of *Abimelech*. Now, when *Abimelech* had afterwards gotten certain intelligence, that the *Shechemites* would go out again to gather their Vintage, he laid an ambush near to the City. And no sooner were they come forth, but a third part of the Troops surprized the Gates, to cut off their return; the rest ran after those that were scattered here and there: so that there was a great slaughter on every side; and the City was ruined to the very foundations, and they sowed Salt upon the ruines thereof. But they that escaped thorow the Country, and had avoided the danger, assembled to fortifie themselves upon

Abimelech killeth 69 of his Brethren.

à v. 8. ad 25. *Jotham*, by an allusion, upbraideth the *Shechemites* of their ingratitude towards *Gideon*.

The counsel of the Trees, in choice of a King.

v. 23, &c. The *Shechemites* baniſh *Abimelech*.

v. 34. *Abimelech's* practice against the *Shechemites*.

v. 39, 40, 41. *Gaal* put to flight by *Abimelech*, is baniſhed out of *Shechem*.

v. 24. *Shechem* taken and ſacked and razed to the ground.

The year of the World, 2493. *before Christ's Nativity*, 1470.

upon a ſtrong Rock, whereon they incamped. But as ſoon as *Abimelech* had notice of H
their intention, he haſted thither with his forces, and environed the place with faggots of
dry wood, (carrying them thither in his own perſon, and encouraging thereby thoſe of
his Army to do the like) ſo that the Rock was incontinently compaſſed with wood:
whereunto he ſet fire round about, and in an inſtant it flamed, and burnt vehemently;
ſo that none of them were ſaved, but all periſhed, with their Wives and Children, to
the number of fifteen hundred men, beſides many of the weaker ſort. This calamity
hapned to the *Shechemites*, who were worthy of compaſſion if they had not deſerv'd this
puniſhment for their ingratitude towards ſo upright a Judge, and ſo gracious a Benefa-
ctor. *Abimelech* cool'd the courage of the *Iſraelites*, by this treatment of the *Shechemites*,
and gave ſufficient teſtimony that he aſpired higher, and would never terminate his am- I
bition till he had totally ſubdu'd them. He therefore led forth his Army againſt the
Thebans and their City, which he took: in the Town there was a great Tower, whi-
ther all the people had retired themſelves, and as he prepared to beſiege the ſame, and
approached near the Gates, a certain woman caſt a piece of a Milſtone at him, which
hit him on the head, and made him fall to the ground. *Abimelech* feeling that he was
wounded to death, commanded his Armor-bearer to diſpatch him, that it might not be
reported that he died by the hand of a woman. The man did as he was commanded,
and ſo *Abimelech* ſuffer'd the puniſhment of the cruelty he had committed againſt his
Brethren, and the tyranny executed upon the *Shechemites*; according as *Jotham* had fore-
told. As ſoon as *Abimelech* was ſlain, all the Army diſperſed, and returned to their K
dwellings; and *Jair* the *Galeadite*, of the Tribe of *Manaſſes*, took upon him the Govern-
ment. Amongſt other felicities of this man, theſe were of greateſt note, that he was
rich, and had thirty Valiant Sons, all prudent men, and of chief rank in the Country of
Galaad. After he had governed the people twenty years, he died when he was very old,
and was honourably intombed in *Chamon* a City of *Galaad*. From this time forward the
policy and eſtate of the *Hebrews* grew more and more diſordered, and the Laws began
to be neglected: Whence it came to paſs, that the *Ammonites* and *Philiſtines* deſtroyed
all their Country with a great Army, and made themſelves maſters of the Land on this
ſide *Jordan*; and ſo much were they heartned, that they preſſed further, to poſſeſs the
other ſide of the River, and conquer the ſame. Whereupon the *Hebrews* being brought L
to more moderation by theſe their adverſities, had recourſe unto God by prayers and
ſacrifices; deſiring that it would pleaſe him to moderate his wrath, if he would not
wholly appeaſe it, ſtay his heavy hand over them. This ſubmiſſion of theirs prevailed
with God, who promis'd to aſſiſt them. Whilſt therefore the *Ammonites* led their Ar-
my into *Galaad*, they of the Country aroſe to meet and fight with them; being deſti-
tute of a Governour to conduct them. Now there was a certain man called *Jeptha*, of
great eſtimation, as well for the virtue of his anceſtors, as his own valour; for he had a
conſiderable body of men in his own ſervice. To him they ſent a meſſenger, deſiring
him to aſſiſt them; and promiſing him, that he ſhould continue in the Government du-
ring the term of his life. But he was nothing moved with this requeſt, but reproach- M
fully objected againſt them, that they had abandoned him, when his Brothers did him
open wrong by driving him out of their Family, by reaſon he was not their Brother by
the ſame Mother, but begotten on a woman which their Father had entertained for
his Paramour; and it was to revenge this injury that he had lived in *Galaad*, receiving
all thoſe into wages which came unto him, of what place ſoever. But after they had
preſſed him, and ſworn to him, he joyned his Troops with them, and became their
General: and ſpeedily providing whatſoever was neceſſary, he encamped near *Maſpha*,
and ſent Ambaſſadors to the *Ammonites*, accuſing them for invading a Country that
belonged not to them. They on the contrary blamed the *Iſraelites*, for that they co-
ming out of *Egypt* had uſurpt that Country from his Anceſtors, who were lawful Lords N
of it. *Jeptha* anſwered, that they had no reaſon to accuſe their Anceſtors in reſpect of
Amorrhæa: but rather they were beholden to them, for that they had permitted them
to enjoy the Country of *Ammon*; it being in *Moſes* power to have conquered the ſame.
In a word, they were reſolved not to forſake the Country which God had given them,
and they had held in their poſſeſſion for the ſpace of three hundred years; and would
defend againſt them by dint of Sword. With theſe words diſmiſſed he the Ambaſſadours
of the *Ammonites*. Then *Jeptha* prayed to God that it would pleaſe him to grant him
victory: and he made a vow that if he returned to his houſe in ſafety, he would ſacrifice
the firſt living creature that he ſhould meet with at his return. After this, encountring
the Enemy, he defeated and purſued him, killing thoſe that fled continually till he came O
to the City of *Minnith*. Then entring the Country of the *Ammonites*, he deſtroyed
divers Cities, and carried away a great booty, and ſo delivered his Nation from the
ſervitude

v. 46, 47, 48, 49. The *Shechemites* flying, are burned upon a Rock.

Abimelech taketh *Thez*. *v.* 52, 53, 54, 55. A woman woundeth *Abimelech*, and his Squire killeth him.

Hedio & Ruffinus, chap. 12. *al.* 19. *Judg.* 10.

Thola reigned 23 years. After him *Jair* 22 years. *Judg.* 10. 34.

v. 5, 6, 7, 8. The *Iſraelites* oppreſſed by the *Ammonites* and *Philiſtines*.

Judg. 11. 5, 6, 9, 10, 11. *Jeptha* is created the Judge of *Iſrael*.

v. 30, *ad* 40. *Jeptha* maketh a vow.

A servitude which they had endured for the space of eighteen years. But as he returned homeward, he fell into such an inconvenience, as was no ways answerable to his noble actions. For the first person he met as he returned home, was his only Daughter (a Virgin of eighteen years) who came out to meet him: Whereupon melting into tears, he began to check her, for that so hastily she had come forth to meet him, by reason he had vow'd the first thing he met with to God. But this accident was no ways displeasing to the Virgin; who with a wonderful constancy answered her Father, that a death which had for its cause the victory of her Father, and the liberty of her Country, could not but be very acceptable to her: and that the only favour she desired of him, was, that he would please to grant her two months, before she was sacrificed, to the B end she might lament her youth, with her companions: and that after that term, her father might acquit himself of the vow which he had made. *Jeptha* granted her the time she had limited: which being expired, he sacrificed his Daughter for a burnt-offering. Which oblation of his, was neither conformable to the Law, nor desired by God. But he was resolved to accomplish his vow, without considering what judgment men might make of it.

*The year of the World,*2624. *before Christs Nativity,* 1270.

He overcometh the *Ammonites.*

Chap. 11. *v.*39. *Jeptah* sacrificeth his Daughter.

*Ch.*12.1,2,&c. The *Ephraimites* are incensed against *Jeptah.* *Judg.* 12.

The Tribe of *Ephraim* hearing of his victories, declared War against him, by reason he had not communicated to them his enterprise against the *Ammonites*, that he might have the prey, and the honour of the enterprise to himself. He answered, that being of his kindred, they could not be ignorant, that both he and his were assailed by War; C and had, besides that, also been desired to give them their assistance; whereunto they had answered very faintly, and being requested would not be present. Then he told them, that, that which they undertook, was unlawful, wicked, in that not daring to encounter the Enemy, they made no scruple to set upon their Brethren and Friends; and he threatned them, that if they restrained not themselves, he would (by the assistance of God) be revenged on them. But these words of his were both neglected and despised, so that he was forced to Arm himself against them, and with an Host of men sent from *Galaad*, he made a great slaughter, partly in pursuing those that fled, partly also in preventing their passage who fled to *Jordan:* the number of the slain, amounted to about forty thousand. After *Jeptha* had governed six years, he deceased, and was D buried in *Sebei*, in the place where he was born, and the Country of *Galaad*. After his death *Jbzan* took upon him the Government. He was of the Tribe of *Juda*, of the City of *Bethleem*, and had sixty Children; thirty males and thirty females, which he left all alive and married: he died when he was very old, without performing any thing worthy of memory, during the space of his seven years Government: he was buried in his own Country. In like manner *Elon* a *Zabulonite* his successor did nothing memorable and during the term of ten years wherein he governed. *Abdon* the Son of *Elon*, and (of the Tribe of *Ephraim* of the City of *Pharathon*) was declared Soveraign Judge after *Elon*, and is renowned only for his felicity in his Children; the state of the *Israelites* being in peace, so that he exploited nothing worthy glory: he had forty Sons, E who had thirty Grand-children; and rode accompanied with these seventy, who were all of them expert Horse-men. He left them all alive, and died when he was very old, and was magnificently buried in *Pharathon.*

v. 6. Almost forty thousand of the *Ephraimites* slain.

v. 7. *Jeptah* dieth. *Jbzan* was for seven years space the Judge in *Israel.*

v. 11. *Elon* reigned ten years.

v. 13. *Abdon* Judge.

CHAP. X.

Of Samsons *valour, and how many mischiefs he did to the* Philistines.

AFter his death, the *Philistines* prevailed over the *Israelites*, and exacted tribute from them for the space of forty years. From which misery they were deliver'd F after this manner. *Manoah* an excellent man, and chief of the Tribe of *Dan*, without exception, had a Wife most famous for her beauty, and excelling all others of that time; yet had he no Children by her, whereat he was very much grieved, and made his continual prayers unto God (and especially when they were retired to a Country-house which they had near the City) that it would please him to give him a lawful heir. He loved his Wife very passionately, and not without some jealousie: on a day as the woman was there by her self, an Angel of God appeared to her in form of a young man of incomparable beauty and shape; and told her that he came from God, to inform her that she should be the mother of a child, perfectly beautiful; and whose strength should be so extraordinary, that as soon as he was entred into the vigour of youth he should G humble the *Philistines*; but God forbad her to cut his Hair, and commanded likewise that he should taste no other drink but water; and after he had said thus, he departed. As soon as her Husband returned home again, she told him all that the Angel had said unto

Judg. 13. 1. The *Israelites* are overcome by the *Philistines.* *Hedio & Ruffinus*, chap. 13. *al.* 10.

v. 3, 4, 5. The Angel foretelleth *Samsons* birth.

The year of the World,2783. before Christs Nativity, 1181.

unto her, and ſo extol'd the beauty and good grace of the young meſſenger, who appeared unto her, that theſe praiſes increaſed his jealouſie; which ſhe perceiving, and being no leſs chaſt,than fair,prayed to God once more to ſend his Angel,that her Huſband might ſee him, and be cur'd of his unjuſt ſuſpicion. Her prayer was heard, and the Angel preſented himſelf again to the woman (being apart from her Huſband.) But ſhe deſired him to ſtay till ſhe called her Huſband: which when ſhe had obtained,ſhe went and fetched *Manoah*, who notwithſtanding was not delivered from his ſuſpicion; but deſired him to relate to him all that he had ſignified to his Wife. The Angel anſwered, that it ſufficed that ſhe knew it: whereupon he asked him what he was, to the end that when his Son ſhould be born, he might give him preſents,and thanks. The Angel anſwered, that he had no need thereof, by reaſon that he had not brought the good news of the birth of his Son for any neceſſity that he had. *Manoah* entreated him to ſtay and receive ſome token of kindneſs; but he would not conſent. Finally, being inſtantly preſſed to abide and receive ſome gift; *Manoah* kill'd a Kid, and commanded his Wife to roaſt it. And when all things were in readineſs, the Angel commanded them to lay the Bread and Fleſh upon a Rock without diſhes: which being done, he touched the Fleſh with a wand which he had in his hand, and ſuddenly a flaming fire conſumed both the Bread and Fleſh; and the Angel was ſeen to aſcend up into Heaven in the ſmoke as it were in a Chariot. *Manoah* was in great fear leſt ſome inconvenience ſhould happen unto him, becauſe they had ſeen God: but his Wife comforted him, aſſuring that God had appeared to them for their good. Shortly after ſhe became big with child, and obſerved all that had been commanded her; and when the Infant was born, ſhe called his name *Samſon* (which is as much as to ſay, ſtrong) who ſoon grew to be of excellent beauty both of mind and body, wearing his Hair unſhorn, and uſing ſobriety in his diet, whereby he gave ſome ſigns of what had been foretold concerning him.

v. 9. *ad* 13. The Angel appeareth once more unto *Manoah.*

v. 24. *Samſons* birth.

It hapned on a day that there was a ſolemnity celebrated in *Thamna*, a City of the *Philiſtines*, whither *Samſon* reſorted with his Father and Mother; and being ſurpriſed with love of one of the Damſels of that place, he deſired his Father and Mother that this Maid might be given him in marriage: which they refuſed, alledging that ſhe was not of the ſame Lineage, and that God would provide him a match to the good and profit of his Nation: but in the end he prevailed ſo much, that he eſpouſed the Maiden. Now as he ordinarily walked to her Parents, it hapned one day, that being diſarmed, he met with a Lion upon the way, whom he graſped and ſtrangled with his hands; and having ſlain him, he caſt the body of the Beaſt into a Wood not far diſtant from the high way. Another day returning in like ſort to the Damſel, he found a ſwarm of Bees which made their honey in the breaſt of the ſame Beaſt, and he took three honey-combs which he carried with other preſents to his intended Wife. After this, he invited the *Thamnites* to the celebration of his marriage, who (for that they feared his ſtrength) under colour of doing him honour, choſe out thirty ſtrong and valiant young men, to be ſeemingly his companions, but in effect his Guardians; to the end he might not attempt any commotion, in the midſt of the feſtivity. *Samſon* ſaid to his companions, I will propoſe a queſtion to you, which if you can reſolve, I will give each of you a fine Linen Shirt, and other veſtments. They being very deſirous both to be reputed wiſe, and to gain the reward propoſed, preſſed him to propound his queſtion: which he did in theſe terms; He that devoureth all, hath been himſelf the food of others; and how terrible ſoever he was, this food hath been no leſs ſweet and agreeable. They employ'd three days to find out the ſenſe thereof, but they could not: and therefore they deſired *Samſon*'s Spouſe to get the ſecret from her Huſband, and diſcloſe the ſame to them; which if ſhe refuſed, they threatned to burn her to death. *Samſon* at the firſt (notwithſtanding her flatteries and ſollicitations) denied to tell it her: at laſt ſhe urged him ſo inſtantly, and ſhed ſo many tears (telling him that if he did not expound the queſtion to her, ſhe would take it for a certain ſign that he hated her) that at laſt he told her he had ſlain a Lion, and how in him he had found the three Honey-combs which he brought to her: and (not diſtruſting either fraud or guile) he related the whole ſtory to her, and ſhe afterwards reported the ſame to thoſe that had employed her in the diſcovery. When the ſeventh day was come, and the queſtion was to be decided, the young men aſſembled themſelves together about Sun-ſet; and ſaid, There is nothing more terrible than a Lion, nor any thing more pleaſant to taſte, than honey: Whereunto *Samſon* replied, you ſhould add that there is not any thing more dangerous than a woman; for ſhe it is that hath betray'd me, and reported my words to you. Notwithſtanding all this, he delivered that which he had promiſed them, out of the booty, which he had taken from certain *Aſcalonites*, whom he encountred upon the way. But he would not pardon his Wife; and the woman (ſeeing her ſelf deſpiſed) married

Judg. 14 5,6. *Samſon* teareth a Lion in pieces with his hands.

Samſon marrieth one of the Daughters of the *Philiſtines.*

v. 1, 2, 3.

v. 12, 13, 14. *Samſon* propoundeth a riddle to the *Thamnites.*

v. 18. *Samſons* Wife diſcovereth the riddle to the *Thamnites.*

v. 19, 20. *Samſon* killeth certain *Aſcalonites*, and his Wife marrieth with another.

one

A one of his friends, who had, in his behalf first sollicited the marriage. *Samson* (being more incensed by this injury) resolved to revenge himself both on her and the whole Nation: For which cause in the Summer time (when the Corn was ready to be reapt) he took three hundred Foxes, to whose tails having fastned flaming Torches, he drove them into the *Philistines* fields of Corn; consuming by this means all their hope of Harvest. The *Philistines* understanding that *Samson* had done this, and conceiving the reason that induced him to it, sent a party of Souldiers to *Thamna*, and burnt this woman alive with all her kindred, as the cause of the loss that had hapned to them. After *Samson* had slain divers *Philistines* in the Country, he went and dwelt at *Etam* (which is a strong Rock in the Tribe of *Juda.*) For which cause the *Philistines* assailed that Tribe, who
B represented to them that there was no reason why they should suffer for those offences which were committed by *Samson*, and especially since they paid them tribute. The *Philistines* replied, that unless they would be maintainers of his act of injustice, they must deliver *Samson* unto them. They (desirous that the *Philistines* might have no cause of quarrel against them) came to the Rock to the number of 3000 men, and there blamed *Samson* for those actions which he had done against the *Philistines*, because they were a people that might endamage the whole Nation of the *Hebrews:* concluding that they came to take, and deliver him into the *Philistines* hands, and praying him to submit himself voluntarily to that their resolution. *Samson* made them swear that they would do him no other injury, but deliver him only to their enemies; which done, he descended
C from the Rock, surrendring himself to the hands of those of *Juda*, who bound him with two cords, and led him away to deliver him to the *Philistines*. Now being arrived in a certain place, which at this present is called the *Jaw* (by reason of what hapned there at that time) and approaching near the *Philistines* Camp; which shouted for joy that they had faithfully executed that which they desired of them: *Samson* brake his bonds, and catching up the jaw of an Ass which he found at his feet, and falling upon the *Philistines*, he slew and beat down to the number of almost two thousand, and put all the rest to flight. This extraordinary and unparallel'd exploit so puffed up *Samsons* heart, that he forgat to attribute it to the assistance of God, but ascribed the same to his own
D strength. But it was not long before he was punisht for his ingratitude: For being seized with exceeding thirst, and finding himself faint, he acknowledged and confessed that mans force was nothing but weakness, and that all ought to be ascribed to God: whom he prayed that he would not be displeased with what he had spoken, nor deliver him to his Enemies, though he had deserved it, but assist him in the present danger. God heard his prayers, and caused a pleasant Fountain to spring from the foot of a Rock: for which cause *Samson* called the place *Maxilla* or *Jaw*, which name continueth even unto this day. After this battel, *Samson* set light by the *Philistines*, and went to *Gaza*, where he sojourned in an Inn. The Governors of the City understanding his arrival, set men to keep the Gates, to the end he might not depart without their knowledge. But *Samson* not ignorant of what they intended against him; rose about midnight and took up the
E Gates, with the hinges and locks, and all the furniture of the same; and laying them on his shoulders, carried them to the Mountain above *Hebron*. Not long after, he transgressed the Laws of his Fathers, and corrupted his ways and manner of living, conforming himself to the fashions of the Gentiles, which was the source and cause of all his ruine. For he was taken with the love of a *Philistine* Cortisan called *Dalila*. As soon as the Governours of the *Philistines* knew it, they by promises wrought so with her, that they persuaded her to get out of him wherein his force consisted, and what the cause was that he could not be conquered by his Enemies. *Dalila* to accomplish their desire, made use of fasting and flattery, praising his great actions, and thence taking occasion to ask him whence his so prodigious strength proceeded. But *Samson*
F well judging on what design she askt him this question, answered her: that if he were tied with seven Vine-branches young and pliant, he should become the weakest of all men. She believed him, and having given notice thereof to the Governours of the *Philistines*, who sent to her house certain Souldiers, these, when he was drunk and asleep, bound him as strongly as they could; *Dalila* suddenly waking him, told him that certain Souldiers were at hand to take him: but *Samson* brake the bonds of Vine-branches, and prepared himself to resist the assaults of those that lay in wait for him. The woman frustrate of her hope, not long after took an opportunity, to complain of him, that distrusting her love and constancy, he had concealed that from her which she most desired to know, as if she were unable to conceal that which might any ways concern the
G fortune and safety of her beloved: But he deceived her the second time, and told her that if he were tied with seven cords, he should lose all his strength. Which when she had done, and found a contrary issue to her expectation, the third time *Samson* told her,

*The year of the world,*2791. *before Christs Nativity,* 1173.

Judg. 15. 4, 5, &c. *Samson* burned the *Philistines* fruit.

chap. 15. 11, 12, 13. *Samson* is delivered to the *Philistines.*

v. 14, 15. *Samson* with the jaw-bone of an Ass killeth a thousand men.

v. 18. *Samson* by his prayers causeth a Fountain to break out of a Rock.

chap. 16. 3. *Samson* beareth away the gates of *Gaza.*

Chap. 15. *a.* 5. *ad* 16. *Dalila* the strumpet soundeth *Samson*, to find out wherein his strength consisted, and is deluded.

her, that if he were tyed with ſeven cords, he ſhould loſe all his ſtrength. Which when H
The year of the World,2791. before Chriſts Nativity, 1173.
ſhe had done, and found a contrary iſſue to her expectation, the third time *Samſon* told her, that if ſhe pleeted his hair with a fillet, he ſhould be weakned: and having expe-
v. 16, 17, 18. Samſon diſcovereth to *Dalila* wherein his ſtrength conſiſted: his eyes are pulled out, and he is led away priſoner.
rimented that alſo, ſhe found that it was falſe. Finally, ſhe preſs'd and conjured him in ſuch earneſtneſs, that being no longer able to avoid the ill that attended him, at laſt he condeſcended to gratifie her, and ſaid to her after this manner: It hath pleaſed God to have care over me, and as I was by his ſpecial providence brought into the World, ſo by his command I nouriſh this hair, for God hath forbidden me to cut the ſame; and my force ſhall endure as long as theſe locks ſhall endure and grow. Which when ſhe underſtood, ſhe ſhaved off his hair whilſt he ſlept, and betrayed him to his Enemies, whoſe forces at that time he was too feeble to reſiſt; and they plucked out his eyes, and led I
à v. 25, ad finem. Samſon with three thouſand *Philiſtines* is ſlain. *Samſon* ruled 20 years.
him away bound. Some time after the *Philiſtines* celebrated a publick feaſt (wherein the Princes and Peers banquetted and entertained one another in a ſpacious place, the cover whereof was upheld by two pillars; and *Samſon* was ſent for, and brought to the feaſt, to the end they might mock him in the midſt of their mirth; his hair was then grown again; and this generous ſpirit taking it more grievouſly than all other evils which he endured, to be treated with ſuch indignity, and not to be able to revenge himſelf on thoſe that thus injuriouſly uſed him; feign'd himſelf very weak, and deſired the Boy that led him, to let him approach and lean upon the ſaid Pillars. As ſoon therefore as he got hold on them, he ſhook them in ſuch ſort, that they were overturned, and the houſe fell upon thoſe that were therein, who all periſhed to the num- K
ber of three thouſand men: with theſe alſo died *Samſon*, who finiſhed his days in this ſort, after he had commanded over *Iſrael* for the ſpace of twenty years. He was a man of great vertue, ſtrength and magnanimity: even to his latter hour, was fatal to the *Philiſtines*. And whereas he was allured and beſotted by a woman, 'tis an effect of the infirmity of humane nature, which is prone to ſuch faults: in all other things, we cannot too much admire his vertue. His Kindred took his body and buried it in *Saraſa* his Country, in the Sepulchre of his Anceſtors.

CHAP. XI.

How the Sons of Eli *the High Prieſt were ſlain in Battel by the* Philiſtines. L

Ruth 1. *v.* 1. *ad* 6. *Hedio & Ruffinus*, chap. 14. A famine in the days of *Eli*.
AFter the deceaſe of *Samſon*, *Eli* the High Prieſt took upon him the Government of the *Iſraelites*. During his time there was a great Famine; and *Elimelech* unable to endure the miſery thereof, came from *Bethlehem* a City of the Tribe of *Juda*, to inhabit in the Country of *Moab*, bringing with him *Naomi* his Wife, and *Chilon* and *Maalon* his Sons, whom he had by her. Now when his affairs had fallen out with as fortunate ſucceſs as could be deſired, he married his Sons to certain Daughters of the *Moabites*, *Chilon* to *Orpha*, and *Maalon* to *Ruth*. After ten years, *Elimelech* and his Sons died. By which affliction *Naomi* being caſt into great ſorrow, and deſtitute of their company, whoſe dear familiarity ſhe had preferred before the love of her Country: chang'd M
C. v. 7, *ad* 14.
her reſolution (according to thoſe occurrences that had happened to her) and determined to return to her Friends, by reaſon ſhe had received intelligence, that her Country at that time was in better eſtate than when ſhe left it. Her Daughters-in-law would not endure to be ſeparated from her; but would needs accompany her: but ſhe wiſhing them a more happy marriage than that which they enjoyed with her Sons, and proſperity in all other things, and proteſting unto them that ſhe had no ability to do them good; ſhe deſired them to ſtay in that place, and not by following their wretched Mother-in-law in an uncertain event, loſe the certain pleaſure and peaceable fruition of their Country. Theſe her perſuaſions took effect with *Orpha*: but *Ruth* (reſolved in no ſort to forſake her,) attended on her Mother-in-law as future companion of whatſoever for- N
v. 15, *ad* 19. *Naomi*, after the deceaſe of her Husband and Sons, departeth with *Ruth* into her own Country. *Ruth* goeth into *Bethlehem*.
tune ſhould befal her. Now when both of them arrived in *Bethlehem*, (where, as we ſhall ſee afterwards) *Boos*, *Abimelechs* Kinſman, entertained them in his houſe: the Citizens called her by the name of *Naomi*, but ſhe ſaid, that they ſhould rather call her *Mara* (for *Naomi* in the *Hebrew* tongue ſignifies felicities, and *Mara* bitterneſs.) When it was Harveſt time, *Ruth* by the permiſſion of her Mother, went out into the fields to glean Corn for their ſuſtenance: and it fortuned that ſhe met in the field with *Boos*, who came thither likewiſe not long after; and who beholding her, inquired of the
Ruth 2. *v.* 1. *ad* 8. *Boos* friend to *Naomi* and *Ruth*.
chief Reaper touching this young woman. He, having a little before underſtood her condition, declared it to his Maſter *Boos*, commending her for the good affection which ſhe bare her Mother-in-law, and for the memory ſhe had of her deceaſed Son, whom O
Ruth had married; wiſhed her all good fortune: and not ſuffering her to glean, he permitted her to reap and to gather all that which ſhe might; commanded the Maſter-

reaper

A reaper that he ſhould not hinder her from taking whatſoever ſhe pleaſed: and that when the reapers took their refection, they ſhould give her both meat and drink. What Corn *Ruth* gathered ſhe reſerved for her Mother-in-law, and came home at night and brought her the ſheaves. In like manner *Naomi* reſerved a portion of certain victuals for her, which in way of kindneſs her neighbours had ſent her. At her return, *Ruth* reported to her all the words that *Boos* had ſaid unto her: and *Naomi* gave her to underſtand that *Boos* was her kinſman, and ſo good a man, that it might be hoped he would take ſome care of her. So *Ruth* went again with *Boos* handmaids to gather her gleanings; and certain days after (about the time that they threſhed Barley) *Boos* came to his Farm, and ſlept on the floor: which when *Naomi* underſtood, ſhe thought it might
B be for the advantage of the young woman, to lye and ſleep at his feet; and accordingly ſhe adviſed her to endeavour it. *Ruth* (that made a conſcience to contradict her Mother-in law in whatſoever ſhe commanded her) went very gently and lay at his feet; and upon her firſt arrival *Boos* perceived nothing (becauſe he was faſt aſleep:) but when he awaked about midnight, and felt ſome body lying at his feet, he demanded who it was: whereupon ſhe told him her name; requeſting him as her maſter, that he would permit her to repoſe in that place for that time. He inquired no further, but let her ſleep; but early in the morning, before the Servants began their work, he commanded her to ariſe, and to take as much Barley with her as ſhe could bear, to the end ſhe might return to her Mother-in-law, before that any man perceived that ſhe had ſlept
C in that place (becauſe it is wiſdom to avoid occaſions of talk, eſpecially in a thing of this importance.) Touching the reſt, (ſaid he) the matter ſtandeth thus: Thou haſt a kinſman (ſaid he) that is nearer thee in blood than I am; thou muſt inquire of him if it be his pleaſure to take thee to Wife: if he ſaith that he liketh thee, thou muſt then neceſſarily ſubmit unto him: but if he refuſe thee, I will take thee for my Wife according as the Law obligeth me. Now when ſhe had reported theſe news unto her Mother-in-law, ſhe took courage and conceived hope that *Boos* would not abandon them. *Boos* came to the City about noon, and called a Council of the Elders, and ſent for *Ruth* and his kinſman, to whom he ſpake thus: Doſt thou not poſſeſs the heritage of *Abimelech*? Yes, anſwered he, I am ſeized thereof by the right of proximity, according to Law.
D *Boos* replied, Thou muſt not (ſaith he) only obſerve the Laws in part; but thou muſt preciſely execute them all. Behold here a young woman, *Abimelech*'s Widow, whom it behoveth thee to marry according to the Law, if thou wilt inherit poſſeſſions. But the man ſurrendred to *Boos*, not only the poſſeſſions, but alſo the woman; by reaſon that *Boos* was allied alſo to thoſe that were dead, and eſpecially for that the ſaid kinſman had already both Wife and Children. *Boos* therefore (having firſt taken the Magiſtrates to witneſs) called for the woman, and willed her to draw near her kinſman, and to unlooſe his ſhoe, and ſtrike him on the face (according as the Law had ordained;) which done, *Boos* eſpouſed *Ruth*, by whom (about a year after) he had a Son, which *Naomi* brought up; and called his name *Obed*, in hope he would aſſiſt in her old age: (for *Obed*
E in the *Hebrew* tongue ſignifies aſſiſtance.) *Obed* begat *Jeſſe*, and *Jeſſe* begat *David*, who was King, and who left the Realm to his ſucceſſors for one and twenty Generations. I was obliged to relate theſe things touching *Ruth*, becauſe I would declare how God, by his Soveraign power, raiſes whom he pleaſes from obſcurity, to the higheſt dignity, as he did *David*, whoſe original I have ſhewed you.

The affairs of the *Hebrews* were at this time in very poor eſtate, and they entred into a new War againſt the *Philiſtines* upon this occaſion: The High Prieſt *Eli* had two Sons *Ophni* and *Phinees*. They, againſt all right and Law (offering outrages to men, and committing impieties againſt God) ſuffered no ſin to eſcape them: for they were not contented to receive what belonged to them, but they took what did not. And as women
F came to the Tabernacle for devotion, they abuſed them, raviſhing ſome againſt their wills, and corrupting others by preſents; and thus they exerciſed a manifeſt and licentious tyranny; their Father was much diſpleaſed with them for theſe crimes as well as the people. And God having declared to *Eli*, and the Prophet *Samuel* (who then was very young) what vengeance ſhould fall upon *Eli*'s Children, he mourned over them, as if they had been already dead. But I will firſt ſpeak ſomething concerning this Prophet *Samuel*, and afterwards of the Children of *Eli*, and what calamity fell upon all the *Hebrew* Nation. *Elcana* was a *Levite* of mean condition, living in *Ramath*, a part of *Ephraim:* he had married two Wives, the one called *Anna*, the other *Phenenna:* by *Phenenna* he had Children; yet he loved *Anna* very entirely, although ſhe was barren.
G One day when *Elcana* with his Wives were at *Silo*, where the Tabernacle of God was (as we have before declared) to the intent to offer Sacrifice in that place: during the feſtival he diſtributed the portion of his meat to his Wives and Children: *Anna* (beholding

The year of the World, 2811. *before Chriſts Nativity*, 1153.

Ruth 3. *v.* 14.

Ruth by her mother-in-laws perſuaſion lieth at *Boos* feet.

Ruth 4. *v.* 1, *ad* 7.

Boos exhorteth his kinſman to marry *Ruth*.

v. 13. *Boos* begetteth *Obed Davids* Grandfather upon *Ruth*. 1 *Sam.* 2. 12, *ad* 17.

Ophni and *Phinees* the wicked Sons of *Eli* the High-Prieſt. *Hedio & Ruffinus*, chap. 15. all 12.

1 *Sam.* 1. 10, 12, 13. *Anna* the Wife of *Elcana* requireth a Son at Gods hand.

holding the Children of his other Wife ſitting near their Mother) began to weep and H
The year of the World, 2818. before Chriſts Nativity, 1468. lament with her ſelf, becauſe ſhe was without iſſue, and could not be eaſed with all conſolation which her Huſband gave her. She went into the Tabernacle to beſeech God that it would pleaſe him to make her a Mother; and made a vow that if he gave her a Son, he ſhould be dedicated to the ſervice of God. And for that ſhe employed much time in making her prayers, the High Prieſt *Eli*, who ſate before the Tabernacle, commanded her to depart from thence, ſuppoſing that ſhe had drunk too much Wine: but after ſhe told him that ſhe drank nothing but Water, and that (being oppreſſed with grief) ſhe was come to the Tabernacle, to beſeech God that it would pleaſe him to grant her Children: he exhorted her to be of good courage, and aſſured her that God had heard her prayers: whereupon ſhe returned to her Huſband full of good hope, I
v. 20. ad finem. Hannah bare *Samuel* to *Elkanah* her Huſband. and took her repaſt with joy. They returned to their own houſe, ſhe began to be big with child, and at laſt ſhe brought forth a Son, whom ſhe called *Samuel* (that is to ſay, requeſted of God.) Afterwards they returned to offer Sacrifice, and give thanks to God for the birth of the child, which God had given them, and to bring their tenths. *Hannah*, remembring the vow ſhe had made, delivered the child into the hands of *Eli*, and conſecrated him to God to be his Prophet. For which cauſe they ſuffered his Hair to grow, and he drank nothing but Water, and he was brought up in the Temple.
1 *Sam.* 3. *v.* 3. *ad* 10. *Elkanah* had by *Hannah* other Sons alſo and three Daughters. As ſoon as *Samuel* had attained to the age of twelve years, he began to propheſie. For on a certain night whilſt he ſlept, God called him by his name: and he ſuppoſing that it was the High Prieſt that K
called him, came unto him; but *Eli* told him, that he had not called him. The ſame thing was done three times: and then *Eli*, eaſily judging what it was; ſaid to him, *Samuel*, I neither called thee now, nor before, but it is God that calleth thee, anſwer him therefore, and ſay, Here I am, ready to obey. He heard the voice of God once more; *and he anſwered, Behold me, O Lord, what wouldſt thou have me to do? I am ready to obey.* Then God anſwered, ſaying: Go and tell the *Iſraelites* that ſo great a calamity ſhall fall upon them that no tongue can expreſs it. The Sons of *Eli* ſhall die in one day, and the Prieſthood ſhall be removed from his Family to that of *Eleazar*: For *Eli* hath loved his Children more than my ſervice, and hath drawn my curſe upon them.
C. v. 11. *ad* 21. God foreſheweth *Samuel* of the death of *Eli* and his Sons. *Samuel* fearing to overwhelm the old man with ſorrow, would not diſcloſe this Ora- L
cle to him; but *Eli* conſtrained him to tell it, and it made him the more aſſured of the imminent death of his Sons. And becauſe all the things which *Samuel* propheſied came to paſs, his reputation increaſed daily more and more.

Hedio & Ruffinus, chap. 16. 1 *Sam.* 4. *v.* 1, *ad* 4. The *Philiſtines* kill four thouſand of the *Iſraelites.* At that time the *Philiſtines* (leading out their Army againſt the *Iſraelites*) incamped near the City of *Amphec*, and for that the *Hebrews* were negligent to oppoſe them, they advanced further into the Country. So at length in a fight with their Enemies, the *Philiſtines* got the upper hand and ſlew 4000 *Hebrews*, and purſued thoſe that fled even to their own Tents. The fear of the *Hebrews* after this overthrow was ſo great, that they ſent to the Council of the Elders and the High Prieſt, praying them to bring the Ark of God with them; to the end that having it preſent with them, they might M
Chap. 4. *v.* 4. The *Hebrews* bring the Ark into the battel. give battel and overcome their Enemies. But they conſidered not, that he that had pronounced the ſentence of their calamity againſt them, was greater than the Ark, which deſerved not to be reverenced but for him. The Ark was brought, and the Sons of *Eli* attended it, whom their Father expreſly commanded, that if it fell out that the Ark was taken, they ſhould never more come into his preſence. Now *Phinees* executed the office of the High Prieſt by the permiſſion of his Father, by reaſon he was very aged.

v. 5. *ad* 11. The *Hebrews* upon the arrival of the Ark conceived great hope that they ſhould have the upper hand of their Enemies. The *Philiſtines* likewiſe were diſmayed, fearing the preſence of the ſame: but the event was not anſwerable to the one or to the others ex- N
v. 11, 12, &c. *Ophni* and *Phinees* with thirty thouſand are ſlain, and the Ark is ſurpriſed by the Enemy. pectation. For when they joyned battel, the victory which the *Hebrews* hoped would be theirs, fell to the *Philiſtines*; and the loſs which the *Philiſtines* feared fell upon the *Hebrews*, who at laſt perceived that they had repoſed their confidence on the Ark in vain. For as ſoon as their Enemies gave them the firſt charge, they turned their backs, and loſt about thirty thouſand men, amongſt whom were the two Sons of the High Prieſt; and the Ark was taken and carried away by the Enemy.

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CHAP.

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CHAP. XII.

The year of the World, 2871. before Christs Nativity, 1093.

Eli *understanding the loss of his Sons, fell from his Seat, and died.*

AS soon as the news of this overthrow was brought to *Silo*, and it was certainly known that the Ark was taken, (for a young *Benjamite*, who had escap'd out of the Battel, came to bring tydings thereof) all the City was filled with sorrow: and *Eli* the High Priest (who sate in one of the gates on a high Throne) understanding the lamentation, and judging that some disaster had befallen his People, sent to seek B out this young Messenger, by whom he was advertis'd of that which had hapned. This accident of his Sons and the Army, he heard with great moderation, because that before that time God had told him what should happen; (and those adversities which are foreseen, do less afflict us when they happen:) But when he knew that the Ark was taken, and in the Enemies hands, a Calamity so beyond his expectation, in such sort augmented his grief, that he suffered himself to fall from his Throne upon the ground, where he died: he lived ninety eight years in all, and spent forty of them in the Government of the People.

1 Sam. 4. 13, *ad* 18. *Eli* understandeth of the loss of his sons, and the surprisal of the Ark.

Ver. 18. *Eli* hearing of the loss of the Ark, died.

The same day died the Wife of *Phinees* the Son of *Eli*, soon after she understood the misfortune of her Husband: for she was with Child when the message of his death C was brought to her, and she was deliver'd of a Son in the seventh month, which lived and was called *Ichabod*, (which signifieth *ignominy*) by reason of the Infamy received at that time by the Army.

Ver. 19, 20, 21. *Phinees* wife bare *Ichabod*, and died.

Eli was the first that governed among the Successors of *Ithamar*, one of the Sons of *Aaron*: for before that time the house of *Eleazar* was possessed of the Priesthood, (the Son receiving it from his Father) *Eleazar* left it to *Phinees*; after him, *Abiezer* his Son enjoy'd the place, and left it to his Son *Boci*, whose Son called *Ozes* receiv'd it; after whom *Eli* (of whom we speak at this present) took the same, whose Posterity retain'd that dignity till the time of the Reign of *Solomon*, when the Posterity of *Eleazar* were restored to it.

The genealogy and progeny of *Eli* the High Priest.

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The year of the World, 2850. before Christs Nativity, 1114.

The Sixth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS.*

The Contents of the Chapters of the Sixth Book.

1. *How the* Philiſtines, *compelled by Peſtilence and Famine, ſent the Ark of God back again unto the* Hebrews.
2. *The Victory of the* Hebrews *under the Conduct of* Samuel.
3. *How* Samuel, *when his ſtrength failed him through age, committed the adminiſtration of Affairs to his Sons.*
4. *How the People being offended with the manners of* Samuels *Sons, required a King that might rule over them.*
5. Saul *by Gods Commandment anointed King.*
6. Sauls *Victory againſt the* Ammonites.
7. *The* Philiſtines *aſſailing the* Hebrews, *are overcome by them in Battel.*
8. *The Victory of* Saul *againſt the* Amalekites.
9. Samuel *tranſlateth the Royal Dignity unto* David.
10. *The Expedition of the* Philiſtines *againſt the* Hebrews.
11. Davids *ſingle Fight with* Goliah, *and the ſlaughter of the* Philiſtines *that followed.*
12. Saul *admiring* Davids *fortitude, giveth him his Daughter in marriage.*
13. *How the King ſought* Davids *death.*
14. *How* David *oftentimes hardly eſcaped the Kings malice; yet having him twice in his power, he would not hurt him.*
15. *The* Hebrews *are overcome in a great Battel by the* Philiſtines, *wherein* Saul *the King, and his Sons fighting valiantly, are ſlain.*

CHAP. I.

How the Philiſtines, *compelled by Peſtilence and Famine, ſent back the Ark of the Covenant unto the* Hebrews.

1 *Sam.* 5. 1, *ad* 6. *Hedio & Ruffinus*, cap. 1.

After the *Philiſtines* had got the Victory over the *Hebrews*, and taken the ſacred Ark, (as we have before declared) they brought it, with their other ſpoils, to the City of *Azot*, and placed it in manner of a Trophee in the Temple of *Dagon* their Idol. But the next day after, when early in the Morning they entred into the Temple to adore their god, they found him fallen from that Baſe or Pillar that ſuſtained him, and lying along the ground, his face upwards, before the Ark; whereat being much moved, they took him up, and faſtned him in his former place: and when they came often thither, and always found him proſtrate, and, as it were, adoring before the Ark, a great fear and perturbation invaded the whole People. At length, a grievous Plague not only ranged in the City of *Azot*, but alſo ſeized on all the Inhabitants of the Country. For the People being ſuddenly taken with the Flux, died in great Torment, and ſome of them vomited up their Bowels, being corrupted and corroded with the diſeaſe. Beſides this, the whole Land ſwarmed with Mice, which deſtroying all things, neither ſpared the Corn, nor any other Fruit. The *Azotians* being afflicted with theſe Calamities, and unable longer to endure the ſame, underſtood that the Ark was the cauſe thereof, and that neither the Victory, or the taking of the ſame, had any ways procured their advantage. They therefore ſent to the *Aſcalonites*, deſiring them to receive the Ark into their City; who willingly condeſcending to their Embaſſage and Demand, received the Ark, and were preſently plagued with the ſame ſickneſſes which the *Azotians* had ſuffered. For together with the Ark the calamities alſo were tranſported; for which cauſe it was likewiſe ſent from this place to another, where it remained but a little while; for the Inhabitants of the place being afflicted with the ſame Maladies which the other endured, ſent it to the Neighbour Cities: and after this ſort the Ark was conveyed to five Cities of the *Philiſtines*, (exacting as it were, by thoſe Plagues, a Tribute of every one in puniſhment of the Sacriledge which they committed, by retaining a thing conſecrated to God. At laſt, wearied with ſo many evils, and made examples unto others not to entertain the Ark, which ſo grievouſly recompenſed thoſe that received the ſame, they conceiv'd there was no other way left, but to find out ſome good means to rid themſelves of it. When therefore the Princes of the five Cities, of *Geth*, *Accaron*, *Aſcalon*, *Gaza* and *Azot*, were aſſembled, they conſulted

The ſacred Ark is carried into the Temple of *Dagon*.

They of *Azot* are horribly plagued for taking away the Ark.

Mice devour the fruit of the Country of *Azot*.

1 *Sam.* 5. 2, *ad finem.*

A sulted amongst themselves what was best to be done; and first of all it was propos'd to send back the Ark to those to whom it appertain'd, since God scourg'd with so many Plagues those that receiv'd it into their Cities, to testifie his indignation for the taking of it, and to execute his vengeance of the Crime. But some said, that this resolution was unfit to be executed, denying that those evils were to be imputed to the Captivity of the Ark, (whose power, if it were so great as they imagin'd, or if God had any care of the same, he would never have permitted it to have fallen into the hands of men of a contrary Religion) and persuading them to bear these Misfortunes with an equal mind; and to account all these Calamities as effects of Nature, which at certain periods of times is wont to produce in Mens Bodies, in the Earth, and in Plants, and in other things B subject to her power, such kind of alterations and changes. Others, more prudent and intelligent, propos'd a third way, which was, neither to send away the Ark, nor yet to retain it, but to offer to God in the name of the five Cities, five golden Statues in testimony of their gratitude, because they had been preserved by his favour from that Plague, from which, by humane remedies, it was impossible to escape; and to offer also as many golden Mice, like those that had spoiled their Country. All these to be locked in a Chest, and laid upon the Ark; and the Ark to be plac't upon a new Cart made purposely, to which they should yoke and tie two Kine that had new calved, locking up their Calves from them, lest they should be an impediment to their Dams, and to the intent, that through the desire to see their young, they might hasten the faster. That done, that C driving the Chariot to a place that had three ways, they should suffer them to draw that way that they listed; and if they took the way of the *Hebrews*, and travel'd towards their Country, then they should assure themselves that the Ark was the cause of their evils; but if they drew another way, let them (said they) be driven back again, being most assured, that the Ark hath no such virtue in it. This counsel was approved by every one of the Assembly, and presently executed: having prepared all things, they brought the Chariot into a high way that lookt three ways, and leaving it there, returned back again.

The year of the World, 2850. before Christs Nativity, 1114.

Consultation about the Ark.

The conclusion of the counsel as touching the sacred Ark.

CHAP. II.

D *The Victory of the* Hebrews *under the Conduct of* Samuel.

NOW when the Kine took the way which led to the *Israelites*, and travelled therein no otherwise than if some men had led them, the Governours of the *Philistines* follow'd them, desirous to understand whither they went, and in what place they would rest. There is a Borough in the Tribe of *Juda* called *Bethsama*, towards which they drew: And although they had a very fair Plain before them, yet would they not travel any further, but rested the Chariot in that place. The Inhabitants came to the spectacle, and greatly rejoyced thereat: for although it was Summer-time, (wherein every one was busied in gathering the fruits of the field) yet when they perceived the Ark, E they were so transported with joy, that they laid aside the work which they had in hand, and run presently to the Chariot. Then taking down the Ark and the Coffer, (wherein the Statues of Gold, and golden Rats were) they laid them upon a stone in the field; and after they had solemnly sacrificed and feasted together, they offered up both the Chariot and Kine for a Burnt-offering unto God. Which when the *Philistines* saw, they returned back into their own Country to carry the News. But Gods indignation and displeasure was kindled against the *Bethsamites*: so that 70 of them were slain, because they had dar'd to touch the Ark, and with prophane hands (not being Priests) attempted to sustain it. The Inhabitants lamented their loss, and mourned, for that their Country-men were extinguished by no common death, but by a punishment and plague sent F from God. And acknowledging that they were unworthy that the Ark should remain with them, they sent Messengers to the Governours, and the rest of the *Hebrews*, to let them understand that they had recovered the Ark out of the hands of the *Philistines*. Whereupon order was given to place the same in *Cariathiarim*, a City bordering upon the *Bethsamites*. In that place there dwelt a Man of the Race of the *Levites*, called *Aminadab*, (who had the honour and reputation of a good Man) to his House the Ark was sent, as to a place agreeable to God, because there dwelt in the same a Man of so much virtue. His Sons had the charge of the Ark, and continued in that service for the space of 20 years, during which time it remained in *Cariathiarim*, after it had remained only four months with the *Philistines*. Whilst the Ark was in the City of *Cariathiarim*, the G *Israelites* liv'd very religiously, and offer'd to God Prayers and Sacrifices, shewing great devotion and forwardness in his service. The Prophet *Samuel* perceiving this their good demeanor, and supposing it a fit occasion to exhort them to liberty, and the benefits which

1 Sam. 6. 12, ad 18.

The sacred Ark cometh to *Bethsama*.

The gratulation of the *Bethsamites* upon the arrival of the Ark.

Ver. 16. Ruffinus writeth, that God struck 70 of the greatest, and 50000 of the common sort, as it is, *1 Sam. 6. 21.*

The Ark is transferred into *Cariathiarim*.

Hedio & Ruffinus, chap. 2.

The punishment of the *Israelites*.

1 Sam. 7. 3, ad 6.

attend the same; he accommodated his Speech to their Sentiments, and spake to them to this effect: *Ye men of* Israel, *since at this present the* Philistines *cease not to molest you, and God beginneth to shew himself merciful and favourable to you: it behoveth you, not only to be touched with a desire of recovering your liberty, but also to endeavour to recover the same in effect. Beware therefore, lest through the corruption of your own manners, you make your selves unworthy thereof; and let each one of you endeavour to follow justice, and expelling all sin out of your minds, convert your selves in all purity to God, and persevere constantly in his service. For in doing these things, you shall shortly obtain all felicity, and especially a new liberty, and an assured victory against your Enemies; which neither by valour, or by the strength of your bodies, or by the multitude of your Armies, you were able to obtain: for God hath not proposed Rewards for these things, but for virtue and justice; and (trust me) he will not deceive your expectation, nor fail in the execution of his promises.* When he had spoken after this manner, all the People testified their consent, by acclamations, shewing the pleasure they conceived by this discourse, and promising to do that which should be well-pleasing to God. Whereupon *Samuel* assembled them the second time in the City of *Maspha* (which word signifieth *conspicuous*) there they erected an Altar, and sacrificed unto God; and after they had fasted for a days space, they made publick Prayers to God. The *Philistines* being advertised of this Assembly, came suddenly with a great Army, and many Forces, intending to surprize the *Hebrews*, who neither expected nor were prepared for them. This sudden approach of theirs much dismayed the *Hebrews:* so that running to *Samuel*, they told him that their hearts failed them through fear, and their minds were troubled with the remembrance of their former losses: for which cause they ought to hold themselves in quiet, for fear lest the Enemy should employ his power against them. Thou hast led us hither to pray, sacrifice, and offer up our vows to God, and behold the *Philistines* are encamped near us, and ready to surprize us, naked and disarmed: we have no other hope therefore of security, but what proceedeth from thee, and unless God, moved by thy prayers, give us means to escape their hands. *Samuel*, in way of answer, wished them to be of good cheer, assuring them, that God would give them some testimony of his assistance: whereupon sacrificing a sucking Lamb in the name of the people, he prayed God that it would please him to stretch forth his right hand for them in the Battel against the *Philistines*, and that he would not permit them to fall this second time into the Enemies hands. To these prayers of his God gave ear, and accepted their humble hearts and dutiful observance, being well-pleased with their offering, and promising them victory. Before the Sacrifice was wholly consumed with the flame, and the Ceremonies performed, the Enemies ranged their Battels in the *Israelites* sight, supposing the day already theirs, in that they had surprized the *Jews* unprepared for fight (as being assembled in that place to no such end.) But the matter fell out contrary to what they expected; and had they been foretold the same, they would have scarcely believed it. For first by an effect of Gods Omnipotence, the Earth trembled under their feet, so that they could scarce stand, and some were suddenly swallowed up by the Earthquake, and a great Thunder was accompanied with such scorching Lightnings, that their eyes being dazled, and their hands blasted therewith, they could not wield or manage their Weapons, and so were constrained to repose all their hope and confidence in flight. But *Samuel* seeing them thus dismayed, suddenly set upon them, and killing many of them, ceased not to pursue the rest as far as a place called *Corre*, where he erected a stone for a Trophee, or mark both of his own Victory, and the Enemies flight, and called the same *the strong Rock*, to testifie that the People had received from God all the strength which they had used in this famous Battel. The *Philistines*, after they had received this overthrow, sallied not out any more against the *Israelites*; but remembring their fear, and the strange accidents that befel them, they remained in peace, offering no further invasion: for the confidence which the *Philistines* had before that time conceived against the *Hebrews*, was removed into the hearts of the *Hebrews* ever after this Victory. *Samuel* continued the War against them, and slew a great number of them, and for ever abased their pride, taking from them that Country which formerly by Conquest they had cut off from the inheritance of the *Jews*; which Country extendeth from the Frontier of *Geth*, to the City of *Accaron:* and the rest of the *Canaanites* at that time had peace with the *Israelites*.

The year of the World, 2851. before Christs Nativity, 1113.

Hedio & Russinus, cap. 2.

The punishment of the *Israelites*.

1 Sam. 7. 3, ad 6.

Samuels oration to the people.

Samuels exhortation to the people as touching their repentance.

The prayers, supplications and fasts of the *Israelites* in *Maspha*.

v. 8, 9. What things in warfare are to be opposed against the Enemy.

Samuel comforted the people, *v.* 10, 11, 12, &c.

Samuels sacrifice and prayer.

The sacrifice devoured by celestial flame, a token of Gods assistance.

v. 10. A horrible Earthquake among the Enemies.

Samuels victory over the Enemy.

v. 14. *Samuel* recovereth those Lands which the *Israelites* had lost.

CHAP. III.

The year of the World, 2871. before Christs Nativity, 1093.

Samuel *unable, by reason of his old age, any longer to Govern the State, committeth it to the administration of his Sons.*

NOW when the Prophet *Samuel* had reduced the people to a good form of Government, he assigned them a City whither they might appeal, and decide those differences that fell out amongst them: and he travelled twice every year from City to City, to administer justice unto them, and continued this policy for a long time. But when he found himself overburdened with years, and unapt to execute his ordinary offices, surrendred the Government and Superintendency of the people to his Sons, the elder of whom was called *Joel*, and the younger *Abiha*; and he commanded that one of them should make his seat of justice in *Bethel*, and the other reside at *Bersheba*, dividing the people, and attributing each part to its particular Judge. Now it became manifest, by experience, that Children are not always like their Fathers; but sometimes of evil Parents there are good Children bred; as contrariwise at this time, of a good Father there were evil Sons. For forsaking the instructions of their Father, they followed a quite contrary course, and perverted justice with corruptions and rewards and surfeited in delights and pleasures; in contempt of the will of God, and the instructions of their Father, who had no greater care, than that they should acquit themselves well of their duty.

Samuel prescribeth laws, and disposeth the judgment-seat in several Cities. *Hedio & Russinus*, chap. 3. 1 *Sam.* 8. 1, 2.

Samuel committeth the Government and care of the Commonwealth to his two Sons. *Joel* & *Abiha.*

CHAP. IV.

How the people, being displeased with the manners and government of the Sons of Samuel, *demanded a King.*

WHen therefore the people saw, that the Sons of the Prophet committed so many outrages against their Laws, and Policy, they were greatly displeased, and had recourse to their Father who dwelt in the City of *Ramatha*; where relating to him the misdemeanours of his Sons, they desired him that seeing his age rendred him unfit to administer the affairs of the Commonweal, he would nominate and elect a King over them, who might both command their Nation, and take vengeance on the *Philistines* for their many injuries. This demanded of the people, sensibly afflicted *Samuels* mind: for he extremely loved justice, and liked not Kingly government, being of opinion that Aristocracy was the happiest of all governments. This matter so troubled him that, by reason of his care, he could neither eat nor sleep; but all night long he tossed and tumbled in his bed, through the great agitation of his mind. Whilst this his indisposition continued, God appeared to him, and comforted him, bidding him not to be grieved at what the people had required: that this injury, not only concerned him, but God himself whom they disclaimed for their King and Governour. That this was not the first time of their taking up this resolution; that they had inclined to it from the day that they departed out of *Egypt*; but ere it be long (said he) they shall repent themselves, but too late, when the evil is past remedy; and they shall condemn themselves for their ingratitude towards me, their God, and towards thee their Prophet. I will therefore that thou chuse them a King, him that I shall nominate to thee, after thou hast advertised them what evils they shall endure by their having a King, and what inconveniences follow the change which so vehemently and unhappily they pursue. The next day *Samuel* assembled the people about break of day, and promised them that he would establish them a King. But, saith he, before I effect that which you request, I must declare to you what condition you shall live in, under subjection to Royalty; and how many and grievous evils you shall be prested with, by those Kings that shall govern you. *Know therefore first of all, that your Kings will take your Children from you, and make some of them Coachmen, and others Horsemen and Archers of their Guard, others their Posts and Tribunes and Centurions; some likewise their Handicrafts men, and Armorers, and Chariot-makers, and Smiths, and Forgers of Weapons, and Husbandmen of his fields, and Ploughers and diggers of his Vineyards; neither is there any thing which they shall not be compelled to do after the manner of bond-slaves, that are bought with money. They shall take your Daughters also, and make them their Perfumers, Cooks and Bakers; and they shall employ them in all servile offices, wherein bond-maids are employed, either by fear or punishment. They shall take from you your substance, and give it to their Eunuchs and other Servants. They shall take your flocks, and distribute them amongst their Domesticks: In a word, you and all yours shall be subject not only to one King, but also to his Servants. When you endure these things; then shall you call to remembrance what I have foretold you, and with repentance*

v. 4, 5, 6. The *Israelites* report unto *Samuel* the lewd behaviour of his Sons, and beseech him to nominate a King that may reign over them. *Hedio & Russinus*, chap. 1.

v. 6. *Samuel* is discomforted through the peoples demand.

v. 7, 8. *Samuel* is comforted by God.

God commandeth *Samuel* to create a King.

v. 10. *ad* 18. *Samuel* expresseth unto the *Israelites* those inconveniences they should suffer under a King.

The year of the World, 2880 before Christs Nativity, 1804.

beseech God, that he will have mercy on you, and give you speedy deliverance from the servitude H *of your King: but he will not respect your prayers, but neglecting them, will suffer you to bear the penalty of your imprudence and ingratitude.* Although these future inconveniences were foretold them, yet did the people neglect them: and not suffering the perverse opinion they had conceived in their minds, to be altered or diverted, they insisted with all obstinacy, and without care of future mischiefs, that they might have a King created over them, because (as they said) it was necessary to have a King that might manage War for them, to revenge them on their Enemies, and repress their Forces; and that there was nothing more reasonable, than that they should be governed in the same sort as their Neighbours were. *Samuel* finding his persuasions could prevail nothing at all with them, and that they could not be diverted from their resolution, he spake thus: *Go your ways for* I *this time every one of you to your houses, and I will cause you to be assembled in a short time, when God shall have informed me what King he will give you.*

v. 19. The people obstinately persevereth in craving a King.

CHAP. V.

Saul, *by the command of God, is declared King.*

1 *Sam.* 9. *v.* 1, *ad* 3. THere was a man of the Tribe of *Benjamin*, of Noble Birth, and commendable manners, called *Cis*, who had a young Son named *Saul*, who was tall of stature, and had so much spirit and courage, that he might well pass for an extraordinary man. This *Cis* having fair Asses, wherein for their handsomness he took more pleasure than K in any other kind of Cattel, lost some of them which were strayed from the rest of his flock: whereupon he sent his Son, accompanied with a Servant, to seek them out; *Saul* having travelled in quest of them thorow all his Fathers Tribe, journeyed thorow the rest of the Tribes, without any tydings of them: for which cause he determined to return home again; for fear lest his Father should conceive some care and grief for him in his absence. As he arrived near the City of *Ramath*, the Servant that followed him, told him, that there dwelt a Prophet in that place, who always foretold the truth, and he counselled him to address to him, with assurance, that by him he should understand what was become of his Asses. *Saul* answered, that he had no money left to recompense the Prophet, having consumed all they brought forth with them in their journey. L His Servant replied, that he had still the fourth part of a Siele, which they might give him; for he was ignorant that the Prophet was not wont to receive money of any. When they drew near the Gates of the City, they met certain Maidens that went out to fetch water, of whom *Saul* demanded where the Prophet dwelt? they told him, and advised him to make haste before he was set down to supper, for at that time he entertained divers persons at his house. *Samuel* had invited this company, by reason that all the day long he had instantly besought God, to declare to him, who it was that should be established King: and God had given him to understand, that the next day, and at the same hour, he would send a young man to him of the Tribe of *Benjamin*, who was the person he had chosen. Thus *Samuel* sate in the upper part of his house, expecting M the time appointed: which being come, he came down to go to supper, and in the way he met *Saul*. At that very instant God signified to *Samuel*, that it was he whom he had elected Prince and Governour over the people.

v. 3. *Saul* seeketh the Asses that were lost.

v. 6, *ad* 10. *Saul* asketh where the Prophet dwelleth.

v. 15, 16, 17. God certifieth *Samuel* whom he should create King.

Saul addressing himself to *Samuel*, desired him to shew him the Prophets lodging, being he was a stranger, and knew it not. *Samuel* told him, that he himself was the man, and invited him to the banquet; assuring him that not only his Asses (in search of which he had travelled so long) were safe, but that he should reign, and abound with all sorts of goods. *Saul* answered: *My Lord, I am too mean to hope or expect so much; and my Tribe is the least of all the Tribes: and you mock me, in speaking such things as surpass my condition.* The Prophet took him by the hand, and brought N both him and his Servant to the table, and placed him above all those that were invited, who were to the number of seventy, and he placed his Servant next him. *Samuel* commanded that a royal portion should be set before *Saul*; and when the hour of bed-time came, all the rest arose and departed to their houses, but *Saul* and his Servant lodged that night with the Prophet: and as soon as it was day, *Samuel* awaked *Saul*, and leading him out of Town, commanded him to send his Servant before, and to remain himself with him behind, because he had certain things to impart to him in private. Hereupon *Saul* sent away his Servant, and *Samuel* taking a Cruse of Oyl, poured the same upon the young mans head, and embracing him, said, God establisheth thee King over his people, to avenge them of the *Philistines*. Thou shalt have this sign O of the truth of what I tell thee: when thou art departed from hence, thou shalt overtake three men in the way travelling to *Bethel*, to adore and sacrifice to God: the first of which

v. 18, 19. *Saul* cometh unto *Samuel*. *Samuel* certifieth *Saul* how he shall enjoy the Kingdom.

v. 23, 24. *Samuel* conducteth *Saul* unto the banquet.

1 *Sam.* 10. 1. *Samuel* anointeth *Saul* King.

A which, thou ſhalt ſee bearing three Loaves, the ſecond a Goat, and the third a bottle of Wine. Theſe ſhall embrace thee and careſs thee, and they ſhall give thee two Loaves, and thou ſhalt receive them. And from thence ſhalt thou depart to *Rachel*, where thou ſhalt meet a Meſſenger, that ſhall certifie thee that the Aſſes are found. From thence coming unto *Gabatha*, thou ſhalt find the Prophets aſſembled in their Congregation, and being filled with the Spirit of God, thou ſhalt propheſie amongſt them: ſo that whoſoever ſhall behold thee, ſhall ſay with admiration: Whence cometh it to paſs that the Son of *Cis* hath attained ſo good fortune? and when thou haſt had theſe ſigns, thou canſt no longer doubt that God is with thee: go and ſalute thy Father, and thy kinſmen, and then come back to me at *Galgal*, to the end we may offer ſacrifices of B thankſgiving to God. *Samuel* having in this manner ſpoken to *Saul*, gave him licence to depart: and all theſe things hapned to *Saul*, according as the Prophet *Samuel* had foretold him. When *Saul* arrived at the houſe of his Father, *Abner*, who was his Uncle, and whom he loved above all the reſt of his Friends, queſtioned with him about his voyage, and thoſe things that had hapned to him: and *Saul* hid nothing from him, but particularly informed him of all that hapned to him, during his abode with the Prophet *Samuel*, and how he had told him of the recovery of his Aſſes: but touching the Royalty, and thoſe things that concerned the ſame, he ſaid nothing, fearing that either it would not be believed, or elſe it would draw envy upon him. For although he were both his friend and couſin; yet he thought it more ſecure and convenient to keep it C ſilent; conſidering the infirmity of mans nature, and that few men are conſtant in friendſhip, and capable of beholding without envy, the proſperity of others, even their near relations and friends, though they know that the ſame befals them by the particular favour of God.

The year of the World, 2880. before Chriſts Nativity, 1084.

v. 2. ad 11. Samuel, in way of confirmation, telleth *Saul* what ſhall befortune him in his journey.

Saul concealed his Royal dignity.

The inconſtancy of mans love.

After this, *Samuel* aſſembled the people in the City of *Maſpha*, where he ſpoke to them in this manner: *Behold what God hath commanded me to tell you in his name. When you groan'd under the yoke of the* Egyptians, *I freed you from ſervitude, and delivered you from the tyranny of the Neighbouring Kings who conquered you ſo often; Now in acknowledgment of ſo many benefits, you will have me no longer for your King; and as if you were ignorant, that the greateſt good that can happen to men, is to be governed by him that is the ſoveD raign good; You abandon your God to ſet a man upon the throne; who, according to his pleaſure and the unbridled bent of his paſſion, will uſe you like beaſts, and will uſurp upon your goods, without forbearing any thing whatſoever. For how can men have as great love for men, as I, whoſe handy work they are. Notwithſtanding ſince you have thus determined, and fear not to commit ſo great an outrage againſt God, rank your ſelves in order according to your Tribes and Familes, and caſt your lots.* To this the people condeſcended, and the lot fell on the Tribe of *Benjamin*; being caſt the ſecond time, it fell on the Family of *Metri*; and afterwards being caſt upon the men of that family, it fell upon *Saul*, who was the Son of *Cis*. The young man, who before knew what would happen, had ſtept aſide, to the end that it might not ſeem that he was ambitious of his dignity. The moderaE tion he ſhewed in this matter, was remarkable; for whereas moſt men cannot conceal their joy when any degree of felicity falls upon them, but manifeſt the ſame to all men; *Saul* not only was void of vain appearance (although he were to be King and Lord of ſo many worthy people) but which is more, he ſtole away from the preſence of thoſe men over whom he was to command, and obliged them to ſeek after him, and labour to find him out. Whilſt therefore they carefully ſought and knew not what was become of *Saul*, the Prophet prayed God that he would ſhew them where he was, and bring him into their preſence: which having obtained, he ſent out certain meſſengers to conduct him thither, and as ſoon as he came amongſt them, *Samuel* placed him in the midſt of the people. Now he was taller than any of the company by the ſhoulders, and had F a Kingly and goodly ſhape and appearance. Then ſpake the Prophet after this manner: *God hath given you this man to be your King, behold how he ſurpaſſeth you all, and ſhews himſelf worthy to be your Prince.* But aſſoon as the people had cried, *God ſave the King*; the Prophet, who had reduced into writing all thoſe miſchiefs that ſhould befal them, read the ſame to them in the hearing of the King, and put the book into the Tabernacle of God, for a perpetual teſtimony to poſterity of thoſe things which in future ages ſhould ſucceed, according as he had propheſied: which done, *Samuel* diſmiſſed the people, and returned to the City of *Ramath*, which was his Country. But *Saul* departing to *Gabatha*, divers worthy men gave their attendance on him, and paid him the honour that appertained to a King. But divers ſeditious and looſe companions, who ſet him at naught, G both mocked them, and thoſe things which he did, neither brought they any preſents unto *Saul*, nor ſeemed either in affection, or in word, to reſpect their King. A month after this inſtalment, there fell a War betwixt him and *Nahas* King of the *Ammonites*, which

Samuels oration to the people as concerning *Saul*.

v. 19. Lots caſt thorow every Tribe and Family.

v. 21. Sauls modeſty and temperance in undertaking the Government.

v. 22. Saul hideth himſelf from the preſence of the people.

v. 23. Saul of a high ſtature.

v. 24. Saul ſaluted by the people for their King.

v. 26, 27. Divers attend on *Saul*, otherſome contemn him.

Hedio & Ruffinus, chap. 5. 1 *Sam.* 11. 1, *ad* 4.

The year of the world, 2880. before Christs Nativity, 1084.

which brought him great reputation. This *Nahas* had offered divers outrages to those *Jews* that dwell on the other side of *Jordan*. For he had passed the River with a great Army levied against them; and had taken divers of their Cities. And to the intent they might not revolt to deliver themselves from his subjection, he used this subtilty and prevention. To all that surrendred themselves to his mercy, or that were taken Captives in the Wars, he plucked out their right eyes; and this he did, to the end that when they would defend themselves, they might have their left eyes covered with their Bucklers, and by that means unable to use their Armor. The King of the *Ammonites* having after this manner dealt with those on the other side of *Jordan*, he led his Army against the *Galaadites*, and encamped near their chief City called *Jabesh*, to which he sent Heralds to summon the inhabitants to surrender on these conditions: either to suffer their right eyes to be pulled out, or else by enduring the siege, to see the final overthrow both of themselves, and of their City: requiring them to chuse which they lik'd, either to lose a little part of their body, or hazard both their Fortunes and lives together. The *Galaadites*, terrified with this dreadful election, knew not what to resolve upon, but asked truce for seven days, to the end that sending their messengers to those of their Nation, they might crave their aid, which if they could obtain, they would War; otherwise they promised to submit themselves unto the Enemy, on what conditions were best pleasing unto him. *Nahas* made no difficulty to grant them what they demanded, so much he contemned the *Israelites:* and he permitted them likewise to crave assistance at all their hands, who were their associates. Whereupon they presently sent messengers from City to City, and certified the *Israelites* of all that *Nahas* had done unto them, and the extremity whereunto they were reduced. The *Israelites* understanding in what estate they of *Jabesh* were, greatly lamented their condition; but their fear suffered them to assist their friends in no other manner than by commiseration. Yet assoon as their messengers arrived in the City where *Saul* was, and that they had recounted to him the dangers wherewith the *Jabesites* were oppressed; the people were also moved with unprofitable compassion. But *Saul* at his returning from the field into the City, perceiving the inhabitants drowned in tears, and inquiring for what cause they were so dejected, he no sooner understood it, but he was stirred up by the Spirit of God, and sent the Ambassadors back again to those that sent them, promising that within three days he would succour them, and that he would have the upper hand of the Enemy before Sun-rise, to the end that the rising Sun might behold them victorious, and delivered from all fear. In the mean time he commanded some of them to stay with him, to the intent they might guide him in the way.

Sauls War against the *Ammonites.*
1 Sam. 11. 3, 4, 5, 6.

Nahas King of the *Ammonites* offereth unjust conditions of peace to the *Galaadites.*

The Ambassadors of the *Galaadites* to the *Israelites.*

v. 7, 8, 9.

Saul promiseth assistance to the *Jabesites.*

CHAP. VI.

The Combate and Victory of Saul *over the* Ammonites.

Sauls serious exhortations and command for War.

Saul desirous, by the fear of punishment, to incite the people to take Arms immediately, and make War upon the *Ammonites*, cut the hams of his own oxen, and threatned all those whom he met with, to do the like to theirs, except the next day they presented themselves with their Arms upon the bank of *Jordan*, to follow the King and the Prophet *Samuel*, whither they would conduct them.

The fear of this penalty published among the Tribes, made them gather to a body about the same time, so that all the parties of the people were mustred in the City of *Bala.* In this survey, besides those of the Tribe of *Juda*, were numbred seven hundred thousand men, and of the Tribe of *Juda* in particular, there were seventy thousand. *Saul* having passed *Jordan*, and marched all night, came before Sun-rise to the place where he intended to conduct them, and dividing his Army into three parts, he attaqued the Enemy on every side, who suspected no such encounter: and fighting valiantly against them, he slew divers, and amongst the rest *Nahas* King of the *Ammonites.* This victory made *Sauls* name famous amongst the *Hebrews*, so that he was wonderfully praised and honoured for his valour: and if before any contemned him, now they changed their opinions, and honoured him, and accounted him the worthiest of them all. For he was not satisfied to redeem and deliver those of *Jabesh*, but he entred the Country of the *Ammonites* also, and ravaged the same with his Army; and after he had obtained a great booty, both he and his Army victoriously returned to their dwelling places. The people highly pleased with this noble action atchieved by *Saul*, rejoyced that they had demanded a King, and exclaimed against those that said it would be discommodious and unprofitable for the Commonwealth, saying, Where are now these murmurers? let them be put to death: with other such like words, that a people besotted with good success, is wont to speak against them that oppose the same. *Saul* commended the affection of the

1 Sam. 11. 11, 12.

Ten *Shœni* or Cables length of *Nilus* so called by the cords that draw the Ships by *Nilus*, make 37 *Italian* miles.

Saul kills the *Ammonites*, and *Nahas* their King.

Saul made his name famous amongst the *Hebrews.*

Saul is praised by the people.

A the people: but swore none should be put to death that day, because it would not seem agreable, that the victory given them by God, should be sullied with the blood of their Brethren; but rather that it was more proper the time should be spent in feasting and jollity. After this *Samuel* told them, that they ought to confirm the Kingdom of *Saul* by a second Election, and to that end they assembled together in the City of *Galgal*, according as he commanded them: and there, in the sight of all the people, *Samuel* anointed *Saul* the second time with the consecrated Oyl, and proclaimed him King. Thus was the Aristocracy and Government of the better sort amongst the *Hebrews*, turned into a Monarchy. For under *Moses* and his successor *Joshua*, who was General of the Army, the form of the Commonwealths was Aristocratical. After their death, for the space B of eighteen years, the people was without Government. The Commonwealth not long after resumed its first form of Government; and the supreme Authority was given to him that was esteemed the most valiant in War, and the most upright in doing Justice. During which time such Magistrates were called Judges.

The year of the world, 2810. before Christs Nativity, 1084.

Sauls lenity against his adversaries. *v.* 12, 13.

v. 14, 15. *Saul* once more anointed King by *Samuel*.

The distinct Governments of the *Hebrews*.

After this the Prophet *Samuel* assembled the people, and spake to them after this manner: *I conjure you by that great God that sent those two admirable Brothers* Moses *and* Aaron *to deliver our forefathers from the* Egyptians, *and their tyranny, that without any consideration either of fear or favour, or of any other passion, you truly testifie whether I have committed any injustice either for interest, avarice, or affection. Declare it, If I have taken away any mans Calf, or sheep, or any other thing whatsoever, but that which I might lawfully take for* C *my relief and sustenance, and at such hands as willingly offer me the same; or if I have employed any Beasts to my service, or use his cattel to my profit and his hinderance: in these and such like, if I have offended any man let him now accuse me in the presence of the King.* All of them cryed out with one voice that no such fault had been committed by him, but that he had governed their Nation in Holiness and Justice. After the people had thus publickly testified in behalf of *Samuel*; he said unto them: *Since you have freely protested, that you have no cause of wrong to charge against me, hear I pray you, wherewith I can justly accuse you: You have grievously offended against the Majesty of God, in that you have required a King at his hands: you should have rather remembred, that your old Father* Jacob *accompanied only with his seventy Sons came into* Egypt, *constrained thereunto by fa-* D *mine, and that in that Country divers thousands of persons issued from his loyns, whom the* Egyptians *kept in captivity, doing them extreme outrages. And when your fathers called upon God, he wonderfully delivered them from the distresses wherein they were, without giving them any King, but sending them two Brothers,* Moses *and* Aaron; *who brought and conducted them into this Country which you possess at this present. And although you participated of these benefits from the hands of God, yet you forget his religion, and neglected piety. This notwithstanding, at such time as you have been conquered by your enemies, he hath set you free; assisting you, first of all, with the overthrow of the* Assyrians *and their forces; then giving you victory over the* Ammonites, *and* Moabites; *and finally over the* Philistines. *Now these great exploits were performed by you, not under the conduct of a King, but by the direction of* E Jephta *and* Gedeon. *What folly therefore hath bewitched you to flie from God, and to seek to live under the subjection of a King? But I have named such an one unto you, Whom God hath chosen to be your Governour. Notwithstanding, to the intent that I may give you a manifest testimony, that Gods wrath is provoked against you, because you have desired a King; I will desire of God, that he will make you see in this place, and in the heart of Summer such a storm, that there is not any one of you, that hath ever seen the like.* Scarce had he spoken the words, but suddenly there appeared great Lightning, Thunder and Hail, in confirmation of what the Prophet had said: so that amazed and confounded with fear, all of them confessed that they had offended, and desired the Prophet, that with a good and fatherly affection, he would beseech God to appease his wrath towards them, and F forgive them this offence which they had committed through ignorance, as he had pardoned their other negligences, whereby they had transgressed his holy Will. All which *Samuel* promised them to do, and besought God that it would please him to pardon them the errour which they had committed in this matter, and to be appeased by his prayers. After this he exhorted them to live uprightly, and to keep in continual remembrance what evils had hapned unto them, for that they had forsaken the way of virtue; and what wonders God had done, and what Laws he had given by *Moses*, all which they ought to meditate on, if they desired to be in safety, and live happily with their King. But if they failed herein, he foretold them, that both themselves and their Kings should be grievously punished. *Samuel* having propheſied these things to the *He-* G *brews*, dismissed them to their own dwellings, after he had confirmed the Kingdom to *Saul* the second time.

1 Sam. 12. 3, 4. *Samuels* justification of himself in the presence of the people.

v. 7, *ad* 16. *Samuel* expostulateth with the people, and objecteth their sins, and ingratitude.

v. 16, 17, 18. A huge tempest falleth upon *Samuels* prayer.

v. 20. *ad finem.* An exhortation to the consideration of Gods assistance and benefits bestowed on the *Israelites*.

CHAP.

The year of the world, 2880. before Christs Nativity, 1084.

CHAP. VII.

The Philistines, *assailing the* Hebrews, *are overcome in Battel.*

1 *Sam.* 13. 1, *ad* 4. *Hedio & Ruffinus*, cap. 6.

BUT when the King had Mustered his Men, and chosen out 3000 of the best Souldiers, he appointed 2000 of them for the guard of his Person, and with them went and dwelt at *Bethel*. The rest he gave in charge to his Son *Jonathan*, and sent them to *Gaba*, to attend and guard him there; who, followed by them, valiantly overcame a Garrison of the *Philistines* near to *Gebal*. For the *Philistines* of *Gaba* having gotten a Victory over them, had taken their Arms from them, and seized and fortified both with Men and Munition the strongest Cities of their Country; prohibiting them to bear Arms, and in general the use of any Iron: by reason of which Inhibition, if their Husbandmen had at any time need of any Iron work, as of Plough-shares, Mattocks, or any such other Instrument fit for manuring or tillage of their Lands, they were inforced to seek it, and get it forged amongst the *Philistines*.

Saul elected 2000 for his own guard, and 1000 for *Jonathans*.

Saul overcometh the *Philistines*.

Ver. 5. The *Philistines* prepare to invade the *Israelites*.

Now when the *Philistines* understood that their Garrison was defeated, they were extremely mov'd, and conceiving that the injury and outrage was not to be suffered, they armed themselves against the *Jews*, and marcht out embattelled with 300000 Footmen, 30000 Chariots, and 6000 Horse, encamping with their whole Host near the City of *Machmas*. Which when *Saul* the King of the *Hebrews* understood, he marched toward the City of *Gilgal*: and as he travelled thorow the Country, he animated and encouraged the People to preserve their liberty, proclaiming War against the *Philistines*; whose Forces he so little feared, that he mocked thereat, saying, *That they deserved not to be feared for their multitudes, nor any danger which might accrue by an Encounter with them.*

Ver. 6, 7, 8. The *Israelites* dismay'd at the report of the Army of the *Philistines*.

But when *Sauls* Souldiers were certified of the true number of their Enemies, they were dismayed, so that some of them hid themselves in Dens and places under the earth, others fled on the other side of *Jordan*, into the Country of the *Gadites* and *Reubenites*. But *Saul* sent for the Prophet, to consult with him about the War; who gave him answer, that he should attend in the same place where he was, and prepare Beasts for Sacrifice, because that within seven days he would come to him, and sacrifice on the seventh day: which done, he might encounter the Enemy. According to this direction of the Prophet he expected, yet observed not intirely all that *Samuel* had injoyned him. For when he perceived that he was somewhat slack in coming, and that his Souldiers left him, he took the Beasts that were prepared for the Sacrifice, and offer'd a Burnt-offering: but afterwards understanding that *Samuel* was arrived, he went out to meet him, and do him honour. *Samuel* told him that he had done amiss, by reason that neglecting that which was commanded him, he had presum'd before his arrival, to offer the Sacrifices which were to be made to God for the people. *Saul* excused himself, alledging, That he had staid during the term of seven days which were appointed him: but that necessity, and the departure of his Souldiers, upon intelligence that the enemies Army had left *Machmas*, and was coming to *Gilgal*, had induced him to offer Sacrifice. *Samuel* replied, saying; Thou hadst done more advisedly, if thou hadst obeyed, and not by thy hastiness contemned God, whose Minister and Prophet I am: for by thine obedience thou mightest have gotten an assurance and continuance of thy Kingdom to thy self, and the succession to thy Posterity. This said, being displeased with what had hapned, he returned back to his own house, and *Saul* with 600 Souldiers (only accompanied with his Son *Jonathan*) came to the City of *Gabeon*. The greater part of these Men were disarmed, by reason that the Country was destitute of Iron, and Workmen expert in forging Armor: for the *Philistines* permitted them not to have any, as we have declared a little before. The *Philistines* dividing their Army into three Battels, invaded the Country of the *Hebrews* so many ways, destroying and ravaging all things in the sight of King *Saul*, and his Son, who neither could inhibit their incursions, nor by reason of their multitudes, make head against them. Both he therefore and his Son, and *Achias* the High Priest, sate down upon a Hillock, and seeing the Country spoiled round about them, they were much dismayed. But *Sauls* Son proposed to his Armor-bearer, to enter secretly into the Enemies Camp, and raise an Uproar and Alarum in the same; who willingly promising and offering him his service to adventure with him in all occasions and places, with the hazard of his life: they both of them descended from the Mountain, and marched directly towards the Enemies Camp, who had pitched their Tents on a high pointed Rock, which extended it self in length with three angles, and was each way begirt with a Bank, as it were a Wall and Fortification against the incursion of their Enemies. For which cause, they kept their watch somewhat too carelesly, because the place was so fortified by Nature, that no man could ascend, or assail them, but with disadvantage. When they

Ver. 9, 10. *Saul* sacrificeth contrary to God and the Prophets direction.

Samuel accuseth *Saul*. *Ver.* 11, 12.

Hedio & Ruffinus.

Gilgal.

Ver. 22, 23.

The *Philistines* spoil the Country of the *Hebrews*.

1 *Sam.* 14. 1, *ad* 4.

Jonathan with his Harnessbearer, do privily enter the Enemies Camps.

A they got near the Camp, *Jonathan* encouraged his Companion, to aſſail the Enemy after this manner. *If* (ſaith he) *they eſpy us, and will us to aſcend, let us take this Summons of theirs for an aſſured token that our deſign ſhall ſucceed: but if they hold their peace, and call us not, let us return back again.* *The year of the World, 2880. before Chriſts Nativity, 1084.*

As they approached the Enemies Hoſt, about break of day, the *Philiſtines* ſaid one of another, the *Hebrews* creep out of their Caves and Dens; then cryed they out to *Jonathan* and his Armor-bearer, ſaying, *Come hither, come hither to us, to receive the puniſhment of your audacious enterpriſe.* *Jonathan* heard theſe words with joy, as a certain preſage that God favour'd his enterpriſe, and parted with his Armor-bearer from the place where they were firſt diſcovered, anſwering them that he would ſhortly viſit them. So with- *Ver.* 11, 12.

B drawing himſelf on the other ſide of the Rock, which, by reaſon of the ſituation thereof, was left unguarded; and overcoming the difficulty of the place with great labour, at laſt they came where the Enemy was, whom they found aſleep, and aſſailing them, ſlew twenty of them, and filled the whole Army with terror and amazement: ſo that caſting away their Weapons, they fled with all ſpeed: and ſome being ignorant which were their Friends or Foes, invaded one another as Enemies. For imagining with themſelves, that only two *Hebrews* durſt never enter their Camp, they conceiv'd there was Treachery among themſelves, and ſo fell to ſlaughter one another: ſo that ſome of them were ſlain, others fled to eſcape the Sword, and fell headlong down the Rocks. But when the Kings Spies told him what confuſion and diſorder had hapned in the Camp of the *Phli-* *Ver.* 12, 13, 14, 15. *Jonathan* ſlayeth a certain number in the enemies camp, the reſt invade one another, and are put to flight.

C *ſtines*, *Saul* demanded whether any of his Company were abſent? and hearing that his Son and his Armor-bearer were miſſing, he deſired the High Prieſt to attire himſelf with the Ephod, that ſo he might learn of God what was to happen. He did ſo, and aſſur'd him that he ſhould obtain the Victory over his Enemies. Whereupon *Saul* ſallied out, and aſſaulted the *Philiſtines*, whilſt they were thus confuſed and diſordered, and fighting one againſt another. To him there flocked in great multitudes, ſuch as before were fled into dens, and places under ground, aſſoon as they heard that the Victory inclined on *Sauls* ſide: ſo that gathering together to the number of 10000 *Hebrews*, he purſued his ſcattered Enemies thorow all the Country. But afterwards, a great inconvenience hapned unto *Saul*, proceeding from the joy he had conceived by this Victory, (for com- *Hedio & Ruffinus*, cap. 7. *Ver.* 20, *ad* 26. *Saul* hearing that there was a tumult in the *Philiſtines* camp, ſallieth out upon them.

D monly ſuch as are bleſſed by ſuch good fortune, are not Maſters of their own affections and reaſons) or rather proceeding from his ignorance. For intending to ſatiate himſelf with revenge for all thoſe injuries which he had received from the *Philiſtines*, he publiſhed an Imprecation or Curſe againſt any one whomſoever, that intermitting the purſuit, ſhould take ſuſtenance before night, purpoſing to continue the ſame till dark night. The Execration thus publiſhed by *Saul*, it chanced that his Son, who had not heard of it, nor the general allowance of the ſame by the People, entring into a certain Grove belonging to the Tribe of *Ephraim*, wherein were many ſwarms of Bees, by chance light upon a Honey-comb, and preſſing the Honey, did eat the ſame. Afterwards ha- *Ver.* 27, *ad* 30. *Sauls* Edict unwittingly broken by *Jonathan.*

E ving intelligence that his Father had under a grievous penalty of Execration, forbidden any man to taſte any ſort of meat before Sun-ſet, he gave over eating: yet ſaid, that his Father had done amiſs in publiſhing that Prohibition, by reaſon that if they had received ſuſtenance, they might with greater force and vigour have purſued the Enemy that fled, and ſlain more of them. After the ſlaughter of many thouſands of the *Philiſtines*, about evening they began to ranſack and ſpoil the Camp of the *Philiſtines*, and they carried away great ſpoils, and a number of Cattel, part of which were ſlain and eaten with the blood, contrary to the Law. Which when the Scribes had ſignified to the King, how the People had offended againſt God, by ſlaughtering the Beaſts, and eating the fleſh of them, before it was either waſht or purified from the blood; *Saul* commanded that a great ſtone ſhould be rouled into the midſt of the Camp, and that the People *Ver.* 32. The *Hebrews* feed on bloody fleſh.

F ſhould kill the Beaſts upon the ſame; and forbear to eat fleſh with the blood, becauſe it was not agreeable unto God. All which was performed as the King had commanded; and *Saul* erected an Altar in that place, on which he offered a Burnt-ſacrifice to God. This was the firſt Altar that he erected. But *Saul* being deſirous incontinently to aſſail the Enemies Camp, and ſack all that was therein before day, whilſt his Men of War diligently follow'd him, and ſhew'd great forwardneſs in the execution of his command; the King ask'd counſel of the High Prieſt *Achilob*, whether God would give him the vi- *Ver.* 37, 39

ctory, and permit thoſe that ſhould enter the Enemies Camp, to return from thence Conquerors. The High Prieſt told him, that God returned him no anſwer: which when he underſtood, *It is not without ſome great cauſe*, ſaid he, *that God is thus ſilent, who here-* *Ver.* 41, 42. *Saul* tryeth by lot, who hath

G *tofore was wont to give a willing anſwer what we ought to do: but there muſt needs be ſome hidden ſin amongſt us, that giving offence to him, cauſeth him to be ſilent. But I ſwear by the ſame God, that although mine own ſon* Jonathan *ſhould have committed that ſin, I will* diſpleaſed God.

to

to appeaſe God, with no leſs ſeverity puniſh them, than any the leaſt ſtranger that is neither by alliance nor affinity tyed unto me. Now when the People cryed out, and encouraged him to the performance of what he had ſpoken, he preſently aſſembled them in one place, and ſtanding with his Son apart, began by caſting lots to find out him that was faulty. When the lot fell upon *Jonathan*, he ask'd him what Crime he had committed? *Jonathan* anſwer'd, I know no other thing, but that yeſterday, being in purſuit of the Enemy, and ignorant of thine Edict, I taſted of an Honey-comb; whereupon *Saul* ſwore that he would put him to death, rather than violate his Oath, the obſervation of which he prefer'd before his own blood, and all the ſentiments of nature. He nothing aſtoniſh'd at his preſent danger, with a generous and dreadleſs mind, preſented himſelf with this Reply: *O Father*, (ſaid he) *I intreat no favour at thy hands: for I willingly ſubmit to that death, which may diſcharge thee of thy vow, the more contentedly, becauſe I have ſeen ſo famous a victory: for I ſhall die contented, to ſee the inſolence of the* Philiſtines *overmaſtered by the power of the* Hebrews. This valor and courage of the young man, moved the whole multitude to remorſe and commiſeration; ſo that they all ſwore that they would not ſuffer *Jonathan*, who was the Author of ſo famous a Victory, to be put to death: ſo they reſcued the young man out of the hands of his diſpleaſed Father, and pray'd to God to pardon him the fault which he had committed. *Saul*, after he had ſlain about 6000 of his Enemies, returned with victory to his own houſe, and Reigned afterwards very happily, and overcame the *Ammonites*, *Philiſtines*, *Moabites*, *Idumeans*, *Amalekites*, and King *Zoba*. He had three Sons, *Jonathan*, *Joſhua* and *Melchi*, and two Daughters, *Merob* and *Michol*. The General of his Army was *Abner* the ſon of his Uncle called *Neer*; for *Neer* and *Cis*, *Sauls* Father, were Brothers, and Sons of *Abiel*. He was very ſtrong both in Horſe and Chariots; and againſt whatſoever Enemy he marched forth, he always returned with victory: ſo that he reduced the affairs of the *Hebrews* to a happy ſtate, and ſo much increaſed their power, that they were feared by all thoſe Nations that neighboured upon them. But the chiefeſt of the youth, that excelled either in ſtrength or beauty, he choſe to be of his Guard.

The year of the World, 2880. before Chriſts Nativity, 1084.

Ver. 44. Saul intendeth to kill his own ſon, being prepared and reſolute to die.

Ver. 45, 46. The Iſraelites reſcue Jonathan from his diſpleaſed Father.

Oba or Soba.

Ver. 47. Saul always Conqueror.

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CHAP. VIII.

L

Sauls *Victory over the* Amalekites.

Hedio & Ruffinus, cap. 8. *1 Sam. 15. 1, 2, 3.*

BUT *Samuel* coming to *Saul*, told him that he was ſent to him by God, to admoniſh him how he had choſen him above the reſt, and preferred him to the Kingdom: and for that cauſe that it behoved him to be obedient unto him in all things, becauſe as he Ruled the People, ſo God Rules both Kings, Kingdoms, and all things. Thus therefore (*ſaid he*) doth God command thee. Since the *Amalekites* offer'd many injuries unto the *Hebrews* in the Deſart, whilſt in their departure out of *Egypt*, they travelled into that Region which they now inhabit; juſtice requireth that they be puniſh'd for that inhumanity. Wherefore I give thee order to declare War againſt them, and after thou haſt overcome them, to extinguiſh them utterly, without regard either of ſex or years; and this revenge ſhalt thou execute upon them, in requital of thoſe injuries they in times paſt offered to our Forefathers. Neither ſhalt thou ſpare either Beaſt or Horſe, or Flock, to apply them to thy profit or particular uſe: but thou ſhalt offer all to God for a Burnt-offering, and according as *Moſes* commanded, root out the name of the *Amalekites* from off the earth. All theſe things did *Saul* promiſe to perform, and conceiving that obedience conſiſted in the ſpeedy execution of that which was injoined him, he preſently aſſembled all his Forces together, and muſtering his Souldiers at *Gilgal*, he found about 40000, beſides the Tribe of *Juda*, which of it ſelf afforded 30000 Men: with theſe did *Saul* enter the Country of the *Amalekites*, and laid divers Ambuſhes near a River, not only to moleſt them with open War, but alſo ſurprize them unawares, and kill them amidſt the High-ways: he afterwards gave them Battel, and put them to flight, and diſcomfited their whole Army, purſuing them that fled. Which beginning, having ſucceſs anſwerable to what God had promiſed him, he marched onwards, and beſieged the Cities of the *Amalekites*, and beſieged and took ſome of them by Engines, others by Mines and Countermines raiſed on the outſide, others by famine, and want of water, and divers other ways. And in thoſe Cities which he overcame, he neither ſpared Women nor Children, not ſuppoſing their ſlaughter to be cruel, or inhumane: both for that they were his Enemies, and for that he did nothing but according to Gods commandment, towards whom diſobedience would be a Crime. He took *Agag* Priſoner alſo, who was King of the *Amalekites*, whoſe beauty and perſonage ſeemed unto him ſo goodly, that he thought him worthy to be kept alive, and ſo being led rather by his own inclination, than

Samuel by Gods commandment addreſſeth *Saul* to make War upon the *Amalekites.*

M

Ver. 4. Saul muſtering in the [illegible]e of Juda only 30000 men.

N

Ver. 5, 6. Saul razeth the Cities of the *Amalekites.*

O

A than God's commandment, he us'd ſuch clemency as was not lawful for him at that time: For God ſo hated the *Amalekites*, that he would not have their Infants ſpared, though they ought in natural compaſſion to have been more pitied than the reſt. But *Saul* kept alive the King of his Enemies, and the Author of all the *Hebrews* evils, regarding more his beauty, than God's commandment. This ſin of his the People preſently imitated: for they ſpared Horſes, and other kind of Cattel, and made prey of them, notwithſtanding God had charged them to reſerve nothing. They carried away with them all other Moveables and Riches, and only conſumed thoſe things which were of ſmalleſt value, by fire. This victory had *Saul* over thoſe People that dwell betwixt *Peluſium*, (a City on the borders of *Egypt*) and the Red Sea. But he medled not with the *Sichemites*, which B inhabit in the Province of *Midian*, whom, before the Battel, he commanded to retire themſelves, leſt they ſhould partake the Calamities of the *Amalekites*: for being they were allied to them by *Raguel*, *Moſes* Father-in-law, the *Hebrews* had care of their ſafety. *Saul* having obtained this victory, and rejoycing at his good ſucceſs, returned home, as full of content, as if he had pretermitted nothing of that which God had commanded him by the Prophet *Samuel*, before his War with the *Amalekites*; but had preciſely obſerv'd all that was enjoin'd him. But God was greatly diſpleaſed, both that the King of the *Amalekites* was preſerved, and that the People had made prey of their Cattel: for both theſe actions of theirs were expreſly againſt God's command. For it was not to be tolerated, even by a mortal King, that they ſhould neglect and contemn his Laws and C Decrees, by whoſe only means they were further'd and favor'd in their victory. For which cauſe, God told the Prophet *Samuel*, that he repented that he had made *Saul* their King, conſidering that he infring'd his Commandments, and govern'd himſelf according to his own will. When *Samuel* heard theſe words, he was much troubled, and pray'd to God all Night, that he would appeaſe his wrath and diſpleaſure conceived againſt *Saul*: but notwithſtanding all the importunities and prayers which the Prophet made for him, God would in no ſort be reconciled, becauſe he judg'd it not juſt, that the ſins which were committed by *Saul*, ſhould be remitted by *Samuel*'s interceſſion. For ſin never more augmenteth, than when ſuch as are offended, are too remiſs in their puniſhments: for whil'ſt they would be reputed both for good and merciful, they themſelves D become the Authors of ſin. When therefore God had denied the Prophet his Requeſt, and it manifeſtly appear'd that no prayers or ſupplication could appeaſe him, as ſoon as it was day, *Samuel* repair'd to *Saul*, who at that time remained in *Gilgal*. As ſoon as the King ſaw him, he run unto him, and embraced him, ſaying, *I give God thanks for the victory; and all thoſe things which he commanded me, I have performed.* But *Samuel* anſwer'd, *How cometh it then to paſs, that I hear this bleeting of Sheep, and bellowing of Beaſts throughout the Army?* *Saul* replyed *That the People had reſerved that Cattel for Sacrifice; but all the Nation of the* Amalekites *was exterminated, as God had commanded, and none remaining but onely the King, whom he would cauſe to be preſented before him, to the end they might conſult together what ſhould be done with him.* Hereunto the Prophet anſwer'd, *That God took no* E *pleaſure in Sacrifices, but in thoſe men that are good and juſt, and ſuch* (ſaid he) *are they, that obey his Will and Commandment; ſince no action may be reputed good, but in reſpect of the reference it hath to Gods Will: for God refuſeth not him that ſacrificeth not, but him that diſobeyeth him. For he accepteth not thoſe Sacrifices that are offered to him, by thoſe that ſubmit not themſelves unto him, and offer not unto him the true and acceptable offerings; yea, though they preſent divers and many great Sacrifices, and bring him jewels of gold and ſilver; but he rejecteth ſuch things, and reſpecteth them not as pledges of piety but effects of hypocriſie: But he taketh pleaſure in thoſe onely that obſerve that which he hath commanded, and had rather dye, than infringe the ſame, not ſeeking that Sacrifices ſhould be offered unto him; but if they be offered, although of ſmall and no value, yet are they more acceptable unto him in po-* F *verty and obedience, than all thoſe which the richeſt hand, or ſtrongeſt fortune can afford. Know thou therefore,* (ſaid he) *that thou haſt incurr'd Gods diſpleaſure, in that thou haſt contemned and neglected his Commandments: for how canſt thou think that he will regard thoſe Sacrifices with a gracious eye, which he himſelf hath adjudged to utter perdition and ruine? Is it poſſible for thee to think that there is no difference between deſtroying and ſacrificing? Be aſſured therefore of the loſs of thy kingdom and power, which hath in ſuch ſort tranſported thee, that thou haſt contemned God, who beſtowed the ſame upon thee.* *Saul* confeſſed that he had ſinned, and done amiſs, in that he had not obeyed the words of the Prophet; yet alledg'd, *That he was compelled to do the ſame, in that he durſt not reſtrain the Soldier, who was ſet upon the prey: but* (ſaid he) *be favourable, and merciful unto me, for hereafter* G *I will take heed, leſt I fall into the like ſin:* and he entreated him that he would ſtay with him a little, and offer a Peace-offering in his behalf. But the Prophet knowing that God would be moved by no Sacrifice, would not be perſuaded by him.

The year of the World, 2883. before Chriſt's Nativity, 1081.

Ver. 7, 8. *Saul* taketh *Agag* the King of the *Amalekites* priſoner, and keepeth him alive, contrary to Gods Commandment.

Ver. 9. The People, contrary to that which God had ordained, drive away the horſe and cattel of the *Amalekites*.

Hedio & Ruffinus, cap. 9.

Ver. 10. ad 24. God diſpleaſed with *Sauls* diſobedience, *Samuel* ſtriveth to reconcile *Saul* unto God.

Too much indulgence and lenity confirmeth the wicked in their ungodlineſs.

Ver. 17, &c. *Samuel* chideth *Saul*.

Ver. 22. The contempt of God, wherein it conſiſts. A pleaſing and acceptable Sacrifice unto God.

Ver. 23. *Samuel* telleth *Saul* of Gods diſpleaſure, and the loſs of his kingdom.

Ver. 24. *Saul* confeſſeth his ſin, and craveth pardon: which notwithſtanding is denied him.

CHAP. IX.

Samuel *proclaims* David *King.*

The year of the World, 2883. *before Christ's Nativity,* 1081.

BUT *Saul*, willing to retain *Samuel*, took hold of his Garment; and for that the Prophet haſtily withdrew himſelf, he tore away a part thereof: whereupon the Prophet told him, *That in like manner his Kingdom ſhould be rent from him, and another who was more honeſt and upright, ſhould take poſſeſſion thereof: for God is not like men, he is unchangeable in his determinations.* *Saul* anſwer'd, *That he had grievouſly ſinned*; but being it was impoſſible for him to recall that which was paſt, he deſir'd him that at leaſt he would worſhip God with him in preſence of all the People: which *Samuel* condeſcended to, and went with him to adore God. After this, *Agag* the King of the *Amalekites* was brought before *Samuel*, who heard him lament, and complain that death was very bitter; to which he anſwer'd in this manner, *As thou haſt cauſed divers Mothers amongſt th-* Hebrews, *to weep and lament the loſs of their Children; ſo ſhall thy death cauſe thy Mother to weep and lament:* which ſaid, he preſently commanded that he ſhould be put to death in *Gilgal*, and returned back again to the City of *Ramah*. But the King perceiving into how many miſchiefs he had fallen by his offences committed againſt God, departed to his chief City call'd *Gaba*, (which name ſignifieth a *Hillock*) and from that day forwards, he never more ſaw the Prophet *Samuel*, who was heartily ſorry for his fall: but God commanded him to give over his care, and that taking with him the ſacred Oyl, he ſhould repair to the City of *Bethlehem*, to the houſe of *Jeſſe* the Son of *Obed*, and there anoint that of his Sons for King, whom he ſhould ſhew him: and when the Prophet ſaid that he was afraid, leſt *Saul* getting notice thereof, ſhould ſeek to ſlay him, God commanded him to fear nothing: whereupon being encourag'd in his attempt, he came to the forenamed Town, where he was ſaluted with great concourſe of People, who enquired of him, to what intent he came thither? and he anſwer'd them, that he came to offer Sacrifice to God. Now when the Oblations were performed, he invited *Jeſſe* and his Sons to banquet with him; and beholding the eldeſt of them to be a goodly and well proportioned Man, he conjectured by his ſtature and comelineſs, that it was he that God elected King; but in this matter he miſtook the intention of God. For demanding whether he ſhould anoint that young man, whom he thought ſo worthy of the Kingdom: it was anſwer'd him, *That God judgeth not in ſuch manner as men do. For thou* (ſaid he) *beholding the beauty of the young man, ſuppoſeſt him worthy of the Kingdom: but I diſpoſe not of a Crown by the beauties of the Body, but by the virtues of the Soul; and him I conſider that is perfectly furniſhed herewith, and hath his mind beautified with piety, juſtice, obedience and fortitude.* Upon theſe words, *Samuel* deſir'd *Jeſſe* to bring all his other Sons into his preſence, and he preſented to him five others, the eldeſt being called *Eliab*, the ſecond *Aminadab*, the third *Sala*, the fourth *Nathaneel*, the fifth *Rael*, the ſixth *Aſam*. Now when the Prophet beheld theſe no leſs beautiful Men than the eldeſt, he asked of God, which of them he ſhould anoint King? God anſwer'd him, that he ſhould anoint none of them. Then *Samuel* enquired of *Jeſſe*, whether he had any other Sons beſides them? who told him, that he had one called *David*, who had the care and cuſtody of his Flocks. The Prophet deſir'd him to ſend for him, ſaying, that it was reaſonable he ſhould have a part as well as his Brothers in the Feaſt. Now when *David* was come, *Samuel* ſeeing him fair of complexion, quick-ey'd, and of a martial aſpect, *This is he* (ſaid he ſoftly to his Father) *who is elected by God to be our King.* This ſaid, he ſate down at the Table, and made the young man ſit next him, and above *Jeſſe* his Father, and his other Brethren. Afterwards taking the Cruet of Oyl in the preſence of *David*, he anointed him, and told him in his ear, That God had choſen him to be King, and exhorted him to ſtudy Juſtice, and to be obedient to that which ſhould be commanded him, aſſuring him that by that means, his Kingdom ſhould be of long continuance, his family and ſtock famous and renowned, and that he ſhould overcome the *Philiſtines*, and conquer thoſe Nations againſt whom he ſhould fight, and obtain glorious Renown in his life-time, and leave an immortal Memory behind him. *Samuel* having made this Exhortation, departed; and the Spirit of God abandoned *Saul*, and entred into *David*, ſo that he began to propheſie: whereas on the other ſide, *Saul* was tormented with ſtrange paſſions of the evil ſpirit, whereby he fell into ſtrange ſuffocations, ſo that his Phyſicians could not find any remedy for him, but gave counſel that ſearch ſhould be made for a Man expert in ſinging and playing on the Harp, to the end that when the evil ſpirit ſhould aſſault and trouble him, he might ſtand by him, and with voice and inſtrument ſing ſacred Hymns before him. And when the King had given command, that ſuch an one ſhould be

Ver. 27, 28. *Saul* ſtriving to ſtay *Samuel*, renteth his garment.

Hedio & Ruffinus, cap. 10. *Ver.* 32. The King of the *Amalekites* is ſlain by *Samuels* command.

1 *Sam.* 16. 1, *&c.* God ſendeth *Samuel* to *Bethlehem* to anoint *David* King.

Ver. 7, 8, *ad* 11. God reſpecteth not the beauties of the body, but the perfections of the mind.

Jeſſes ſons being goodly in perſonage, were not to be preferred to the ſovereignty.

Ver. 12, 13. *Samuel* anointeth *David* King.

Ver. 14, 15, *ad* 20. Gods Spirit forſaking *Saul* deſcendeth on *David*, who beginneth to propheſie

A be ſought after, one of thoſe that were preſent told him, that he had ſeen in *Bethlehem* a ſon of *Jeſſe*, a young man of excellent feature; and beſides his other good qualities, very cunning both in Song, and playing on the Harp: and alſo dextrous enough, fit to ſerve in War. He therefore ſent meſſengers to *Jeſſe*, to take *David* from the Fold, and ſend him to him, becauſe that having heard report of his beauty and valour, he was deſirous to ſee him. This command of his *Jeſſe* obey'd, and ſent his Son with Preſents to *Saul* the King, who greatly rejoyced upon his arrival, and made him his Penſioner, and favour'd him in all things. For he was delighted by him, and *David* was his only Phyſician againſt the vexation of evil Spirits, when they ſeized him: for by ſinging Pſalms to his Harp, he reſtored the King to his right mind. So the King requeſted *Jeſſe* that he would let him live with him, and attend upon him, becauſe he was ſo much delighted B with his preſence; whereunto *Jeſſe* condeſcended.

The year of the World, 2883. *before Chriſt's Nativity*, 1081

Ver. 21. *Saul* maketh *David* one of his Penſioners or Guard.

CHAP. X.

A ſecond Expedition of the Philiſtines *againſt the* Hebrews.

NOT long after, the *Philiſtines* gathered together great companies of men of War, with which they aſſailed the *Iſraelites*, and encamped between *Succoth* and *Azeca*. *Saul* on the other ſide led forth his Army againſt them, and encamping upon a certain Mountain, C he conſtrained the *Philiſtines* to diſlodge from their firſt Camp, and intrench themſelves upon another Mountain right over againſt that where he had pitched his Tents. The Camps being thus ſeparated the one from the other, there was a Valley between both the Armies: into this there deſcended a certain Gyant called *Goliah*, who was of *Gath*, of huge ſtature, being four Cubits and a ſpan in height, having his Limbs cover'd with huge and mighty Armour; for his Cuiraſs which he bare on his back, weighed five thouſand Sicles; his Helmet and Pouldrons were of Braſs, made fit to cover his maſſie Members; the Spear which he bare in his hand, was no light Launce, but he bare it on his ſhoulder, and the head thereof weighed ſix hundred Sicles. This Gyant follow'd by a great Troop, preſented himſelf in this Equipage in the Valley that ſeparated the two Armies, and cryed with a loud voice, addreſſing his Speech to *Saul* and the *Hebrews* in theſe D terms, *Hebrews, what need you hazard the doubtful fortune of a Battel? Single me out an Adverſary, and let us determine by our two fates, on whoſe ſide the victory and conqueſt ſhall fall; whichſoever of us ſhall be overcome, let his Party be obliged to receive Law from that of the Victor. For it is better that a ſingle perſon, than the whole Army be expos'd to danger.* When he had ſpoken thus, he returned back to his own Camp. The next day he came forth again, and uſed the ſame words; and thus for fourty days he ceaſed not to defie the *Hebrews* in ſuch words: ſo that both *Saul* and all his Army were diſpleaſed, and kept themſelves always ready and ranged in Battel, yet came not to blows. *David* was not then in the Camp, becauſe *Saul* had ſent him back again to *Jeſſe* his Father, (contenting E himſelf with his other three Brothers, who at that time ſerved under his Royal Standard) where he reſumed his intermitted care of keeping his Flocks. But whilſt the War was rather protracted than proſecuted, his Father ſent him to carry Proviſions to his Brothers, and to know how their affairs went in the Army: and whilſt *David* diſcours'd with his Brothers touching thoſe things which his Father had committed to his charge, *Goliah* came after his uſual manner, but more inſolent than ever, and reproacht the *Iſraelites*, that none amongſt them had the courage to fight with him. *David* was herewith ſo greatly moved, that turning himſelf to his Brothers, he told them, that he was ready to fight hand to hand againſt that Enemy. But *Eliab* the elder Brother reproved him for ſo ſpeaking, telling him that he was more hardy than became his Age, and F that he knew not what concerned thoſe matters, willing him to return to his Father, and mind his Flocks. *David* out of reſpect to his Brother, departed from thence, and meeting with certain Soldiers, ſaid unto them, *That he fear'd not to encounter that proud Challenger*: which they preſently ſignified unto *Saul*, who incontinently ſent to ſeek him out. When he came into his preſence, *Saul* asked him, *Whether he had ſpoken after that manner?* *David* anſwer'd, *That he had, and that he fear'd not that* Philiſtine, *though he appear'd ſo terrible; and that if the King would permit him, he would abate the Pride of this Gyant: and how terrible and fierce ſoever he appear'd, he would ſubdue him, and turn his terror to contempt; and ſo much the more ſhould the glory of his Army be enhaunced, that ſo great and expert a man at Arms, ſhould be ſubdued by a young unexperienced Soldier.* *Saul* admir'd G his hardineſs, and great courage; yet by reaſon of his years, told him, *That he was too feeble to encounter a man ſo expert in feats of Arms.* *David* anſwer'd, *That which I promiſe you* (my Sovereign) *is upon the aſſurance that I have in God, which heretofore I have proved;*

Hedio & Ruffinus, cap. 11. 1 *Sam.* 17. 1, *&c.* Another Expedition of the *Philiſtines* againſt the *Hebrews.*

Ver. 4. *ad* 15. *Goliah* a man of prodigious ſtature amongſt the *Philiſtines.* *Goliah* challengeth a ſingle Combat at the *Hebrews* hands.

v. 25. *Saul* ſendeth *David* back again to his Father.

Ver. 26. *David* deſireth to fight with *Goliah.*

The year of the World, 2883. *before Christ's Nativity*, 1081.

ved, by the ſuccor which I have received at his hands. For whil'ſt I fed my Fathers Flocks, I reſcued a Lamb that was raviſhed out of my Fold, out of a Lyons jaws; and catching the wild Beaſt by the tail, that with open mouth aſſaulted and ſought to devour me, I beat him to the ground, and ſlew him. With no leſs ſucceſs I ſlew a Bear that ſet upon my Flock; and I do not believe that this Philiſtine *is more terrible than Lyons or Bears. But that which gives me moſt aſſurance, is, that I cannot but think that his ſlandrous railings both againſt God, and Men, cannot longer eſcape the Divine arm of Juſtice which he ſo wickedly provoketh. And for theſe reaſons, I dare, aſſure my ſelf that he will aſſiſt me, to tame his Pride, and to overcome him.* H

v. 34, 35, 36. *David* redeemed a Lamb from the jaws of a Lyon, and ſlew him. *David* killed a Bear.

So much prevailed this extraordinary hardineſs of the young man, that the King implo- I
ring Gods aſſiſtance to ſecond his courage, furniſh'd him with his own Armor, a Sword and a Helmet, and ſent him forth to the Combat. But *David* feeling the weight of his Armor, and finding himſelf rather loaden, than advantag'd by it, ſaid to the King, *Theſe Arms, Sir, are proper for your Majeſty, who are able to make ſo good uſe of them, but not for me; wherefore I beſeech you to leave me at liberty, to fight as I pleaſe.* *Saul* granted his deſire; and he putting off his Armor, took a ſtaff in his hand, and five ſtones, which he gather'd on the bank of the Torrent, and put into his Scrip, his ſling he bore in his right hand: and being thus armed, he marched forward to encounter his Enemy. When the *Barbarian* ſaw him thus furniſhed, he ſo much contemned him, that in way of ſcorn, he ask'd him, *Whether he thought him a Dog, that he thus came forth to fight with him only with ſtones? Nay* (ſaid David) *I eſteem thee worſer than a Dog.* Theſe words ſo incenſed K
Goliath, that he ſwore by his God, *That he would tear his Carkaſs in a thouſand pieces, and give them to the Beaſts of the Field, and the Birds of the Air.* But *David* anſwered, *Thou comeſt againſt me with thy Sword, thy Javelin, and Cuireſs; but I march out againſt thee, truſting in the power of God, who will deſtroy thee by my hand, and with thee thy whole Army; for this day will I take thy head from thy ſhoulders, and caſt the reſt of thy Body to the Dogs, whom by thy rage, thou reſembleſt; and all Men ſhall know that God protects the* Hebrews, *that his Providence conducts them, that his help renders them invincible, and that no ſtrength nor arms can keep them from periſhing, whom he abandons.* The weight of the *Philiſtines* arms hindred him from marching readily: ſo that he walk'd ſtep by ſtep towards *David*, contemning him, and truſting to kill him eaſily, both for that he was diſarmed, L
and becauſe he was young, and of ſmall ſtature.

v. 38, 39, 40. *David* laying aſide thoſe Arms wherewith he was furniſhed, to fight with *Goliath*, marcheth forward with his ſling againſt the Enemy.

v. 41. *ad* 47. *David* drawing near his Enemy, is contemned. *Davids* talk with *Goliah* before the Combat.

CHAP. XI.

The ſingle Combat betwixt David *and* Goliath, *and the ſlaughter of the* Philiſtines *that follow'd it.*

David advanc'd boldly againſt *Goliath*, being aſſiſted in an inviſible manner by God; and drawing one of the ſtones out of his Scrip, and fitting it to his Sling, he threw it againſt *Goliath*, which gave him ſuch a ſtroke on the Fore-head, that it pierced M
him to the very Brain, ſo that he fell down ſuddenly dead; and *David* running upon him, as he lay ſprawling on the earth, cut off his Head with his own Sword: for he himſelf had none. As ſoon as he was ſtrucken down, terror and confuſion fell upon all the Army of the *Philiſtines*: for ſeeing the moſt eſteemed Warrior amongſt them overthrown and ſlain, they began to fear the iſſue of their Battel, and reſolved to flie; which they did in great diſorder and confuſion, hoping by that means to deliver themſelves out of danger. But *Saul*, and the whole Army of the *Hebrews* purſu'd them, with great ſhouts and cries; and in the purſuit made a great ſlaughter of them, and drove them to the borders of *Gath*, and even to the gates of *Aſcalon*. In this Battel, there dyed on the *Philiſtines* ſide, above Thirty thouſand, and the hurt and wounded were N
twice as many. *Saul* returning back to the Camp, pillaged and burnt their Tents; but *David* bore *Goliaths* head to his Pavilion, and hung his Sword in the Tabernacle, and conſecrated the ſame to God. But *Saul* afterward conceived a ſecret hatred againſt *David*, upon this occaſion: As he returned triumphant like a Conqueror with his Army, the Women and Maidens ſinging and dancing to their Cymbals and Timbrels, in way of honour, came out to meet him: the Women ſung, that *Saul* had ſlain thouſands of the *Philiſtines*; and the Virgins anſwer'd, that *David* had ſlain Ten thouſands: which when *Saul* underſtood, and ſaw that barely thouſands were aſcrib'd to him, and Ten thouſands to *David*, he thought that after ſo glorious Acclamations, there wanted nothing to *David*, but the name of King. For which cauſe he began to fear and ſuſpect him: and by O
reaſon of this fear, he thought he was too near his own perſon, and therefore from being one of the chiefeſt in authority about him, which was to be one of his chief Com-

v. 49, 50, 51. *Davids* victory againſt *Goliah*. The *Philiſtines* flie, and are diſcomfited.

v. 52, 53. 30000. of the *Philiſtines* ſlain.

1 *Sam.* 18. 6, *ad* 9. *Saul* privily hateth *David*.

Saul from one of his chief Nobles maketh *David* a tribune, to the end, that being often drawn out by the enemy, he might be ſlain.

manders

A manders and guard, he made him Captain over a 1000, rather respecting his own security than *Davids* honor; to the intent that being often engag'd in encounters with the Enemy he might perish by some disaster or other. But *David*, having in all places the assistance of Almighty God, returned always with good success: so that his extraordinary Valor acquir'd him an universal esteem, and *Michol*, *Sauls* Daughter, that was about that time marriageable, began to be enamor'd with him, that she could not hide her passion even from the King her Father. *Saul*, instead of being displeas'd rejoyc'd at it, hoping by that means the sooner to entrap *David*. He gave ear thereto with some shew of allowance, and told them who spoke of it to him, that he would willingly give him his Daughter to Wife; for he reason'd thus with himself: I will propose that I will give him my
B Daughter in marriage, on condition that he bring me six hundred *Philistines* heads; and I am certain that being valiant and generous as he is, he will with joy accept this condition, because the more dangerous it is, the more glory it will acquire to him; and so exposing himself to all manner of dangers, he will be slain by the hands of the *Philistines*; and that intention which I have conceived against him, shall succeed according to mine own hearts desire: for I shall be delivered of him, in sending him out of the world, not by my means, but by other mens hands. Having taken this resolution, he charged his Courtiers to sound *Davids* sentiments, and how he stood affected to the marriage: and they told him, *That the King bare him great kindness, and so rejoyc'd that the People admir'd him, that he would give him in marriage the Princess his Daughter.* David
C answer'd, *Think you it a small matter to be Son-in-law to the King? for my self, I esteem otherwise, considering mine own base condition, who have neither reputation, nor any honourable quality.* When *Sauls* servants had reported to him what answer *David* made them, *Tell him* (said he) *that I value not Goods or Presents, (for that were to expose my Daughter to sale, and not to match her with an Husband.) I seek a Son-in-law that hath Valor, and that is adorned with all Virtue, such as is manifest and apparent in thee: and my desire is, that for the dowry of my Daughter, thou give me neither gold nor silver, nor any other wealth out of thy Fathers house; but that thou make War upon the* Philistines, *and six hundred of their heads, shall be the most acceptable dower thou canst present me with. My Daughter also desires, above all the dowers, to be married to a Man that is so ennobled and famous for the overthrow of the*
D *Enemies of her Father and her Countrey.*

When these words were reported to *David*, he was very joyful, thinking that *Saul* acted sincerely concerning his alliance: and without delay, or taking counsel or deliberation, whether the thing were easie or impossible for him to execute, he incontinently departed with his company to find out the Enemy, and execute the condition upon which the marriage was promised him; God assisted *David* in this occasion, as in all others. And after he had slain a great number of them, and cut off six hundred of their Heads, he returned, and presented them to the King; and in consideration thereof, desired the performance of his promise.

The year of the World, 2883. before Christ's Nativity, 1081.

Ver. 17, ad 26. Sauls daughter in love with *David.*

Saul subtilly objecteth *David* to slaughter, under a colourable condition of slaughtering the *Philistines.*

Ver. 27, &c. Saul, under covenant of 600 *Philistines* heads, promiseth *David* his daughter.

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CHAP. XII.

Saul *admiring* David's *fortitude, giveth him his Daughter to Wife.*

The year of the World, 2883. before Christ's Nativity, 1081.

1 *Sam.* 18. 27, &c. *Saul* marrieth *Michol* to *David. Hedio & Ruffinus*, cap. 12. *Saul* resolveth to kill *David. Jonathan* loves *David*, and sheweth him his fathers determination, and counselleth him to have care of his safety, and stand on his guard.

BUT *Saul*, that could not flie from his promise, (because it would be a great dishonour to him to fail of his word, and to have promised his Daughter under colour, either to murther him, or to put him upon the execution of things that were impossible) deliver'd his Daughter *Michol* unto him. Nevertheless he chang'd not his purpose. For perceiving that *David* was gracious in Gods sight, and in good reputation among the People, he was afraid of him: and being unable to conceal his fear of being deprived of two things of such consequence, as his Kingdom and Life, he resolved to kill *David*; giving Commission to his Son *Jonathan*, and divers other of his Servants, to execute the same. But *Jonathan* amazed to see this change in his Father, who, in stead of the good liking he had of *David* in times past, sought to injure him, not in any slight sort, but by taking away his life: and on the other side, being singularly affected towards him, and respecting his virtue, he communicated the secret intention of his Father to him, counselling him to have a care of himself, and to fly the next morning; in the mean while he would go and salute his Father, and as soon as occasion presented it self, he would confer with him, to know the cause of his displeasure against him, to the intent he might pacifie the same; conceiving it a matter unreasonable, that he should be deprived of life, who had so well deserv'd of all the people, and who, in particular, was his intimate Friend; and in respect of his former merits, if guilty of some offence, deserved pardon. I will tell thee afterwards (*said he*) what my Fathers resolution is. *David* gave credit to his wholesom counsel, and retired from the presence of the King.

CHAP. XIII.

How the King practised to murther David.

1 *Sam.* 19. 3, *ad* 6. *Jonathan* reckoneth up unto his father the good deserts of *David*, praying him to pacifie his displeasure conceived against him.

THE next morning *Jonathan* came to *Saul*, and finding him well disposed, began to speak to him to this effect, concerning *David: Of what fault, (O Father) either great or small, have you found* David *guilty, that you have commanded him to be put to death? A Man that hath done you such signal service; that hath reveng'd you upon the* Philistines, *abated their Pride, and advanc'd the Honour of the People of the* Hebrews, *and hath delivered them from that disgrace and contempt under which they have layen for the space of Forty years, being the onely person that dared to oppose himself against the proud defiances of that Gyant, whom he so gloriously overcame; and who since that time hath brought as many of the* Philistines *heads as were demanded of him, in recompence whereof he hath taken my sister to Wife. Be pleas'd to consider that his death would be a great grief to us, not only upon account of his virtue, but also of his alliance with us; and that by his death, your daughter will have the affliction to see her self a Widow, as soon as she is a Wife. Weigh these things, and pacifie your displeasure, and do no wrong to such a Man, who hath been the Author of so good and great service, as is the conservation of your person at such time as you were possessed and tormented with evil spirits, and the revenging you of your Enemies. For it is a thing unworthy either your Majesty, or the name of a Man, to forget good deserts.* With these words was *Saul* pacified, so that he swore to his Son he would do no hurt to *David:* for his just persuasions and arguments were stronger, than the choler and fear of the King. *Jonathan* sent to seek out *David*, and told him these good tydings from his Father, and brought him to him; and *David* continu'd to serve him as formerly.

Ver. 7. *Jonathan* certifieth *David* how he hath pacified his father.

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CHAP. XIV.

How hardly David *escaped the ambushes that were often laid for him by the King; yet having him twice at advantage and in his power, would not murther him.*

The year of the World, 2883. before Christ's Nativity, 1081.

ABout the same time, the *Philistines* again led forth their Army against the *Hebrews*, and *Saul* sent *David* against them accompanied with his forces; who encountring them, slew a great number of them, and returned to the King with a great Victory. But *Saul* entertained him not, as he hoped, and as the happy exploit atchieved by him merited; but he envied his good actions and honourable deserts, as if *Davids* happy
B succes had been *Sauls* disadvantage and prejudice. But when the evil spirit returned to vex him, he lodged him in his own chamber, and having at that time a javelin in his hand, he commanded him to play on his Harp, and to Sing Hymns. Now whilest *David* obeyed his command, *Saul* stretching out his arm, threw his Dart at him: but *David* foreseeing it, avoided the stroke, and fled to his own house, where he stayed all the rest of the day. When night was come, the King sent certain of his Servants to watch his house lest he should escape, to the end that the next day, being brought forth to judgment, he might be condemned and put to death. But *Michol*, *Davids* Wife, and *Sauls* Daughter, having intelligence of her Fathers intention, went to her Husband, told him in how great peril he was, being desirous to save his life, with the hazard of her
C own. *Beware* (said she) *lest the Sun at his rising find thee in this place; for if it do, I shall never more see thee. Fly therefore whilest night offereth thee opportunity, which I pray to God to lengthen for thy sake: for be assured, that if thou be surprized in this place, my Father will make thee die a miserable death.* This said, she let him down by a window, and so saved him; and soon after, she prepared his bed as if he lay sick therein, and under the covering she laid the Liver of a new slaughtred Kid; and when her Father sent the next morning to apprehend *David*, she answered that he had been sick all the night long: and opening the Curtains, she gave them to understand that *David* was laid therein, the Coverlet being moved by the Liver which was hot and yet stirred, made them believe that the Liver that lay there was *David*, who panted and breathed very
D hardly. Which being signified unto *Saul*, he commanded that he should be brought to him in that estate wherein he was, because he resolved to put him to death. But when *Sauls* messengers returned thither, and opened the bed, they perceived *Michols* subtilty, and went and certified the King thereof: who reproved her very sharply, for that she had saved his Enemy, and deceived her Father. But she excused her self with words full of good appearance, saying that *David* had threatned to kill her; and through fear of death, she was induced to save him. For which cause she ought to be pardoned, since by constraint, and not of set purpose, she had furthered his escape. *For* (said she) *I think that you seek not so greedily after the death of your Enemy, as to prefer the same before the safety and security of your Daughter.* Upon these reasons *Saul* pardoned his Daughter.
E *David* delivered from this peril, went to the Prophet *Samuel* at *Ramath*, and told him what ambushes the King had laid for him, and how hardly he had escaped death by the stroke of his javelin; whereas in all things that concerned *Saul*, he had always shewed himself obedient: having served him advantageously in war upon his Enemies, and by Gods assistance been fortunate in all things; which was the cause that *Saul* was so displeased with him. The Prophet informed of *Sauls* injustice, departed from *Ramath*, and led *David* to a certain place called *Galbaath*, where he remained with him. But as soon as *Saul* was informed that *David* was retired, and accompanied with the Prophet, he sent out certain Soldiers to lay hands on him, and bring him to him. They re-
F paring to *Samuel*, and finding the congregation of the Prophets were seized with the Spirit of God, and began to prophesie. Which when *Saul* understood, he sent out others, with the like order, and they had the like extasie. For which cause he sent out others and seeing the third company prophesie likewise, he was in the end so enraged, that he went thither in his own person. And when he drew near the place, *Samuel* before he saw him, made him prophesie also; so that he was transported out of himself, and having despoiled himself of his rayment, he remained naked all day and night in the presence of *Samuel* and *David*. *David* departed from thence, and went to *Jonathan*, to whom he complained of those ambushes which his Father had laid to intrap him, telling him, that notwithstanding he had never committed any fault against his Father, he earnestly pursued him to put
G him to death. *Jonathan* perswaded him not to suspect these things rashly, nor to be over-credulous to those reports which perhaps might be brought to him, but trust him only, who was assured that his Father intended no evil against him: For if he had, he would have told him, being never wont to act any thing without his counsel. But *David* sware unto

v. 8, 9. *David* hath a great victory against the *Philistines*.

v. 9, 10. *Saul* darteth his javelin at *David*.

v. 14. *Michol* perswadeth the Kings servants that *David* is sick.

Michol excuseth her self for delivering *David*.

v. 18. *David* expresseth to *Samuel* how the King was affected towards him.

v. 19, 20, 21. *Saul* sent armed Souldiers to apprehend *David*, who began to prophesie, and he himself likewise coming thither prophesieth.

1 *Sam.* 20. *v.* 1. *ad* 4.

David complaineth unto *Jonathan* of his Fathers injuries.

Jonathan excuseth his Father.

The year of the World, 2883. *before Christ's Nativity*, 1081.

unto him that it was ſo, and conjured him not to doubt of it, but rather to conſider how H to procure his ſecurity, than by contemning his words, expect till his death aſcertained him of the truth thereof. He added that his Father did not communicate his counſels with him, becauſe he was aſſured of the love and friendſhip that was between them. *Jonathan*, perſuaded by *Davids* reaſons, asked him what he deſired at his hands, or wherein he might ſhew him friendſhip? *David* ſaid unto him I know that thou wilt further me, in what thou mayſt, and refuſe me in nothing. Now to morrow is the firſt day of the month, in which I was accuſtomed to dine at the Kings Table; if thou thinkeſt good, I will depart out of the City into the field where I will lie hid. And if he ask for me, thou ſhalt ſay, I am gone into the Countrey of *Bethlehem*, where my Tribe ſolemnizeth a feaſt; and thou ſhalt certifie him alſo that thou haſt given me leave. And if he I ſay God ſpeed him, which is an ordinary wiſh that friends uſe to ſuch as go a journey, know that he hath no hidden rancour, nor ſecret malice conceived againſt me; but if he anſwer otherwiſe, it ſhall be an aſſured teſtimony that he plotteth ſome miſchief againſt me: and this ſhalt thou aſcertain me of, as both becometh my preſent calamity, and our mutual friendſhip, which by vowed oath, thou being my Lord, haſt plighted to me, who am thy Servant: And if thou think me unworthy of this favour, and injurious towards thy Father, without expecting the ſentence of his juſtice, kill me now at this preſent with thine own Sword. Theſe laſt words ſo pierced *Jonathans* heart, that he promiſed him to accompliſh his requeſt and certifie him if he any ways could perceive that his Father was ill affected towards him; and to the intent he might the better be believed, K he cauſed him to walk forth with him into the open air, and there ſware to him that he would not omit any thing that might tend to his preſervation. For (ſaid he) that God that ſeeth and governeth all things in this univerſe, and who, before I ſpeak knoweth my mind; he, I ſay, ſhall bear witneſs of that accord which ſhall be between thee and me, that I will not ceaſe to ſound my Father, till I know his intention concerning thee; and as ſoon as I underſtand the ſame, I will not conceal it from thee, but give thee notice thereof, be it good or evil. The ſame God knoweth how inceſſantly I beſeech him to be aſſiſtant to thee, as alſo he is at this preſent: and that he never abandon thee, but make thee Lord over thine Enemies, yea, though it were my Father, or my ſelf. Only remember me in this point, that after my death (If I chance to die before thee) L thou take care of my children, and be as favorable towards them, as I am affectionate to thee at this preſent. After he had ſworn this oath, he diſmiſſed *David*; willing him to conceal himſelf in a certain place of the Plain, where people ordinarily exerciſed themſelves: For that as ſoon as he underſtood his Fathers mind, he would return thither with his Page; and if (ſaith he) having ſhot three ſhafts at the mark, I command my Page to fetch them back again to me, know that thou art to expect no evil from my Father: but if I do not, think thou that my Father is incenſed and ill affected towards thee; yet howſoever it be, I will do my beſt, that nothing ſhall befall thee otherwiſe than we expect and wiſh. Be thou therefore mindful of theſe things when thou ſhalt obtain thy happy days, and be favorable to my children. *David* being confirmed M by *Jonathans* promiſes, retired to the appointed place. The next day after, which was the ſolemnity of the new-Moon after the King had purified himſelf according to the cuſtom, he ſat down to take his repaſt: and as his Son *Jonathan* was ſet on his right ſide, and *Abner* the General of his Army on the left, *Saul* perceived *Davids* place void, and ſpake not a word, ſuppoſing that he was abſent from that company, by reaſon he was not purified ſince he had the company of his Wife: but ſeeing that on the ſecond day of the new-Moon he was abſent likewiſe, he asked his Son *Jonathan*, why *David* was not preſent at the feaſt thoſe two days? He anſwered him, that he was gone into his countrey, (according as it had been concluded between them) where his own Tribe celebrated a feaſt, and that he had given him leave to aſſiſt at the ſame. Further (ſaid he) he in- N vited me to the feaſt, and if it ſtand with your pleaſure, I will go thither, for you know how entirely I love the man. At this time *Jonathan* knew the diſpleaſure his Father had conceived againſt *David*, and perceived moſt apparently how heinouſly he was affected: for *Saul* could not conceal his choler, but began to rail upon his Son, calling him Rebel and Enemy, and companion and confederate with *David*; and telling him, that he ſhewed reverence neither to him, nor to his Mother, ſince he was ſo minded: and that he could not believe, that as long as *David* lived, their Royal eſtate could be ſafe: he commanded him therefore to bring him before him, to the end that he might do juſtice upon him. *Jonathan* replied, What evil hath *David* committed, for which he ſhould be puniſhed? Hereupon *Saul* not only expreſſed his choler in words and re- O proaches, but took a javelin, to kill his Son; and had certainly ſlain him, had he not been reſtrained by his friends. Thus *Jonathan* clearly diſcovered the hatred of *Saul*

to

v. 5. *ad* 11. *David* deſired *Jonatkan* to ſound his Father how he was affected towards him.

v. 16, 17, 18, 19. *Jonathan* confirmeth his friendſhip towards *David* with an oath.

v. 20. *ad* 24. *Jonathan* giveth *David* certain ſigns whereby he ſhould know whether his Father were diſpleaſed with him.

v. 25. *ad* 30: *Saul* queſtioneth about *Davids* abſence. *Jonathan* by his anſwer, eſſayeth to know his Fathers mind.

v. 30. *Saul* diſcovereth his heinous hate againſt *David*.

v. 28, 29. *Jonathan* excuſing *David* to his Father, is almoſt ſlain with a javelin by him.

A to *David*, and how ardently he ſought his ruine, ſince his friendſhip to him had like to have coſt him his own life. Then did *Jonathan* withdraw himſelf from the Banquet without eating, ſeeing with how little profit he had pleaded: and ſeeing that *David* was adjudged to die, he paſſed all the night without ſleep; and about day-break he departed out of the City, to the appointed field, making ſhew that he walked out to take his exerciſe; but indeed it was to diſcover to his friend the intent which his Father had, according as it was covenanted between them. After *Jonathan* had done that which he promiſed, and ſent back his Page into the City, he came to *David*, both to ſee and ſpeak with him in private. *David*, as ſoon as he ſaw him, caſt himſelf at his feet, calling him the preſerver of his life. But *Jonathan* lifted him up from the earth,
B and both of them embracing one another, and intermixing their mutual Kiſſes for a long time, lamenting their misfortune with tears, and this their ſeparation, which was no leſs grievous unto them, than death it ſelf. Finally, ſince there was no Remedy, exhorting one another to have in perpetual remembrance their Faith and Friendſhip, they departed the one from the other.

The year of the World, 2883. *before Chriſt's Nativity*, 1081.

v. 33, 34. *Jonathan* flyeth from the banquet.

v. 35, 36. *Jonathan* and *David* meet in the field. *Hedio & Ruſſinus*, chap. 13. *v.* 41, 42, 43.

C. 21. *v.* 1, 2, *ad* 6. *David* cometh to *Naban* or *Nob*, to *Abimelech* the High Prieſt.

David flying from the Perſecution of *Saul*, retired to the City of *Nob*, to *Abimelech* the Prieſt: who wondred to ſee him come alone to him, without either Friend or Servant, and deſired to know the cauſe why he thus wandred without any attendance. *David* told him, that the King had ſent him about ſome ſecret order, which might not be communicated to him, although he were deſirous to know it: and as touching my Servants,
C (ſaid he) I have commanded them to attend me at a place appointed. He further deſired him, that he would give him ſuch things as were neceſſary for his Journey; and ſome Arms, either Sword or Javelin. Now in this place was preſent one of *Sauls* Servants, called *Doeg*, a *Syrian* by Nation, and the Maſter of the Kings Mules. The Prieſt anſwered him, that he had no Arms by him, except *Goliaths* Sword which he himſelf had hanged in the Tabernacle, and dedicated to God at ſuch time as he ſlew the *Philiſtine*. *David* having gotten it, fled out of the Countrey of the *Hebrews*, and went to *Gath*, a Countrey of the *Philiſtines*, where *Achis* was King. There being known by the Kings Servants, he was diſcovered to be that *David*, that had ſlain ſo many thouſand *Philiſtines*. *David*
D fearing to be put to death by him, and to fall into the ſame danger which he had eſcaped by flying from *Saul*, counterfeited himſelf mad, ſo that he let the ſpittle iſſue out of his mouth; and he counterfeited in all things ſo cunningly, that he made the King of *Gath* believe that he was frantick. Whereupon the King was angry with his Servants, that they had brought him a mad-man, and commanded them forthwith to drive him out of his Countrey. Having in this ſort eſcaped out of the Countrey of *Gath*, he went to the Tribe of *Judah*, where hiding himſelf in the Cave of *Adullam*, he ſent to his Brothers to let them underſtand that he was there. They came to him with all their Relations, and divers others, that either were in need, or ſtood in fear of *Saul*, reſorted unto him, offering to perform whatſoever he ſhould command them; and they amounted in all to the number of four hundred. *David* therefore being thus aſſured, by the ſuccours and forces that came to him, diſlodged from thence, and went to the King of the
E *Moabites*, beſeeching him, that he, and thoſe that accompanied him, might remain in that Countrey, till ſuch time as he underſtood what would be the iſſue of his affairs. The King vouchſafed him this favour, and treated them very well all the time they were in his Countrey. *David* went not out of it till he received Inſtructions from the Prophet *Samuel* to abandon the Deſart, and return to the Tribe of *Judah*; which he obeyed, and coming to the City of *Saron*, made his abode there. But when *Saul* underſtood that *David* had been ſeen with a number of men, he fell into an extraordinary fear and trouble of mind; for knowing both the conduct and courage of the man, he thought that he would attempt no Action that was not great, and ſuch as might endanger his King-
F dom. For which cauſe, aſſembling his Friends and Captains, and thoſe of his own Tribe in *Gaba* (where he kept his Royal Court, and which ſtands upon a little Hill called *Arvon*) and accompanied with his Guards, and the Officers of his houſe, he ſpake to them from his throne, after this manner; *I cannot believe that you have forgotten the benefits wherewith I have enriched you, and the honours to which I have advanced you: But I would know of you, whether you hope or expect greater from the Son of* Jeſſe? *for I am not ignorant of the Affection which you bear him, and that my own Son hath inſpired the ſame into you. I know that* Jonathan *and he are united without my conſent in a very ſtrict alliance; that they have confirmed the ſame by oath, and that* Jonathan *aſſiſts* David *againſt me with all his power. Yet are none of you concerned at theſe things; but in great quiet you expect what will be the event of them.*

v. 3, 4. *David* repairing to the *Moabites*, committeth his Father and Mother to his protection. *David* cometh to *Saron*. *Saul* feareth *David*.

v. 7, 8. *Sauls* Oration to his Captains, friends, and eſtates, againſt *David*.

When the King had ſpoken thus, and none of the Aſſiſtants anſwered a word, *Doeg*
G the *Syrian*, Maſter of the Kings Mules, roſe up and ſaid, That he had ſeen *David* in the City of *Nob*, whither he went to the High Prieſt *Abimelech*, to ask counſel of him touching his

v. 7, 8, 9, 10. *David* receiving *Goliaths* ſword, flieth to *Gath*, to *Achis* King of the *Philiſtines*.

v. 11, 12, 13. *David* counterfeits madneſs, to eſcape the fury of *Achis*. 1 *Sam.* 22. *v.* 1, 2.

The year of the World, 2883. *before Christ's Nativity*, 1081.

his affairs; and that he had received from him such things as were needful to his journey, H and *Goliahs* Sword; and how he was safely conducted towards the place whither he pretended to go. Hereupon *Saul* sent for the High Priest and all his Kindred, and spake thus unto them, *What wrong or displeasure have I done thee, that thou hast entertained the Son of* Jesse, *and given him Victuals and Arms; to him, I say, that seeketh but the means to possess himself of my Kingdom? what answer hast thou made him touching those demands he propounded to thee, concerning his future fortunes? canst thou be ignorant that he fled from me, and what hatred he bears against both me and my family?* The High Priest denied none of these things, but freely confessed that had delivered him such things as were reported, but not with an intent to gratifie *David*, but the King: for *I entertained him* (said he) *not as your Enemy, but as your faithful Servant, and one of the princi-* I *pal Officers of your Army; and which is more, as your Son-in-law. For who would have thought, that one dignified with so much honour by you, should be your Enemy? nay rather, who would not esteem him for your favourite and nearest friend? And whereas he asked counsel of me touching Gods will, this is not the first time I have answered him, but I have formerly done it often. And when he said he was sent by you about some speedy and secret business, if I should have refused him those supplies which he required at my hands, I might have been judged to have done an injury to your Majesty. Wherefore you ought not to think evil of me; or that if* David *at this time hath some ill design against you, that by reason of the courtesie I have shewed him, I either favour him or maintain him to your prejudice.* Notwithstanding all K these just allegations, *Saul* could not be induced to believe him: but imagined that it was fear that made *Abimelech* speak in this manner, so that he commanded certain armed men that were about him, to put both him and all his family to the sword. But when they excused themselves because it was no less than Sacriledge to violate, by violent death, such persons as were consecrated unto God: *Saul* commanded *Doeg* the *Syrian* to commit the slaughter, who accordingly, with certain other sacrilegious and impious men, murthered *Abimelech* and all his Race, who were in number three hundred thirty and five. He further sent to *Nob* the City of the Priests, and put all of them to the sword, sparing neither woman nor child, and consumed the whole City with fire; only one Son of *Abimelech* escaped, who was called *Abiathar*. All which came to pass, according as God had foretold to the High Priest *Eli*, that, by reason of the Transgression L of his two Sons, his posterity should be extinguished.

v. 9. *Doeg* telleth *Saul* how he saw *David* in *Nob* with *Abimelech.*

v. 10, 11, 12, 13. *Saul* reproveth *Abimelech* for furnishing *David* with Victuals and Arms.

v. 14. *Abimelechs* Apology to *Sauls* accusation of Treason.

v. 15, 16, 17. The unjust slaughter of *Abimelech*, with his whole Family.

Nob the City of the Priests is burnt, and all the inhabitants slain.

Sup. li. 5. *ca.* 11.

1 *King.* 2, & 3.

v. 18, 19. A manifest exemplification of that Proverb, *Honours change manners.*

This cruel and detestable act perpetrated by King Saul *in shedding the blood of all the sacerdotal Race, without either compassion of Infants, or reverence of old age, and his destroying of that City, which God had chosen to be the residence of the Priests and Prophets*) *manifestly shews how far the pravity of the mind of man may proceed. For so long as men are low, and limited by a private estate, because they neither dare nor can give scope to their wicked inclinations, they seem good and just, and make shew of great love of justice, and of a sense of pity, and are perswaded that God is present in all our Actions, and discerneth all our cogitations. But no sooner do they attain to Power and Empire, but they lay aside their former fair semblances, they take upon them as it were a new part, and another personage, becoming* M *audacious and insolent, and contemners both of Divine and Humane Laws. And though the height of their station exposing even their least actions to the view of all the World, ought to make them comport themselves irreprehensibly; yet as if they thought that God shut his eyes, or feared them, they will needs have him approve, and men account just all that their Fear, Hatred or Imprudence suggests to them, without troubling themselves what will be the issue. So that after having rewarded great services with great honours, they are not contented to deprive those that had so justly merited them, upon false reports and calumnies, but they also take away their lives not considering how deservedly they oppress, but only giving credit without proof to rash and scandalous detractions, executing and satiating their rage, not on those they ought to punish, but on those that may most easily be destroyed.* A manifest example whereof ap- N pears in *Saul* the Son of *Cis*, who after the Government of the Nobility and that of the Judges, having been established the first King of the *Hebrews*, slew three hundred Priests and Prophets, only for that he suspected *Abimelech*; and after he had slain them, destroyed their City with fire; and as much as in him lay, deprived the High Temple of God, of Priests, sacred Ministers; and after so hideous a slaughter, neither spared their Countrey nor any of their off-spring. But *Abiathar*, *Abimelechs* Son, who only escaped of all his family, flying to *David*, declared to him both the overthrow of his family, and the death of his Father. *David* answered him, *That he expected no less than that which hapned at such time as* he *espied* Doeg *there, who, as his mind gave him, would not fail to calumniate* Abimelech *to* Saul: *yet he was extreamly sorrowful for the misfortune that hapned* O *to his friend by his means, and therefore prayed him to remain with him, because he could not be concealed or secured in any place better than with himself.*

Note diligently.

v. 20, 21. *Abiathar* escaping from *Sauls* hands, telleth *David* of the slaughter of *Abimelech* his Father, and of the Priests.

About

A About the ſame time, *David* underſtanding that the *Philiſtines* made an inroad into the Countrey of *Ceila*, and waſted the ſame, he determined to aſſault them, if after the Prophet had asked counſel of God, he ſhould be by the Oracle animated to it: which accordingly falling out, he ſallied out, accompanied by his friends, and ſet upon the *Philiſtines*, and made a great ſlaughter of them, and recovered a very rich prey, and gave ſafeguard to the *Ceilans*, till they had ſafely gathered in and houſed all their Corn and Fruit. The rumour of this his exploit was preſently brought to *Saul*: for this great action was not ſhut up within the limits of the place where it was performed, but the renown thereof was diſperſed every where, and both the Action and the Author thereof were highly commended. *Saul* was very joyful to hear that *David* was in *Ceila*, B imagining that God had delivered him into his hands, by leading him to ſhut up himſelf in a City incloſed with Walls, Gates, and Barrs; whereupon he ſuddenly gave commandment to his Soldiers to march againſt *Ceila*, and beſiege the ſame, and not to raiſe the Siege till *David* were either taken or ſlain.

The year of the World, 2883. *before Chriſt's Nativity*, 1081.

David defendeth *Ceila* againſt the incurſions of the *Philiſtines*. 1 *Sam.* 23. 1, 2, 3, *ad* 7.

v. 7, 8. *Saul* ſeeketh to beſiege *David* in *Cilla*.

v. 9, 10, 11, 12. *David* admoniſhed by God flieth from his danger.

But *David* having intelligence hereof, and advertiſed by God, that if he ſtayed among the *Ceilans*, they would deliver him into the hands of *Saul*, took with him his four hundred men, and withdrew himſelf from the City into the Deſart, and encamped on a hill called *Engaddi*. Whereof the King being advertiſed, forbore to ſend out an Army againſt him. From thence *David* departed into the Territories of *Ziph*, where *Jonathan*, *Saul*'s Son, met him, and after embraces, exhorted him to be of good courage C and to conceive aſſured hope of future good fortune, and not to give place to his preſent miſeries, becauſe he ſhould one day obtain the Kingdom, and have the whole State of the *Hebrews* ſubject to him; but that ſuch things were not wont to happen, till after ſuffering great Travels: and after they had once more renewed the oath of mutual Amity and Faith between them, for all the time of their lives, calling God to witneſs with imprecations againſt him, that ſhould fail therein; *Jonathan* left *David* ſomewhat eaſed in heart, and diſburthened of his fear; and returned to his own home. But the *Ziphians* to gratifie *Saul* told him, that *David* was amongſt them, and promiſed to deliver him priſoner into his hands, if ſo be he would come out againſt him: for if he would ſeize all the ſtraights of the Countrey, it ſhould be impoſſible for him to flie into D any other place. The King praiſed their fidelity, and promiſed them to requite it, and to remunerate them ſhortly for this their good affection; and withal ſent out certain men to ſeek out *David*, and to break over the Foreſt, promiſing them that ſhortly he would follow after them. Thus did the Governours and Princes of the *Ziphians* offer themſelves to the King to ſearch out and apprehend him, expreſſing their affection therein, not only in outward ſhew, but alſo with their whole power, labouring what they might, that ſurpriſing him, they might deliver him into the King's hands. But their unjuſt deſire had as unfortunate ſucceſs; (wicked people as they were) who being to incur no peril by concealing him from purſuit, promiſed to betray him into the King's hands, through adulation and avarice, a man that was both virtuous, and wrongfully perſe- E cuted to death by his Enemies. For *David* being informed of their malice, and of the King's approach, quitted thoſe narrow ſtraights wherein he then encamped and eſcaped to a certain Rock ſituate in the Deſart of *Simon*. *Saul* continued to purſue him; and knowing by the way that he had overcome the ſtraights, he came to the other ſide of the Rock, where *David* had ſurely been taken, had not the King been revoked by tidings, which aſſured him that the *Philiſtines* had forcibly entred and ſpoiled his Kingdom. For he thought it more convenient to revenge himſelf on thoſe his publick and open Enemies, and to give ſuccour to his Countrey and People, being ready to be ſpoiled and waſted; than out of deſire to lay hands on a private Enemy, to betray both his Countrey and Subjects to their Swords: and thus was *David* ſaved beyond all expectation, and F he retired himſelf to the ſtraights of *Engaddi*. But after *Saul* had repelled the *Philiſtines*, certain news was brought him that *David* was in the ſtraights of *Engaddi*: whereupon, preſently taking with him three thouſand of the choiceſt men in all his Army, he led them ſpeedily to the forenamed place, and being not far from thence, he perceived near the high way a deep and large Cave, where *David* with his four hundred men were hid, and he deſcended alone into the Cave to diſburthen the neceſſities of nature. This was preſently diſcovered by one of *David*'s followers, who told him, that God had preſented him a fit opportunity to revenge him on his Enemy, and counſelled him to cut off *Saul*'s head, and to diſcharge himſelf thereby of further trouble. But *David* ariſing and finding him out, only cut off the lap of the veſture wherewith *Saul* was attired, and preſently G thereupon repented himſelf, ſaying, *that it were a wicked deed in him to kill his Lord, whom God by Election had raiſed to the eſtate of Majeſty and Empire.* For (ſaid he) *although he be unjuſt toward me, yet ought I not to be injurious towards him who is my Lord.*

v. 13, 14. *David* came with his Army to *Cæna* or *Ziphia*, where *Jonathan* cometh unto him, comforteth him, and reneweth his covenant.

v. 19. The *Ziphians* certifie *Saul* of *Davids* abode in their Countrey.

v. 26. *David* hearing of the Kings coming, flieth to ſave himſelf.

v. 27, 28. *Saul* purſueth *David*, and having circumvented him, had taken him, had not he received news that revoked him.

1 *Sam.* 24. 5. *David* cut off the lap of *Saul's* Garment.

But

The year of the World, 2883. *before Christ's Nativity*, 1081.

But when *Saul* was gone out of the Cave, *David* followed him, and cryed with a loud voice, beseeching *Saul* to give him audience. *Saul* turning back to him, *David* cast himself prostrate at his feet according to the custome, and spake after this manner; *How unworthy is it for thee, O King, that opening thy ears to scandalous backbiters, and giving trust and credit to vain and loose men, thou suspectest thy most faithful friends, whom thou rather oughtest to judge by their sincere and upright actions? for words may be either false or true, but the mind can be discovered by no more apparent arguments than by mens actions: as at this present thou mayest judge, whether thou hast rashly believed them, that make me guilty before thy Majesty, of that crime that was never yet so much as in my thought, and who have so much exasperated thee against me, that day and night thou thinkest on nothing more than my destruction? Seest thou not now how vain thy opinion is, whereby they persuade thee, that I am an Enemy of thy house, and earnestly desirous of thy death? Or with what eyes thinkest thou doth God behold thy cruelty, who seekest the death of him, who having an opportunity offered him to be revenged on thee, spareth thy life; whose life were it in thy hands, were assuredly lost? For as easily might I have cut off thy head as this lap of thy garment (and therewithal, in confirmation of his words, he shewed it him) yet did I forbear this just revenge. But God shall bear witness hereof, and shall condemn him of us two that shall be found the most culpable.* *Saul* amazed to see how strangely his life had been preserved, and to consider the virtue and generosity of *David*, began to weep, and *David* wept also: but *Saul* said that he had greater cause to lament than he. For, said he, by thy means have I received many benefits, and thou at my hands hast been repayed with infinite injuries. This day hast thou testified that thou retainest the ancient justice of our ancestors, who instead of taking away the lives of their Enemies when they found them at advantage, accounted it glorious to spare them. Now I no longer doubt that God hath reserved the Kingdom for thee, and that the Empire of all the *Hebrews* attendeth thee. Assure thou me therefore by an oath, that thou wilt not exterminate my Race, or remember those injuries that I have done unto thee, but that sparing my posterity, thou wilt keep them under thy protection. *David* sware to him according as he had required, and suffered him to return into his Realm, and both he and his companies retired themselves to the straights of *Maspha*. About the same time died *Samuel* the Prophet, a man who for his merit was in great estimation amongst the *Hebrews*; the testimony of whose virtue, and the peoples observance towards him, was expressed in this, that they celebrated his funeral, with great pomp: and when they had performed his rites, they buried him in *Ramah* his Countrey, and lamented his death many days, not only as a common loss, but as if each one of them had in particular been allied to him. For he was a man naturally framed to all Justice and Goodness, and for these his virtues most acceptable to God. He governed the people after the death of *Eli* the High Priest, first in his own person, for the space of twelve years, and afterwards during the Reign of *Saul* eighteen years. But in those places where *David* at that time remained, there was a certain *Ziphian* in a Town *called* Emma, *a man very rich, and owner of much Cattel*, named *Nabal*, for he had a Troop of three thousand Sheep, and a Herd of a thousand Goats. *David* forbid his people to meddle with any of his goods for any necessity, or pretext whatsoever, because that to violate and take another mans goods, was a wicked thing, and contrary to Gods commandment. He instructed them in this sort, imagining with himself, that he gratified a good man, and such an one as deserved to be in like sort favoured: but *Nabal* was a rude and churlish person and very mischievous; yet had he a Wife that was good, wise and fair.

David was grievously displeased at these words, and commanded four hundred of his men to take their Weapons and follow him, and two hundred to keep the Baggage (for at that time he had six hundred) and in this equipage he marched forward against *Nabal*, swearing that, that very night he would utterly exterminate and root out all his Race, and destroy his riches. Neither was he only displeased that *Nabal* was ingrateful towards

David upbraideth *Saul* for his subtilities to seek his death who was innocent.

v. 10, *ad* 17. *Saul* acknowledgeth his malice, and *Davids* innocency, and requesteth him that when he hath obtained the Kingdom, he would be favourable to his Family.

Samuels death and burial. 1 *Sam.* 25. 1.

Nabals flocks saved by *David*, *v.* 6.

v. 7, *ad* 12. *Davids* Embassage to *Nabal* to require relief; and his churlish answer.

v. 13. *ad.* 17. *David* sallieth out against *Nabal* with 400 armed men.

towards them, without respect of that humanity which they had shewed towards him and his: but also, that without any cause of injury offered, he had injured and outraged him in words. *The year of the World, 2889. before Christ's Nativity, 1075.*

In the mean while, certain Shepherds that tended *Nabal*'s Cattel, told their Mistress, that *David* having sent to her Husband to desire some small courtesie, had not only obtained nothing, but also received insupportable injuries, whereas till that day, he had suffered his flocks to be untouched: telling her, that that insolency of their Lord, might breed them all much mischief. Which when *Abigail* heard, (for so was the Woman called) she loaded divers Asses with all sorts of Presents, (without giving any notice to her Husband, who was so drunk, that he was insensible) and went towards *David*; who, as he descended the straights of the Mountain, marching towards *Nabal*, accompanied with 400 Men, met her. As soon as *Abigail* perceived him, she leaped from her Horse, and falling on her face, prostrated her self before him, beseeching him to pass by *Nabals* words, knowing that *Nabals* nature was answerable to his name; for in the *Hebrew* Tongue, *Nabal* signifieth *Folly*: she excused her self likewise, saying, *That she saw none of them that were sent to her Husband. For which cause,* (said she) *I beseech thee to pardon us, and to consider what cause thou hast to give God thanks, that by my means he hath hindered thee from polluting thy hands in innocent blood: for if thou remain pure and innocent from bloodshed, thou wilt engage him to punish thy enemies, and to bring upon their heads that destruction which was ready to fall upon that of* Nabal. *I confess that thy anger against him is just, but be pleas'd to moderate it for my sake, who have no share in his fault; since Goodness and Clemency are virtues worthy of a Man whom God designs one day for a Kingdom, accept of these small Presents which I offer thee. David* accepting her Presents, gave her an answer after this manner: *Woman,* said he, *God of his goodness hath this day brought thee hither, otherwise thou hadst not liv'd, or seen the next morning. For I have sworn, that this night I would overthrow thy house, and leave none alive of that ungrateful Man's family, who hath so contumeliously abused both me and mine: but now God hath put thee in mind wisely to prevent and pacifie my wrath.*

A ver. 18, ad 25. Abigail, Nabals Wife, appeaseth *David* with Presents.

Ver. 35. Nabal signifieth *a Fool.*

As for Nabal, *although at this present he be exempted by thy means from punishment, yet shall he not escape, but he shall perish some other way.* This said, he dismissed *Abigail*: who returning to her house, and finding her Husband amidst his Companions, laden with Wine, told him nothing at that time of that which had hapned: but the next day, recounting to him what was pass'd, he was so much terrified by the greatness of the danger, that he dyed within ten days. Which when *David* understood, he said that he was deservedly punished by God, because his own wickedness was the cause of his punishment, giving thanks unto God, that he had not dipped his hands in blood: and by this example he learnt, that no wicked Man can escape Gods judgment; and that humane affairs depend not on Chance, as if neglected by God, but that the good are rewarded, and the wicked punished, according to their wickedness. He afterwards sent Messengers to *Nabals* Wife, and caused her to come unto him, to the intent he might marry her. She answered the Messengers, That she thought her self unworthy to lie at his feet; notwithstanding, she repaired to him with a good equipage, and was married to *David*, having obtained that degree of honour by her modesty and beauty. Now *David* had a Wife before named *Ahinoam*, whom he had married out of the City of *Abesar*.

Ver. 36, 37, 38. *Davids* Prophecy of *Nabal.*

Ver. 38, 39. *Nabal* conceiveth so much sorrow and fear for his immodesty against *David*, that he dieth Apoplectick.

An example of Gods Providence, that no sin can escape unpunished.

As touching *Michol* the Daughter of *Saul*, and other-whiles his Wife, *Saul* gave her to Wife at *Lissa*, to the Son of *Phalti* of the City of *Gethla*. After this, certain *Ziphians* coming to *Saul*, told him, that *David* was returned again into their Countrey, and that if it pleased him to assist them, they might easily apprehend him. Whereupon *Saul* took the Field with 3000 Men, and being surprized by Night, he encamped in a certain place called *Siceleg*.

V. 39 *ad finem. David* marrieth *Abigail, Nabals* Wife. *Saul* marrieth his daughter *Michol* to another husband.

When *David* was certified that *Saul* was come forth against him, he sent out certain Spies, to whom he gave charge to bring him intelligence into what place at that time *Saul* was retired, who ascertained him that he was at *Siceleg*; he watched all that Night, without the knowledge of any of his Followers, and went into *Sauls* Camp, attended only by *Abisai* his Sister, *Servia*'s Son, and *Abimelech* the *Hittite*.

1 Sam. 26. v. 1, ad 9. The *Ziphians* once more labour to betray *David* in their Countrey.

Now whil'st *Saul* was asleep, and his General *Abner* with all his Soldiers, *David* entred into the Kings Camp: and although he knew the Kings Pavilion, by his Javelin that stood at the door thereof, yet slew he him not; neither permitted he *Abisai*, who was very forward to execute the slaughter. But this he said, that although the King were wicked, yet since he was appointed by God himself, he could not attempt any thing against his life, and be innocent: for that it was Gods right to take vengeance on him to whom he had given the Kingdom: and thus restrained he the others fury. Yet to the intent he might certifie the King, that having the opportunity to slay him, he spared

V. 7, 8. ad 13. David once more attended by two, entering into *Sauls* Camp, stole away his Dart and his Pitcher of Water.

his life; he bare away with him his Javelin, and the Pitcher of water that ſtood by H
Saul whil'ſt he ſlept, without the knowledge of any of the Camp: ſo much were they
devoured and overwhelmed with ſleep. He therefore departed thence in all aſſurance,
having executed all that which either the time or his courage would permit him to do.
But after he had paſſed the River, and had attained the top of a Mountain, from whence
he might be eaſily heard, he cryed out to *Sauls* Soldiers, and their General *Abner*, ſo loud,
that he awaked them from their ſleep; and calling unto *Abner*, as well as the common
ſort of Soldiers, the General asked, *Who it was that called him?* to whom *David* an-
ſwered, *It is I, the Son of* Jeſſe *your Fugitive: but*, ſaid he, *How cometh it to paſs, that thou
who art ſo great, and in chiefeſt authority about the King, haſt ſo ſmall reſpect and guard of his
perſon? Thy ſleep is more pleaſant unto thee, than to watch for his conſervation. Aſſuredly this* I
*act of thine deſerveth a capital puniſhment, becauſe thou neither haſt diſcovered me, nor any
others before we entred the Camp, or approached the King. Behold here the Kings Javelin, and
his Pitcher of water, by which you may perceive in what great danger he hath been, even in the
midſt of you, without any notice or diſcovery of yours.*

The year of the World, 2891. *before Chriſt's Nativity*, 1073.

Ver. 14, *ad* 18. *David* upbraideth *Abner* King *Sauls* General, for ſuffering his Kings Javelin and Pitcher of Water to be taken from him.

Saul perceiving that it was *Davids* voice, and ſeeing that through the negligence of
his Guards, it had been eaſie for him to have ſlain him, which (after ſo many provoca-
tions) would not have ſeem'd ſtrange to any man, he acknowledgeth himſelf indebted
to him for his life, exhorting him to be aſſured, and without ſuſpecting any evil, to return
home unto his houſe, becauſe he was perſuaded, that he loved not himſelf ſo much, as
he was beloved by *David*; notwithſtanding that he had purſued him, and for a long time K
had chaſed him like a Fugitive, conſtraining him by divers perſecutions, to forſake his
deareſt Friends: and inſtead of rewarding his ſervices, had reduc'd him to the utmoſt
extremities. Hereupon *David* willed him to ſend ſome one of his Servants to bring back
his Javelin and Pitcher of Water: proteſting that God ſhould be Judge of both their
natures, manners, and actions, who knew that that day alſo he had ſpared his Enemy,
whom, if he had thought good, he might have deſtroyed.

A ver. 21, *ad finem.* *Saul* praiſeth *David*, and willeth him to be of good courage, and exhorteth him to return to his own houſe.

David having thus the ſecond time ſpared *Sauls* life, and not willing to continue any
longer in a Countrey, where he might be in danger of falling at length into the hands of
his Enemies, he thought good to retire into the Countrey of the *Philiſtines*, and ſojourn
there. So that accompanied with 600 Men which he had with him, he went to *Achis* L
King of *Gath*, one of their five Cities; who received him kindly, and gave him a place
to dwell in: ſo that he abode in *Gath*, having with him his two Wives, *Atchimaas* and
Abigail. Which when *Saul* underſtood, he troubled him no more, becauſe he had twice
been in danger of his life, whil'ſt he purſued him. *David* held it not convenient to re-
main in the City of *Gath*, and therefore requeſted the King of the *Philiſtines*, that he
would aſſign him ſome part of his Countrey, where he might make his habitation, be-
cauſe he feared to be chargeable to him, if he remained in the City. *Achis* aſſigned to
him a Village called *Siceleg*, which *David*, after he obtained the Kingdom, loved ſo well,
that he purchaſed the perpetual inheritance of it, after he came to the Crown. But
hereof will we ſpeak in another place. The time that *David* lived amongſt the *Phili-* M
ſtines, and in the Town of *Siceleg*, were four months and twenty days; during which
time, by ſeveral excurſions againſt the bordering *Sarrites* and *Amalekites*, he ſpoiled their
Countrey, and returned back again with a great booty of Oxen and Camels: yet brought
he thence no Bondmen, leſt *Achis* by their means ſhould thereby have intelligence into
what Countrey he had made his inroad. He ſent likewiſe a part of the prey unto the
King, and when he demanded from whom he had taken it? he anſwer'd, That he had
taken it from the *Jews* that dwelt Southward and in the Plain: ſo that *Achis* conceived
an opinion, that ſince *David* warred againſt his own Nation all the time of his abode
with him, he would be a faithful Servant to him. About the ſame time, the *Philiſtines*
having determined to lead forth their Army againſt the *Iſraelites*, ſent to their Allies, re- N
quiring them to aſſiſt them in that War, and to make their *Rendezvous* at *Renga*, to the in-
tent that being there aſſembled, they might diſlodge and aſſail the *Iſraelites*. Amongſt
the other their Auxiliary Companies, *Achis* had requeſted *David* to aſſiſt him with his
600 Soldiers: which he promiſed readily, telling him, That the time was now come
wherein he might requite his kindneſs, and the hoſpitality he had ſhewen him. *Achis* pro-
miſed him, that after the Victory, when all things ſhould have ſucceeded according as he
deſired, he would prefer *David* to be Captain of his Guard; thinking by the promiſe of
his honour and truſt, he might augment *Davids* forwardneſs and affection toward him.

1 *Sam.* 27. 1. *David* declareth his innocency to *Saul*. *Saul* deſiſteth to perſecute *David*. *Ver.* 8, *ad fin.* *David* with ſix hundred men, and his two wives, went into *Paleſtine* to *Achis* King of *Gittæ*. *David* requireth a certain place at the Kings hands to make his habitation in. The King giveth him *Siceleg*. *David* ſpoiled the *Sarrites* and *Amalekites*, and giveth part of the prey to the King, perſuading him, that he took it from the *Jews* that inhabited the South Plain.

O

CHAP.

A

CHAP. XV.

The Philiſtines *renew their War againſt the* Hebrews, *and obtain the Victory: Saul with his Sons, are ſlain in the Battel.*

The year of the World, 2809. *before Chriſt's Nativity,* 1074.

SAul having advice, that the *Philiſtines* were advanced as far as *Sunam*, drew out his Forces, and encamped over againſt them; but when he perceived their Army to be much more numerous than his, his heart failed him, and deſiring the *Prophets* to enquire of *God*, what ſhould be the event of this War? and receiving no anſwer, his fear was
B doubled, ſince he had reaſon to believe that God had forſaken him. Hereupon his courage abated, and in this perplexity he reſolved to have recourſe to Magick; but having lately baniſhed the Inchanters, Magicians, and ſuch as pretended to tell Fortunes, it could hardly be expected that one of them ſhould be found: but yet he commanded that they ſhould enquire for one of thoſe that could raiſe the ſpirits of the dead, and by their information learn what ſhould come to paſs hereafter. And being advertiſed that there was ſuch an one at *Endor*, without the knowledge of his Army, laying aſide his Royal Habits, and attended onely by two of his moſt faithful ſervants, he repaired to *Endor* to this Woman, requiring her to divine and raiſe up the ſpirit of him whom he ſhould name. The Woman denied, and ſaid, *That ſhe ought not to offend againſt the Kings*
C *Edict, who had driven out of his Realm all ſuch ſort of ſoothſayers*, telling him, *that he did not well, who having received no wrong at her hands, ſhould endeavor to lay a ſnare to bring her into a Crime which might coſt her her life.* But *Saul* ſwore unto her, *That no man ſhould know thereof, and that he would not diſcover her divination to others: and that ſhe ſhould incur no danger thereby.*

After that by his Oaths and Proteſtations he had perſuaded her, that ſhe ſhould have no cauſe to fear, he commanded her to raiſe the ſpirit of *Samuel*. She not knowing what *Samuel* was, called him, and he ſuddenly appeared. But when ſhe perceived ſomewhat divine, or more than ordinary, in his countenance, ſhe was troubled; and turning to the King, ſhe asked him, *If he were* Saul? for *Samuel* had certified her no leſs. *Saul* confeſ-
D ſed that it was he, and asked her, *For what cauſe ſhe ſeemed to be ſo much troubled?* She anſwered, *That ſhe ſaw a Man aſcend, that reſembled God.* *Saul* commanded her to declare unto him his ſhape, habit, and age: ſhe told him, *That he was a reverend old Man, attired in the veſtment of an High Prieſt.* By theſe marks *Saul* knew that it was *Samuel:* whereupon, proſtrating himſelf on the earth, he adored him. The ſpirit of *Samuel* asked him, *For what cauſe he had troubled him?* To whom he complained, *That he was inforced thereunto by neceſſity: for that a mighty Hoſt of his Enemies were at hand, and that he was forſaken by God, having from him no anſwer, either by Propheſie or Dream: wherefore*, ſaid he, *I apply my ſelf unto thee, who haſt always expreſſed great kindneſs towards me.* But *Samuel* foreſeeing that the Kings end drew nigh, anſwer'd him, *It was in vain for thee to enquire*
E *concerning thoſe things that ſhall happen, ſince thou knoweſt that thou art forſaken of God. Know therefore*, ſaid he, *that* David *ſhall poſſeſs the Kingdom, and that it is he that ſhall eſtabliſh the State by Arms: but thou ſhalt loſe both thy kingdom and thy life, becauſe thou haſt diſobeyed God in thy War againſt the* Amalekites, *and haſt not obſerved his Commandments, according as I foretold thee when I was alive. Know therefore that thy People and Hoſt ſhall be diſcomfited by the Enemy, and that both thou and thy ſons ſhall be to morrow ſlain in the Battel, and be with me.* When *Saul* underſtood theſe things, he became ſpeechleſs, through ſorrow, and fell down on the ground, either becauſe his ſtrength failed him through ſudden grief, or for want of food; becauſe he had eaten nothing that night, nor the day before.

F At length, hardly recovering himſelf out of his Swoon, the Woman importuned him to receive ſome ſuſtenance, telling him, that ſhe deſired no other reward for the hazard which ſhe had run of forfeiting her life, before ſhe knew that he was the King himſelf, by whoſe Commands thoſe Divinations had been lately prohibited: wherefore ſhe prayed him that he would ſit down at the Table, and refreſh himſelf, that he might be the more able to return unto his Army. And although he refuſed to eat, becauſe he had no appetite, and was utterly deſperate; yet ſhe ſo effectually importuned him, that at length ſhe perſwaded him to receive ſome little nouriſhment. And whereas ſhe had but one Calf, (for ſhe was but a poor Woman, and had no other riches) yet ſpared ſhe not to kill it, and dreſs it for *Saul* and his Retinue. After which, *Saul* returned to his Camp.
G The courteſie of this Woman deſerveth to be praiſed: for, although ſhe knew that the King had prohibited the exerciſe of her Art, whereby both ſhe and her Family were well maintained, and although before that time ſhe had never ſeen *Saul*; yet without

1 *Sam.* 28. 3, 7, 8, 9. *Saul* baniſheth all diviners and enchanters out of his Kingdom. *Ver.* 6. *Saul* hearing the *Philiſtines* make head againſt him, asked counſel of God.

Saul repaireth to *Endor*, to ask counſel of a Sorcereſs. *Ver.* 8, 9.

Saul commandeth the Witch to raiſe *Samuels* ghoſt, *v.* 10, 11.

Ver. 15. *Saul* complaineth of his miſeries to *Samuel*, and asketh his advice. *A ver.* 16, *ad* 20. *Samuels* ghoſt certifieth *Saul* of the event of his battel againſt the *Philiſtines*. *Ver.* 20, 21. *Saul* through ſudden ſorrow fell in a ſwoon.

Ver. 22, *&c.* The Enchantreſs intreateth him to refreſh himſelf, and take ſome refection. An example of courteſie and liberality in the Enchantreſs.

The year of the World, 2890. *before Christ's Nativity*, 1074.

remembring that it was he by whom her Art had been condemned, she entertained him H not as a stranger, or like the man she had never seen before; but had compassion on him, and comforted him, exhorting him to eat, although he refused it, and presented him willingly with that little which she had in her poverty. Which she did not upon any hope of recompence, or preferment (knowing well that *Saul* should shortly lose his life) nor according to the ordinary course of men, that naturally honour those that have bestowed some dignity upon them, and become serviceable to those from whom they expect to receive some profit hereafter. She therefore ought to be imitated, and in her appeareth an excellent example of bounty, approving that there is nothing more worthy of praise, than to relieve those that are in necessity, without expecting any recompence, since it is a piece of Generosity so agreeable to the nature of the Deity, that in all pro- I bability nothing will more induce him than this, to treat us also with the like favour. I may add hereunto another Reflection, which may be useful unto all Men, but more especially to Kings, Princes, and Magistrates, which may kindle in them a desire and affection to addict themselves to Noble actions, and to encourage them to embrace dangers, yea, death it self; and teach them to endure all difficulties whatsoever, for their Countries cause; which we may see in this History of *Saul*. For, although he knew that which should befall him, and that his death was at hand, (according as it had been foretold him) yet resolved he not to avoid the same; neither so loved he his life, that for the conservation thereof, he would deliver up his People into the hands of their Enemies, nor dishonour his Royal dignity: but himself, with his children, and all his houshold, K exposed themselves to danger; thinking it more honourable to die in fighting for his Subjects, and far more expedient, that his children should die like valiant Men, than live in dishonour; supposing that he should have sufficient Successors of his Race, if he left behind him a perpetual memory and praise both of him and his. For which cause (in my opinion) he was both just, valiant, and prudent, and if any one either is or hath been like unto him, I suppose that it becometh all Men to give testimony of such a Mans virtue. For I think that the Historians and ancient Writers, have not worthily intituled them with the stile of valiant Men, who attaining some worthy actions, attempted War under assured hope of victory and safety; but they only, that imitate *Saul*, may deservedly be called just, praise-worthy, couragious, hardy, and contemners of all dangers. L For what great thing is there in undertaking of the common hazard of War, and tossed, 'twixt hope and fear, to use Fortunes favor if she fawn upon us? But on the other side, it is an assured sign of a valiant Man, when without hope of any success, and knowing his death at hand, he is not afraid nor dismayed with such apprehensions, but seeketh out with an invincible courage his most assured hazard.

1 *Sam.* 31. 3, 4. *Josephus* praiseth *Saul* for a worthy and valiant King, in that foreknowing his danger and death, he exposed himself to assured peril.

This is the praise of *Saul*, who is an example to all that desire to eternize their memory, that should upon the like opportunity propose the same resolution to themselves: but especially to Kings, who, by reason of the excellency of their Function, ought not only to forbear to be evil, but also strive to be eminently virtuous. I could say more of this generous argument of *Sauls* Valor, but lest I should seem too affectionate, I will return M to our former purpose.

1 *Sam.* 28. 1, *ad* 5. 1 *Sam.* 29. 3, *ad finem.* *Achis* leadeth out *David* with him against the *Hebrews*, and is reproved by the Chieftains of the *Philistines* for so doing.

After that the *Philistines* were thus encamped, and had numbred their Forces according to their Nations, Kingdoms, and Governors, King *Achis* came at last with his company, whom *David* followed, accompanied with 600 Soldiers: whom when the Chieftains of the *Philistines* beheld, they asked the King, *Whence those* Hebrews *came, and what their Leaders name was?* Who answered, *That it was* David, *who fled from* Saul *his Master, and how he had entertained him again; how* David, *in recompence of the kindness he had received, and to avenge himself on* Saul, *was ready to fight for them against him.* But the Chieftains blamed him, because he had chosen an Enemy for his Associate, advising him to dismiss him, lest he should (as he might find occasion) turn his Arms against them, because N (*said they*) he hath now a fit opportunity to reconcile himself to his Master. They therefore advis'd him to send *David* back with his 600 Soldiers unto the place which he had given him to inhabit, because it was the same *David* of whom the Damsels made Songs, singing in praise of him, that he had slain many thousand *Philistines*. When the King of *Gath* understood these things, he approved their counsel: for which cause, calling *David* unto him, he said unto him, *The knowledge which I have had of your Valor and Fidelity, hath made me desirous to employ you in this War; but our Captains will not allow of it: wherefore retire thy self to the place which I have given thee, without conceiving any evil suspition of me. There shalt thou be in Garrison, to prevent the Enemy from foraging our Countrey: and in so doing, thou shalt partly assist me in the War.* Hereupon, *David* departed O unto *Siceleg*, according as the King had commanded him.

Ver. 10, 11. *Achis* dismisseth *David.*

But

A But during the time that *David* was in the Camp, and attended on the *Philiſtines* War, the *Amalekites* made an Incurſion, and took *Siceleg* by force, and burnt the City: and after they had gathered a great booty both in that place, and in other villages of the *Philiſtines* Countrey, they retired back again. Now when *David* arrived at *Siceleg*, and found it wholly ſpoiled, and ſeeing likewiſe that his two Wives, and the Wives of his Companions were Priſoners, together with their Children; he preſently rent his Garments, and abandoned himſelf to grief: beſide this, his Companions were ſo much enraged with the Captivity of their Wives and Children, that they were ready to ſtone him to death; accuſing him, that he was the cauſe of all which had hapned. But when his grief was abated, and he returned to himſelf, he lifted up his heart unto God, and B commanded the High-Prieſt *Abiathar* to put on the Ephod, and ask counſel of God; and that done, to declare unto him how he might overtake the *Amalekites*, if he ſhould purſue them; and whether he ſhould recover his Wives and Children that they had led away, and revenge himſelf of his Enemies. As ſoon as the High-Prieſt had certified him that he might purſue them, he ſallied out with 600 Soldiers, and purſued the Enemy: and drawing near unto the River, he found a certain ſtragler, an *Egyptian* by Nation, very faint and feeble, through want and famine, having for three days ſpace wandered in the Deſart without any ſuſtenance; whom, after he had refreſhed with meat and drink, he asked, *to whom he belonged, and what he was?* The *Egyptian* told him his Countrey, and how he had been left in that place by his Maſter, becauſe that through his weakneſs it was C impoſſible for him to follow them. He confeſſed likewiſe, that his Maſter was one of the number of thoſe that had burned and ſacked, not only other quarters of *Judea*, but *Siceleg* alſo. *David* taking this Man for his Guide, overtook them, finding ſome of them lying on the ground, others banquetting and debauching, and almoſt ſenſleſs by overmuch drink: wherefore being not in a condition to defend themſelves, he fell upon them, and ſlew ſo great a number, that ſcarce 400 Men eſcaped; for the ſlaughter continued from Noon until the Evening: So recovered he all that which the Enemy had ranſackt, and releaſed both his own Wives, and thoſe of his Companions. Whereupon they returned to the place where they had left the other 200, which could not follow them, becauſe they were appointed to guard the Baggage: To theſe, the 400 would not grant a part D of the Booty, becauſe they had not (*as they ſaid*) followed the Enemy with them, but ſhewed themſelves ſlack in the purſuit; alledging, that they ought to contents themſelves with the recovery of their Wives. But *David* thought the ſentence pronounced againſt them to be unjuſt, for ſince they had defeated their Enemies, all of them deſerved to partake of profit, which ought equally to be divided, both amongſt thoſe that fought, and amongſt thoſe that ſtayed behind to guard the Baggage. And from that day forward this Law hath been firmly obſerved amongſt them, that they that guard the Baggage ſhould have an equal part of the prey with thoſe that go out to Battel. But when *David* was returned to *Siceleg*, he ſent unto his Friends of the Tribe of *Juda*, a part of the ſpoil. In this manner was *Siceleg* ſacked and burned, and thus were the *Amalekites* diſcomfited. E But the *Philiſtines* fought a bloody Battel with *Saul*, wherein they got the Victory, and ſlew a great number of their Enemies. *Saul*, King of *Iſrael*, with his Sons, fought valiantly, and ſeeing that there was no hopes of conquering, they endeavoured to die as honourably as they could. For ſince the *Philiſtines* bent all their Forces againſt them, they could not make good their Retreat, ſo that, incompaſſed by them, they died in the midſt of them, and yet before their death, ſlew a great number of their Enemies. There were there preſent *Sauls* three Sons, *Jonathan*, *Aminadab*, and *Melchi*: who being defeated, the *Hebrew* Army turned their backs: ſo that being cloſely purſued by the Enemy, there was a great ſlaughter made: *Saul*, with thoſe about him, retreated in good order. And although the *Philiſtines* drew out againſt him a multitude of Archers that ſhot many F Darts and Arrows at him, yet were they all but a very few repulſed: and although he had fought very bravely, having received divers wounds, yet being unable any longer to ſupport himſelf, he commanded his Eſquire to draw his Sword, and to thruſt it through his Body, before he ſhould be taken alive by his Enemies: which he refuſed, not daring to lay hands upon his Maſter. Whereupon *Saul* drew his own Sword, and ſetting it to his Breaſt, caſt himſelf thereon; but unable to force it home enough, he looked back, and ſaw a young man behind him, whom he asked, *What he was?* and hearing that he was an *Amalekite*, he requeſted him, *That he would kill him, that he might not fall alive into the hands of his Enemies:* which he did; and having taken from him the Gold which he had about his arms, and the Royal Crown, he fled. The Eſquire ſeeing *Saul* G dead, preſently ſlew himſelf: Not one of all the Kings Guard eſcaped, but they were all ſlain near unto the Mountain *Gilboa*. When they that inhabited the Valley on the other ſide of *Jordan*, and in the Plain, had intelligence that *Saul* and his Sons were dead,

The year of the World, 2809. before Chriſt's Nativity, 1074.

Ver. 1, 2, ad 6. The *Amalekites* in *Davids* abſence, ſpoil and burn *Siceleg*, and carry away the prey.

Ver. 7, 8, 9. *David* taketh counſel of God, whether he will aſſiſt him to recover his Wives and Goods out of the hands of the *Amalekites*.

Ver. 11, ad 19. *David* guided by an *Egyptian* ſlave, overtaketh the *Amalekites*. *David* aſſaileth the *Amalekites*, makes a great ſlaughter of them, and recovereth the whole prey.

Ver. 20, ad 25. *David* compromitteth the debate betwixt thoſe that purſued the chaſe, and thoſe that kept the Baggage touching the Pillage.

1 *Sam.* 31. 1, 2, 3. *Saul* and his Sons ſeeing their Army overcome by the *Philiſtines*, are deſperately diſmayed and ſlain.

1 *Sam.* 31. 4, *&c.* *Saul* ſtriveth to kill himſelf, and being unable, uſeth the aſſiſtance of a young *Amalekite*.

The year of the World, 2891. *before Christ's Nativity*, 1073.

and with them a great number of their Nation was slain, they abandoned their Cities, H and fled to others that were better fortified. The *Philistines* finding these Cities destitute of Inhabitants, seized on them. The next day whil'st the *Philistines* spoiled the dead, they found the bodies of *Saul* and his Sons, which they spoiled and beheaded, sending their Heads round about the Country, to make it known that their Enemies were defeated. They offered up their Arms also in the Temple of *Astaroth*, and their Bodies they hung on the Walls of the City of *Bethsan*, at this day called *Scythopolis*. When they of *Jabes*, a City of *Galaad*, understood how the *Philistines* had cut off the Heads of *Saul* and his Sons, they were enraged, and thought it became them not to be unconcerned: whereupon the most valiant amongst them, went out and marched all night, till they came to *Bethsan*, and approaching near the Walls, they took down the Bodies of I *Saul* and his Sons, and carried them unto *Jabes*, without any opposition of the Enemy. These men of *Jabes* lamented over the dead Bodies, and buried them in the best part of their Country, called *Arar*. Thus they mourned, both Men, Women, and Children, beating their Breasts, and lamenting for the King and his Sons, and tasting neither meat nor drink. This was the end of *Saul*, according as *Samuel* had foretold him, because he disobeyed God in his War against the *Amalekites*, and because he had slain *Abimelech*, and all the Sacerdotal Race, and destroyed the City of the Priests. He Reigned, during the life of *Samuel*, the space of 18 years, and 22 years after his death.

a *Ver.* 7, *ad* 10. The *Hebrews* that inhabit the Valley beyond *Jordan*, leaving their Towns, fly to defenced Cities.

Ver. 9. The *Philistines* hung up the bodies of *Saul* and his Sons.

Ver. 11, 12, 13. The Citizens of *Jabes* rescue the bodies of *Saul* and his Sons, and both bury and lament them.

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The Seventh Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The year of the World, 2891. *before Christ's Nativity*, 1073.

The Contents of the Chapters of the Seventh Book.

1. David *is created King of one Tribe in* Hebron: *over the reſt,* Saul's *Son obtaineth the Sovereignty.*
2. Iſhboſeth *is ſlain by the treachery of his Servants, and the whole Kingdom cometh unto*
B David.
3. David *having ſurprized the City and Citadel of* Jeruſalem, *driveth the* Canaanites *from thence, and cauſeth the* Jews *to inhabit it.*
4. David *aſſailed by the* Philiſtines, *obtaineth a famous Victory againſt them near unto* Jeruſalem.
5. David *overcometh the neighbouring Nations, and impoſeth tribute on them.*
6. *They of* Damaſcus *are overcome by* David.
7. David *overcomes the* Meſopotamians.
8. *How through the inteſtine Wars of his Family,* David *was driven out of his Kingdom by his Son.*
C 9. Abſalon *marching out with his Army againſt his Father, is overthrown.*
10. *The happy eſtate of* David *reſtored again unto his Kingdom.*
11. David, *in his life-time, anointeth his Son* Solomon *King.*
12. *The death of* David, *and what he left his Son towards the building of the Temple.*

CHAP. I.

David *is created King of one Tribe in* Hebron: *over the reſt,* Saul's *Son obtaineth the Sovereignty.*

D THis Battel was fought on the ſame day that *David* returned Conqueror to *Siceleg*, after he had ſubdued the *Amalekites*. But about three days after his return, he that ſlew *Saul*, and had eſcaped from the Battel, having his Garment rent, and Aſhes upon his Head, came and caſt himſelf proſtrate before *David*: and being asked from whence he came? he anſwered, from the Battel of the *Iſraelites*; and certified *David* of the unhappy event: telling him, that many thouſands of the *Hebrews* were ſlain, and that *Saul* himſelf and his Sons were fallen in the conflict. He likewiſe related, how he himſelf retreated amongſt the *Hebrews*, when the King fled: confeſſing that he had ſlain him, that he might not fall alive into the hands of his enemy: For (ſaid he) *Saul* E having caſt himſelf upon the point of his ſword, was ſo weak, by reaſon of the agony of his wounds, that he could not diſpatch himſelf. Thereupon he produced the bracelets, and the Royal Crown which he took from him. *David* perceiving no cauſe whereby he ſhould doubt of his death, whereof he had moſt evident and infallible teſtimonies, rent his garments, and ſpent the day in weeping and lamenting with his companions: but he was the more grieved for the loſs of his dear friend *Jonathan*, whom he acknowledged to be the preſerver of his life: And ſo affectionate ſhewed he himſelf towards *Saul*, that although he had oftentimes been in danger to have been ſlain by him, yet was he much troubled at his death; and not only ſo, but he likewiſe put to death him that ſlew him; telling him, that he himſelf had accuſed himſelf for ſlaying the King, and ſhown him- F ſelf by that parricide to be a true *Amalekite*. He compoſed likewiſe Lamentations and Epitaphs in the praiſe of *Saul* and *Jonathan*, which are yet extant. After that he had thus honoured the King, and performed his Lamentations and Obſequies, he asked counſel of God by the Prophet: *What City of the Tribe of* Juda *he would give him to inhabit in?* who anſwered him, *That he would give him* Hebron. For which cauſe he forſook *Siceleg*, and came and dwelt in *Hebron*, and brought thither his Wives and his Army. All the people of the Tribe reſorted thither unto him, and proclaimed him King: where underſtanding how the *Jabeſins* had buried *Saul* and his Sons, he ſent Ambaſſadors unto them, both to praiſe and approve their actions, aſſuring them, that he allowed their act, and would recompenſe that kindneſs which they had ſhewed to the dead: giving them likewiſe G to underſtand, that the Tribe of *Juda* had choſen him for their King. But *Abner* the Son of *Ner*, General of *Sauls* Army, a man of great courage, and a noble diſpoſition, underſtanding that *Saul* and *Jonathan*, and his two other Brothers were dead, came into the

2 Sam. 1. *v.* 1, *ad* 12. An *Amalechite* certifieth *David* of *Sauls* death, and in teſtimony thereof preſenteth his Bracelets and Crown.

v 12. *David* lamenteth *Saul* and *Jonathans* death.

v. 13, 14, 15. *David* commandeth the *Amalechite* to be ſlain that killed *Saul*.

2 Sam. 2. 1, *ad* 7. *David* by Gods commandment cometh and dwelleth in *Hebron*, and is declared King of the Tribe of *Juda*.

David praiſeth the *Jabeſins* for burying *Saul* and his Sons:

The year of the World, 2891. *before Christ's Nativity*, 1873.

the Camp, and bringing with him the only Son of *Saul* that was left, whose name was *Ishboseth*, he passed to the other side of *Jordan* and proclaimed him King. He appointed likewise for his Royal seat and place of Residence, a certain Countrey called in *Hebrew Machare*, that is to say, the Camp. From thence he went with a select band of Soldiers, with a resolution to encounter those of the Tribe of *Juda*, because they had chosen *David* for their King. Against him marched out *Joab* the Son of *Suri* and of *Sarvia*, *Davids* Sister, General of his Army, to encounter him, accompanied with his Brothers *Abisai* and *Azael*, and all *Davids* soldiers: and arriving near a Fountain in *Gabaa*, he drew up his Army in that place. *Abner* proposing that before they joyned Battel they should try some of the soldiers of each party, it was agreed between them, that twelve of either side should be chosen out to decide the quarrel; These men marched out into a certain place betwixt both Armies, and having darted their Javelins the one against the other, came at last to their Swords; and one taking his enemy by the hair, they all of them slew one another upon the place. Hereupon the Armies met, and after a cruel Battel, *Abner* with his followers were discomfited: and flying in great haste were pursued by *Joab*, who incouraged his soldiers to follow them close without suffering any of them to escape. But amongst the rest, *Joabs* Brothers were hot upon the Chase, and the youngest of them called *Azael*, gave special testimony of his forwardness, for he ran not only more swift than other men, but outstripped horses also in their race. Whilst thus he pursued *Abner* with great vehemence, without turning either to the one side or the other; *Abner* seeing himself closely pressed after, advised him to forbear his pursuit, and promised him a compleat sute of Armor for a present: but seeing him still advance he desired him that he would not constrain him to kill him, and thereby render his brother *Joab* implacable. But *Azael* not regarding him, *Abner* struck him through with a Javelin so that he presently died. But they that pursued *Abner*, likewise arriving in the place where *Azaels* body lay dead, stood round about him, and forbear to pursue the Enemy any further. But *Joab* and his Brother *Abisai* passing by and conceiving a more mortal hatred against *Abner*, because he had slain their Brother, they pursued him till Sun-set unto a place called *Amon* that is the aqueduct. There mounting upon a hillock, he saw *Abner* with the Tribe of *Benjamen* flying from him; who began to cry out to him that men of the same Tribe ought not to be so incensed the one against the other: that their Brother *Azael* was in the fault, because that although he had exhorted him to cease from pursuing him, yet could he not persuade him, and that therefore he had slain him. *Joab* considering these his sayings, he commanded the Trumpet to sound a Retreat, and forbear to pursue them any more, and incamped for that night in the same place: during which time, *Abner* travelled without ceasing, and having past over *Jordan*, returned to his Camp to *Ishboseth Sauls* Son. The next day *Joab* surveyed the dead, and caused them to be buried. Those that were found dead on *Abners* side, were about three hundred and sixty men; and on *Davids* nineteen, besides *Azael*, whose body *Joab* and *Abisai* took with them, and carried it to *Bethlehem*, and after they had interred it in the Tomb of their Ancestors, they repaired to *Hebron* unto *David*. From that time forward there arose a civil War amongst the *Hebrews*, and endured a long time, in which *Davids* followers had always the upper-hand, and never adventured the hazard of the field without some gaining advantage; whereas the Son of *Saul* and his partakers were daily weakened. *David* at that time had six Sons and as many Wives; the eldest of them was called *Ammon*, the Son of *Achimaas*; the second was *Daniel*, the Son of *Abigal*; the third was called *Absalon*, the Son of *Maacha*, the Daughter of *Tolmar* King of *Gessure*; the fourth was *Adonias*, the Son of his Wife called *Aggite*; the fifth was *Sphacia* the Son of *Abithal*; the sixth *Jethraam* the Son of *Egla*. But after this civil War was begun, and that the Kings on both sides had oftentimes encountred and fought together; *Abner* the General of the Army of King *Sauls* Son, a prudent man, and one that was beloved by the people, endeavored all that in him lay, that the whole Countrey might be commanded by *Ishboseth*, and in effect they all submitted unto him for a certain time: but when it afterwards fell out that *Abner* was charged to have kept company with *Rispa*, *Sauls* Concubine, the Daughter of *Sibath*, and that *Ishboseth* reproved him for it, he was much incensed, as thinking himself very ill rewarded for his services; whereupon he threatned to establish the Kingdom of *David*, and to make *Ishboseth* know, that it was neither his own valour nor conduct that made him Soveraign over the Tribes on that side *Jordan*, but that his fidelity and experience was the cause thereof. Whereupon he sent unto *Hebron* to *David*, requiring him, by an oath, to accept of him as his confederate and friend, promising him to persuade the people to forsake *Sauls* Son, and to proclaim him King of the whole Countrey. *David* sware unto him, as he had required, and very joyfully received his offices, and, the more to confirm this league betwixt them, he sent back *Michol Davids* wife whom he had purchased of

v. 8, *ad* 12. *Abner* the Son of *Ner* crowned *Ishboseth Sauls* Son. *Abner* leadeth out his Army against the Tribe of *Juda*.

v. 13. *Joab* with all *Davids* Army issueth out to meet him.

v. 15. Twelve Soldiers fight, and kill one another, and *Abners* side are overthrown.

v. 17, *ad* 23. *Azael*, *Joabs* Brother pursueth *Abner*. *Abner* in his flight killeth *Azael*.

v. 25, *ad* 30. *Joab* and *Abisai* pursued *Abner* till Sun-set *v.* 30, *ad finem*. *Joab* sounding a Retreat, restraineth his Soldiers. How many on each side died in the Battel.

2 *Sam.* 3. 1, 2. The beginning of civil War amongst the *Hebrews*.

á *v.* 2. *ad* 5. *David* had six Sons born in *Hebron*.

á *v.* 6, *ad* 11. *Abner* bridled and governed the multitude, so that a long time they were subject to *Ishboseth*.

á *v.* 12, *ad* 17. *Abner* sendeth Embassadors to *David* in *Hebron*, to make a covenant with him. *David* requireth his Wife *Michol* at *Abners* hands.

A of her Father *Saul* with the heads of 600 *Philiſtines* which *Michol*, *Abner* had taken from *Phalti*, who had ſince that time eſpouſed her: whereunto *Iſhboſeth* alſo conſented, to whom *David* had written. *Abner* therefore aſſembled all the Elders and Governors of the people, and told them, that at ſuch time as heretofore they were ready to forſake *Iſhboſeth*, and to ſubmit themſelves to *David*, he diſſuaded them from that intent; but that he was now willing to comply with them, becauſe he was aſſured that God had choſen *David* (by the mouth of *Samuel* the Prophet) to be King over all *Iſrael*; and had foretold that he ſhould ſubdue the *Philiſtines*, and bring them under his ſubjection. Which when the Elders and Governors underſtood, they all of them agreed to ſubmit themſelves to *David*. *Abner* ſeeing them thus reſolved, did afterwards aſſemble all the Tribe B of *Benjamin* (out of which the Archers of *Iſhboſeths* guard were choſen) and told them the like, and perceiving that they complied with him and ſubmitted themſelves unto his pleaſure, he gathered about twenty of his familiar friends, and came to *David* to receive him in his own perſon, in confirmation of what *David* had promiſed. *David* received and entertained him very kindly, and magnificently feaſted him for many days; after which, *Abner* deſired him that he might return, and bring the people with him, to the end that in their preſence and ſight, he might deliver him up the government. When *David* had diſmiſſed *Abner*, ſome little time after his departure, *Joab* the General of *Davids* Army came to *Hebron*, and knowing that *Abner* had been with *David*, and was lately departed from him, and conſidering the merit of *Abner* whom he knew to be a great C Captain, and the eminent ſervice which he was now likely to do for *David*, he began to fear ſome diminution of his own greatneſs, and that the Army was not like to continue under his command, whereupon he endeavoured to perſuade *David* to give no credit to the promiſes of *Abner*, ſince he was very well aſſured, that he had no other deſign than to ſettle the Crown upon *Iſhboſeth*, that this whole treaty was nothing elſe but a meer trick to cheat him of his Kingdom; and that *Abner* was returned with a great deal of joy, becauſe his deſigns were like to ſucceed ſo well. But perceiving that theſe his ſubtilties took little effect with *David*, he attempted a more perilous exploit than the former. For reſolving with himſelf to kill *Abner*, he ſent out certain men after him, whom he appointed, that as ſoon as they ſhould overtake him, they ſhould deſire him in *Davids* D name to return with ſpeed, becauſe he had forgot to ſpeak to him about ſome affairs of great importance.

When *Abner* heard the words of theſe meſſengers (who overtook him in a place called *Beſira*, ſome twenty Furlongs off of *Hebron*) he ſtruck out of the way without ſuſpecting any treachery; and *Joab* going before him, embraced him with great kindneſs, and like an affectionate friend, and ſingling him from his other company, and making as if he would inform him of certain ſecrets, and having drawn him into a by-way beſide the wall, accompanied only with his Brother *Abiſai*, he drew his ſword, and thruſt it into his ſhort ribs; of which wound *Abner* died, ſurpriſed by the Treaſon of *Joab*, who coloured that act of his, with the revenge and death of his Brother *Azael*, whom *Abner* E had ſlain whilſt he was purſued by him in the firſt War at *Hebron*; but in truth it was but the ſuſpition of his greatneſs and honour, fearing leſt he ſhould be deprived of his Place, and *Abner* obtain the next degree of honour unto *David*. Hereby may a man perceive how many and how mighty things men attempt and hazard for their avarice and ambition ſake, and to the end they may not be inferiour unto any others. For when they deſire to attain riches and honours, they atchieve it by ten thouſand miſchiefs; and at ſuch time as they fear to be diſpoſſeſt, they ſtrive to continue their eſtates by means more pernicious, becauſe they think it to be the leſs ſin; and that the unhappineſs is leſs, rather not to have obtained to any greatneſs and power, than after the poſſeſſion thereof, to fall from it. Thence it cometh, that all of them intend and practiſe F many hazards and difficulty through the fear they have to forfeit their Grandeur. But it ſufficeth to have briefly touched this point. *David* having notice of the murther of *Abner*, conceived a great grief in his heart, and called all his friends to witneſs, lifting up his hands unto God, and proteſting that he was no partaker of the murther, and that *Abner* had been ſlain without his knowledge. He likewiſe uttered moſt grievous curſes againſt the murtherer, his houſe and accomplices, praying that they might be overtaken by that vengeance which uſeth to purſue the murtherer: for he greatly ſuſpected leſt he ſhould be thought to be a party in that which had hapned unto *Abner*, contrary to his Faith, and promiſe, which he had paſt unto him. Moreover, he commanded that all the people ſhould weep and lament for him, and that his Funerals ſhould be honoured ac- G cording to the accuſtomed manner, in renting of Garments and putting on Sackcloth: and that the ſame ſhould be done, the Coffin being carried before, which both he and the chiefeſt Governours of the *Iſraelites* followed, beating on their Breaſts, and ſhedding tears,

The year of the World, 2891. *before Chriſt's Nativity*, 1073.

David requireth his Wife *Mickol* at *Abners* hands.

Abner conſulteth with the Elders and Governours of the Army to revolt to *David*.

à v. 20. *ad* 23.

The Elders Captain perſuaded by *Abner* follow *David*.

The *Benjamites* accord with *Abner*, he reſorteth to *David*, and certifieth him thereof.

Abner being kindly entertained by *David*, is friendly diſmiſſed.

v. 24, &c.

v. 26.

v. 27.

Men inclined to ambition and avarice, dare all things.

v. 31.

David with the whole people bewail *Abner*, and honour his funeral.

The year of the World, 2899. *before Christ's Nativity*, 1065.

tears, and testifying the love which they bare unto him during his life, and their sorrow for his death, who had been murthered contrary to their will and intention. He was Entombed in *Hebron* with great Magnificence, and Epitaphs composed in his praise by *David* himself, who setting himself on the Tomb first of all lamented, and gave others an example to follow him. And so much was he troubled at the death of *Abner*, that he forbore all kind of meat until the Sun-set, notwithstanding the instances of his friends, who urged him to take meat: which act of his purchased him much love amongst the people. For they that loved *Abner*, were very glad to be witnesses of that honour which he did him at his death, and that faith which he maintained in honouring him, as if he had been his Kinsman or friend, and not embasing him with a vile and contemptible Tomb, as if he had been his Enemy. And in general, all of them were so much possessed with the sweetness and Royal nature of King *David*, that they believed he would have the like kindness for them, as they saw him express for deceased *Abner*. And by this means *David* happily maintained his credit, and increased the peoples good opinion of him, escaping thereby the suspition that he might in some sort have been accessary to his death. He protested also unto the people, that he conceived no small grief at the loss of so good a man, declaring that it was a great prejudice to the State to be deprived of him, maintained their peace by his good advice, and ratified the same by his executions and Warlike valour: But God (said he) who hath care of all things, shall not suffer him to die unrevenged: and he it is that shall bear me witness, that it lieth not in my power to punish *Joab* and *Abisai*, who have greater credit in the Army than my self; yet shall they not escape Gods justice for this fault. Thus ended the life of *Abner*.

v. 33, *ad* 35. *David* salveth his honour, and avoideth the suspicion of *Abners* death.

CHAP. II.

Ishboseth *is slain through the Treason of his followers: the whole Kingdom devolveth unto* David.

Hedio & Ruffinus, cap. 2. 2 *Sam.* 4. 1, *ad* 6.

When *Ishboseth*, *Sauls* Son, had notice of *Abners* death, he was much troubled, not only that he was deprived of his near Kinsman, but also of so great a personage as had setled the Crown on his head. Neither did he himself long time remain alive after him: but by the Sons of *Jeremon*, *Banaoth* and *Than*, he was Traiterously slain. These two being *Benjamites*, and of the chiefest Nobility amongst them contrived to make away *Ishboseth*, and thereby obtain a great reward from *David*; supposing that such an act would merit the chiefest place and dignity in the Army. For which cause, finding *Ishboseth* alone in his house about mid-day, laid on his bed and asleep, and unattended by any of his Guard, and perceiving likewise that the Porter was asleep: they entred into the lodging where *Ishboseth* was asleep, and slew him: and having cut off his head, they travelled all the night and day, as if they fled from those whom they had offended, and sought for rescue. And when they came to *Hebron*, they presented *David* with *Ishboseths* head, offering themselves to do him service, letting him know, that they had delivered him of an enemy, and made away his adversary. But *David* allowed not their act, but thus received them; *O cursed men, (on whom I intend presently to execute justice) have you not heard how I punished him that murthered* Saul, *and brought his Royal Crown unto me? Yea, although he slew him at his own request, and to the intent the enemy should not surprise him alive? Did ye think that I was changed, and that I am not the same that I was, but that I take delight to be partaker with you in your wickedness, or that I will countenance it, as if these acts of yours (who are murtherers of your Master) were to be commended? Ungrateful Villains, have you no remorse for having murthered on his Couch, a Prince that never did an injury to any, and had shewed so much kindness unto you? but I will certainly punish you with the loss of your lives, because you have thought that* Ishboseths *death would work my content: for you could not in any thing dishonour me more, than by conceiving such an opinion of me.* Which said, he adjudged them to die by the most cruel torments that might be imagined: and with a great deal of solemnity, he caused *Ishboseths* head to be interred in *Abners* Tomb.

v. 6. *ad* 12. *Ishboseths* head is brought to *David*. *Davids* sharp invective against the murtherers of *Ishboseth*, and their punishment.

2 *Sam.* 5. 1, 2, 3, &c. The Nobles of the *Hebrews* repair to *David* to *Hebron*, and declare him King.

These murtherers being thus put to death, the chief of the people repaired to *David* unto *Hebron* (both they that commanded over thousands, and such also as were governors) and submitted themselves unto him, they recounted the good offices they had done him, both during *Sauls* life-time, as also the honour which they had always shown him, since the first time that he was a Commander in that Army, especially that he had been chosen by God through the mediation of the Prophet *Samuel*, to be their King, and his children after him; declaring unto him, that God had given him the Country of the *Hebrews*, to defend the same, and discomfit the *Philistines*. *David* accepted their readiness

A readineſs and affection, exhorting them to perſiſt, aſſuring them that they ſhould never repent themſelves of their obedience: and after he had entertained them, he ſent them to aſſemble the people. *The year of the World*, 2899. *before Chriſt's Nativity*, 1065.

Of the Tribe of *Juda*, there came together about ſix thouſand and eight hundred men of War, bearing for their Arms a Buckler, and a Javelin; who before that time had followed *Sauls* Sons, and were not of thoſe that had adhered unto *David*. Of the Tribe of *Simeon*, ſeven thouſand, and one hundred, or ſomewhat more. Of that of *Levi* 4700, whoſe Captain was *Jodam*, with whom was *Sadoc* the High Prieſt, accompanied with twenty and two of the ſame lineage. Of the Tribe of *Benjamin* four thouſand men of War; for this Tribe were as yet of that opinion, that ſome of the Heirs B of *Saul* ſhould reign. Of that of *Ephraim* 20800 ſtrong and valiant men. Of that of *Manaſſes*, eight thouſand. Of that of *Iſſachar* two hundred, who were skilful in divination, and 20000 men of War. Of that of *Zabulon* 20000 choſen fighting men: for only this intire Tribe was wholly at *Davids* command, who were armed in like manner as they of *Gad* were. Of the Tribe of *Nepthaly* there were a thouſand Captains, famous for their valour, and armed with ſhield and Javelin, attended by an infinite number of their Tribe. Of the Tribe of *Dan* there were 27000 choſen men. Of that of *Aſer* 40000. Of the two Tribes on the other ſide of *Jordan*, and of the half Tribe of *Manaſſes*, ſixſcore thouſand armed men, with Buckler, Javelin, Helmet and Sword: The reſt of the other Tribes alſo wore Swords. All this multitude was aſſembled together in *Hebron* C before *David*, with great proviſion of victuals and wine, ſufficient to ſuſtain them all, who all of them with one conſent, appointed *David* to be their King. Now when the people had muſtered and feaſted for three days ſpace in *Hebron*, *David* diſlodged from thence with his whole Hoſt, and repaired to *Jeruſalem*. But the *Jebuſites*, who at that time inhabited the City, and were of the Race of the *Canaanites*, ſhutting up their Gates againſt his coming, and placing on their walls as many as were blind and lame, or maimed in any other ſort, in contempt of him, ſcoffingly jeſted and ſaid, That theſe were ſufficient to keep out the Enemy: ſo much truſted they to their fortifications. Wherewith *David* being incenſed, he prepared to beſiege *Jeruſalem* with all the vigor imaginable, that he might by making himſelf Maſter of that place ſtrike a terror into all the reſt that ſhould D dare to make any oppoſition. He took the lower Town; and becauſe the higher Town as yet held out, the King reſolved to encourage his men of War to ſhew themſelves valiant, promiſing them honours and rewards, and that he would make him General over all the people, that ſhould firſt of all Scale the Wall. Whilſt they thus put themſelves forward to mount without refuſing any danger (through the deſire they had to obtain the Government that was promiſed) *Joab* the Son of *Servia*, was the forwardeſt; and having got upon the Wall, called from thence to the King to acquit himſelf of his promiſe.

David entertained the Nobles kindly. The Armed Soldiers that came to *David*.

Hedio & Ruffinus, cap. 3.

*v.*6,7,8.9,10. The Siege of *Jeruſalem* undertaken by *David*. *David* ſurpriſeth the lower Town. *David* getteth the upper Town. The valour of *Davids* Soldiers, and in eſpecial of *Joab*.

CHAP. III.

E David *having taken* Jeruſalem *by force, turneth out all the* Canaanites, *and delivereth the City to be inhabited by the* Jews.

AFter therefore he had caſt out the *Jebuſites* from the higher City, and repaired *Jeruſalem*, he called it the City of *David*, and reſided there all his Reign: ſo that the whole time that he ruled in *Hebron*, over the Tribe of *Juda*, was ſeven years, and ſix months. But after he had taken *Jeruſalem* for his Royal City, his fortunes daily more and more increaſed, becauſe God was with him. *Hiram* alſo King of *Tyre*, ſent unto him, and made a league with him: he preſented him likewiſe with Preſents of Cedar, and Workmen and Maſons, to build him a Royal houſe in *Jeruſalem*. Now when F the King had taken the City, he joyned the Cittadel unto it; and having walled them about, he gave the government thereof to *Joab*. This King was the firſt that drove the *Jebuſites* out of *Jeruſalem*, and called the ſame by his name. For, from the time of *Abraham* our forefather, it was called *Solyma*: neither want there ſome that infer, that *Homer* under that name intendeth *Jeruſalem*. For, in the *Hebrew* tongue, *Solyma* is as much as to ſay, *Security*. All the time ſince the war made by *Joſhuah* againſt the *Canaanites*, and ſince the diviſion of the Countrey (during all which time, the *Iſraelites* could not drive the *Canaanites* out of *Jeruſalem*) until *David* took the ſame by force, were five hundred and fifteen years. But I muſt not forget one *Orphan*, a rich man amongſt the *Jebuſites*, who becauſe he was well affected towards the *Hebrews*, was not put to death G at the taking of *Jeruſalem*: but was much honoured by the King. *David* eſpouſed other Wives beſides thoſe which he had; and took many Concubines: by them he had eleven Sons, whoſe names are theſe which follow, *Amnael, Seba, Nathan, Solomon, Jaber, Eliel, Phalna,*

David expelleth the *Jebuſites* out of the Town and City of *Jeruſalem*. The league of friendſhip between *Hiram* and *David*.

How *Jeruſalem* was called *Solyma*, and what mention *Homer* made thereof. The years ſince *Joſhua's* conqueſt to this time 515. *Orphant* a *Jebuſite*, friend to *David*. 2 *Kings* 5. *Davids* Sons born in *Jeruſalem*.

Phalna, *Ennapha*, *Jenaah*, *Eliphal*: and a Daughter called *Thamar*. Nine of theſe were begotten of his Wives, and the two laſt were the Sons of Concubines. But *Thamar* was *Abſalons* Siſter by the ſame Father and Mother.

The year of the World, 2899. *before Chriſt's Nativity*, 1065.

CHAP. IV.

David *aſſailed by the* Philiſtines, *obtaineth a great Victory againſt them near* Jeruſalem.

NOw when the *Philiſtines* knew that the *Hebrews* had created *David* King, they led forth their Army againſt him towards *Jeruſalem*, where, encamping themſelves in the valley of the Giants (which is a place not far from the City) they in that place expected the encounter. But the King of the *Hebrews*, who was wont to do nothing inconſiderately, commanded the High Prieſt to ask counſel of God what ſucceſs the War ſhould have; who after he had informed him that God favored their deſigns, he preſently drew out his Army againſt the Enemy: and giving them battel, he ſuddenly aſſailed the Enemies, ſlaying many of them, he put the reſt to flight. But let no man ſuſpect, that the Army of the *Philiſtines* was either ſmall in number, or weak in courage, which at that time aſſailed the *Hebrews*, becauſe they were eaſily overcome, without their performing any memorable action. For all *Syria*, *Phenicia*, (and the other Warlike Nations beyond them) were confederates with them, in this War: which was the cauſe, that notwithſtanding they were ſo many times overcome, and loſt many thouſands of men, that they deſiſted not to aſſail the *Hebrews* with greater force: having been defeated in the battel beforementioned, yet they reinforced their Army, and encamped in the ſame place. Whereupon *David* again required of God what the iſſue of this battel ſhould be; and the High Prieſt told him, that he ſhould encamp in the Forreſt called *Tears*, becauſe it was not far off from the Enemies Camp, and that he ſhould not depart from thence, neither make any attempt upon them, before the trees ſhould ſhake without any agitation of the wind. Whereupon, as ſoon as the trees ſhook, and the time which God had appointed was come, without any delay he marched out with an aſſurance of returning victorious. For the ſquadrons of the Enemy were diſordered, and incontinently betook themſelves to flight, being purſued unto the City of *Gerar* (which is a Frontire-town of their Countrey) their Camp was plundred, and in it were found great riches; and amongſt other things, their gods, which were broken to pieces by the *Iſraelites*.

2 *Sam.* 5. 18. *ad finem Hedio & Ruffinus*, cap. 4.

The *Philiſtines* moving War againſt *David*, are partly ſlain or put to flight.

The *Philiſtines* invaded the *Hebrews* with a mighty Army gathered out of ſundry nations.

The *Philiſtines* flight

The battel being ended, it ſeemed good unto *David* (by the counſel of the Elders and Colonels over thouſands) that all the flower of their youth ſhould be aſſembled from all the parts of the Countrey, every one according to his Tribe. And that the Prieſts and Levites ſhould repair to *Cariathiarim*, and bring from thence the Ark of God and convey it to *Jeruſalem*; to the end that when it ſhould be there, the ſervice of God might for the future be celebrated in that place, and other ſacrifices and honours, agreeable to the divine Majeſty be performed. Which if *Saul* had religiouſly obſerved, he had not fallen into thoſe misfortunes which at the ſame time deprived him of his Crown and his life. Now when all the people were aſſembled (according as it was appointed) the King himſelf alſo aſſiſted at the removal of the Ark; which being carried by the Prieſts out of *Aminidabs* houſe, they laid it upon a new Wain drawn by Oxen, and committed the conduct of it to their Brethren and their Children.

2 *Sam.* 6. 1, *ad* 5. *Davids* command as touching the tranſportation of the Ark.

The King marched foremoſt, and after him all his people, praiſing God, and ſinging Pſalms and Hymns to the ſound of the Trumpets and Cymbals, and ſeveral ſorts of Inſtruments: and in this manner conducted they the Ark into *Jeruſalem*. But when they were come to the threſhing floor of *Chidon*, *Oza* died, thorow the wrath of God: for the Oxen ſtumbling that drew the Chariot, and the Ark tottering, he ſtretched out his hand to hold it up; but being no Prieſt, God ſtruck him dead becauſe he preſumed to touch the Ark. The King and the people were much troubled at the death of *Oza*, and the place where he died is called to this day, *Oza's Striking*. *David*, fearing leſt if he ſhould carry the Ark with him into the City, the like misfortune might attend him that had befallen *Oza*, (who died, becauſe he only ſtretched out his hand) he carried it not with him into the City, but commanded that it ſhould be left in the poſſeſſion of one called *Obed*, by deſcent a *Levite*, a good and virtuous man: where it remained for three months ſpace; during which time, his houſe was bleſſed with all worldly happineſs. The King being informed of the ſucceſs of *Obed*, (who of a poor man, was ſuddenly become very rich, ſo that all men had their eyes upon him, and ſome envied him) he aſſured himſelf that no inconvenience would befal him, if he ſhould take the Ark to *Jeruſalem*. It was carried by the Prieſts; and ſeven Quires of ſinging men who were appointed by the King, went before it: The King himſelf likewiſe played upon the Harp, ſo that *Michol*, *Davids* Wife

v. 6, 7, 8, 9. *Oza* ſtretching out his hand to ſtay the Ark, is ſuddenly ſtrucken dead.

v. 10, 11. *David* placeth the Ark in *Obed-Edoms* houſe, who proſpereth there-through in all felicity.

v. 12. The Ark tranſported into *Davids* houſe, and placed in a Tabernacle.

A Wife and *Sauls* Daughter, seeing him, mocked at him. The Ark then being thus carried, was placed in a Tabernacle erected by *David*, who offered Sacrifices of all sorts, in such abundance that he feasted all the People, both Men, Women and Children, distributing unto every one a Cake, and a portion of the Sacrifice: and after he had thus feasted the People, he dismissed them, and retired unto his own House. But *Michol* his Wife, the Daughter of King *Saul*, drawing near unto him upon his return, besought God for him, that it might please him in all other things she might express unto her Husband all that which became her intire and unequall'd love towards him: but in this she blamed him because that being so great and mighty a King he had dishonoured himself in dancing, and had thereby discovered that which became him not, doing all this in company
B of his Servants and Handmaids. To whom *David* answered, *That he was not ashamed of performing a thing so acceptable unto God as that was, who preferred him before her Father, and placed him above all others, assuring her that he should oftentimes behave himself after that manner.* This *Michol* had no Children by *David*, but being married again to another (to whom her Father had betrothed her after he took her from *David* she bare five Sons of whom we will speak hereafter. The King perceiving how by Gods assistance his Affairs prospered dayly more and more, thought that he could not without offence dwell in an House of Cedar, and suffer the Ark to remain in a Tabernacle: wherefore he designed to build a Temple unto God, according as *Moses* had foretold, and to this intent consulted with the Prophet *Nathan*, who willed him to perform all that which he was minded to
C accompliſh, assuring him that God would be assistant unto him: which confirmed him in the resolutions he had taken. But the same night God appeared unto *Nathan*, commanding him to tell *David*, that he accepted his will, and commended his resolutions yet notwithstanding he permitted him not to proceed because he had embrewed his Hands in the Blood of many of his Enemies. But after his decease (which shall happen after he hath lived a long and prosperous Life) his Son *Solomon* (to whom he shall leave the Kingdom after his death) shall cause a Temple to be built, promising him to assist the said *Solomon* (even as the Father doth his Son) and that he would continue the Kingdom in his Heirs: And that if they shall happen at any time to offend him, he will only punish them with Sickness and Famine. *David* hearing this was very joyful, be-
D cause the Kingdom was assured to his Heirs, and for that his House should be renowned; and presenting himself before the Ark, he prostrated himself, and gave God thanks for all the benefits he had bestowed on him; for that from a poor and humble Shepherd, he had raised him to so great a heighth of Majesty and Glory, that he had promised to take care of his Posterity; and that he would secure the Liberty of his People which he had asserted in delivering them from Bondage.

The year of the World, 2900. *before Christ's Nativity*, 1004.

David is mocked by his Wife *Michol*, v. 13, 14, 15, 16.

2 *Sam.* 7. 1, 2, 3. *David* decreeeth to build a Temple unto God.

V. 5. *ad* 17. God certifieth *David* by *Nathan*, that *Solomon* should build the Temple.

V. 18 *ad finem.* *David* giveth God thanks for the blessings which were promised him by *Nathan.*

CHAP. V.

David *overcoming the neighbouring Nations, imposeth Tributes on them.*

E NOt long time after this, *David* made War upon the *Philistines*, partly, that he might avoid the suspition of Sloth and Idleness; and partly, that having (according as God had foretold) discomfited his Enemies, he might leave a peaceable Kingdom to his Posterity after him. He therefore assembled his Army, commanding them to be in a readiness to march, and departing out of *Jerusalem*, he made an inroad into the Countrey of the *Philistines*; whom he overcame in Battel, and took a great part of the Countrey from them, by means whereof he enlarged the Frontiers of the *Hebrews*. He made War also against the *Moabites*: whose Army being divided into two parts, was by him defeated and overthrown, and many Prisoners taken, and Tributes were imposed on them. Afterwards he led out his Army against *Adarezer* Son of *Ara*, King of *Sophona*: and gi-
F ving him Battel near the River *Euphrates*, he slew about two thousand Foot and five thousand Horse: he took also almost a thousand Chariots? The greater part whereof was wholly consumed, and one hundred of them only reserved to his own use.

Hedio & Ruffinus, chap. 5. *David* Warreth against the *Philistines*, and taketh a great part of the inheritance from them.

2 *Sam.* 8. v. 1, 2. A great slaughter of the *Moabites.*

3, 4. *David* overcometh the King of *Sophona.*

CHAP. VI.

They of Damascus *are overcome by* David.

A *Dad* King of *Damascus* and of *Syria*, understanding that *David* had made War on *Adarezer* (who was his Friend and Confederate) raised great Forces to assist him. But entering the Field, and encountering with *David* near unto the River *Euphrates*, he
G was overcome and lost a great number of his Soldiers: for in that Battel there fell on his side twenty thousand, and the rest fled. Of this King *Nicholas* the Historiographer makes mention in the fourth Book of his History, in these words: *A long time after the most*

2 *Sam.* 8. v. 6, 7, 8. *Adad* King of *Damasco* and *Syria*, is overcome by *David* in Battel.

Nicholaus the Historiographer maketh mention of King *Adads* War with *David.*

The year of the World, 2904. *before Christ's Nativity*, 1061.

most puiſſant Prince of this Countrey called Adad *governed in* Damaſcus, *and over the reſt* H *of* Syria (*except* Phœnicia) *who making War againſt* David, *King of* Judea, *and having oftentimes fought with him; in his laſt encounter* (*wherein he was overcome near the River* Euphrates) *he ſignalized himſelf by ſuch actions as were worthy of a great Captain and a great King. Moreover he ſpeaketh of his Heirs that reigned ſucceſſively after him. That he being deceaſed, his Sons reigned for ten generations after him, each of them receiving from their Father, the ſame Name and the ſame Kingdom, after the manner of the* Ptolomies *of* Egypt. The third of theſe being more mighty than the reſt, and deſirous to revenge himſelf of the injuries, which were offered unto his Grandfather, led forth his Army againſt the *Jews*, and deſtroyed the Country called at this day *Samaria*. Wherein he varied not from the truth: for he of whom he ſpeaketh, is that *Adad*, that made War I in *Samaria*, during the Reign of *Achab* King of *Iſrael*, of whom we will ſpeak hereafter. But when *David* had led forth his Army againſt *Damaſcus*, and againſt the reſt of the Countrey of *Syria*, he reduced them all under his obedience placing Garriſons in their Countrey and impoſing Tribute upon them. He dedicated alſo to God in the City of *Jeruſalem*, the Golden Quivers and Arms of *Adads* Guard: which afterward *Syſſac*, King of *Egypt*, took when he vanquiſhed *Roboham* his Nephew, & carried away great Riches out of the Temple of *Jeruſalem*, as it ſhall be declared hereafter, when we come to treat of that matter. This King of the *Hebrews* being inſpired by God (who made him proſperous in all his Wars) encamped before the chiefeſt Cities of *Adrezar*, that is to ſay, *Betha* and *Mazcon*, which he beſieged, took and ſpoiled: where there was found great ſtore of Gold K and Silver, and of Braſs, which was more precious than Gold, whereof *Solomon* made that great Veſſel called the Sea, and other fair Lavers at ſuch time as he adorned and furniſhed the Temple of God. When *Thoy* King of *Amoth* underſtood all which had hapned to *Adarezer*, and how his Power and Forces were deſtroyed, he grew afraid of his own Eſtate, and reſolved to enter into a League and Confederacy with *David*, before he ſhould come out againſt him: and to that intent he ſent his Son *Adoram* unto him, to Congratulate his Succeſs againſt *Adarezer* his Enemy, and to contract an Amity with him. He ſent him Preſents alſo, namely Veſſels of Antique Work of Gold, of Silver, and of Braſs: whereupon *David* made a League with him, and received the Preſents that were ſent unto him; and afterwards honourably diſmiſſed his Son, both for the one L and the other: and conſecrated that to God which he had preſented him (together with the Gold and Silver, which he had taken from the Cities and Nations that were ſubject unto him.) For God did not only ſo far favour him, as to make him victorious and happy in his own Wars; but having alſo ſent *Abiſai Joabs* Brother the Lieutenant of his Army againſt the *Idumeans*, he likewiſe granted him Victory: for *Abiſai* ſlew in the Battel about eighteen thouſand of them, and filled all *Idumea* with Garriſons impoſing a Tribute throughout the Countrey by the *Pole*. This King loved Juſtice of his own nature, and the judgment which he gave was always moſt equitable. He had for his Lieutenant General of his Armies *Joab*, and appointed *Joſaphat* the Son of *Achilles* chief over the Regiſters. After *Abiather*, he eſtabliſhed *Sadock* of the Houſe of *Phinees* for M High Prieſt, who was his Friend. *Siſa* was his Secretary, *Banaia* the Son of *Ioiada* was Captain over his Guard, and all the Elders were ordinarily about him to guard and attend him. He remembring himſelf alſo of the Covenants and Oaths that paſt 'twixt him and *Jonathan* the Son of *Saul*, and of their amity and affection (for amongſt his other excellent qualities he was always moſt eminent for his gratitude.) He cauſed inquiry to be made, if any one of the Houſe and Family of *Jonathan* were left alive, to the intent he might return the Friendſhip he had received from *Jonathan*. Whereupon a certain man named *Ziba*, was brought unto him (who was enfranchiſed by *Saul*) that might inform him what one of his Race was alive: who asked him if he knew any of *Jonathan's* Sons then living, to whom he might make ſome return of the kindneſs N which he had formerly received from their Father. Who anſwered him, *That he had one Son remaining, whoſe Name was* Mephiboſheth, *who was Lame of his Legs, for when the news came that both his Father and Grandfather were ſlain, his Nurſe haſtily ſnatching up the Child, let him fall from her Shoulders, and ſo hurt him.* When he heard where he was brought up, he ſent unto the City of *Labath* to *Machir*, with whom *Mephiboſheth*, was kept, and commanded him to be brought unto him. Now when he came to *Davids* preſence, he caſt himſelf on his Face before him; but the King exhorted him to be of good courage, and to hope hereafter for better fortune, and gave him his Fathers Houſe with all the Poſſeſſions, that were purchaſed by *Saul* his Grandfather, appointing him to eat with him daily at his own Table. The young Man did him reverence, thanking him O for the Royal Offers he had made him. At that time *David* called for *Ziba*, and told him how he had given *Mephiboſheth* his Fathers Houſe and all *Sauls* Purchaſes, commanding

Of another King of *Syria* that ſpoiled *Samaria*. 2 *Sam.* 8. 1, *ad* 4.

David impoſeth Tribute on the *Syrians* whom he ſubdued.

Jeruſalem ſpoiled by *Syſſac* King of *Egypt*.

3 *King.* 14. The Prey that was made in the War. 2 *Sam.* 8. 6. &c.

The King of the *Amathens* requireth a League at *Davids* hands.

David compelleth the *Idumeans* to pay Tribute by the Pole.

The diſtribution of Offices. 2 *King.* 9.

C. 9. v. 1. &c. *David* maketh an inquiry if any of *Jonathans* kindred were left alive.

v. 7, 8. *David* giveth *Mephiboſheth* his Father *Jonathans* Houſe and *Sauls* Inheritance.

A manding him to manure his Poſſeſſions, and to return the Revenue to *Jeruſalem*, becauſe *Mephiboſheth* was every day to ſit at his Table, charging both him and his fifteen Sons, and twenty Servants to do him Service. After the King had thus diſpoſed of him, *Siba* did him reverence; and after he had promiſed to perform whatſoever he had given him in charge, he departed, and *Jonathans* Son remained in *Jeruſalem*, where he lived at the Kings Table, and was entertained and tended as carefully as if he had been his own Son: he had a Son alſo called *Mica*. Theſe were the honours that thoſe Children which ſurvived after *Jonathan* and *Sauls* death, received at *Davids* Hands. About the ſame day dyed *Nahas* King of the *Ammonites*, who during his life-time was *Davids* Friend, and his Son ſucceeded him in his Kingdom, to whom *David* ſent
B Ambaſſadors to comfort him, exhorting him to bear his Fathers Death with patience, aſſuring him that he would expreſs no leſs love towards him, than he did unto his Father. But the Governours of the *Ammonites* entertained this Embaſſage very contumeliouſly, and not according as *David* had intended it, and murmured againſt their King, telling him that they were but Spies ſent by *David* to inquire into their Forces, and diſcover the Strength of their Country, under a pretext of Kindneſs; adviſing him to ſtand upon his Guard, and not to give ear to his Proteſtation, leſt being deceived, he ſhould fall into ſome remedileſs inconveniency.

Nahas King of the *Ammonites*, ſuppoſing that his Governors ſpake nothing but truth, unworthily affronted the Ambaſſadors that were ſent unto him: for cauſing the half of
C their Beards to be ſhaven cloſe by the Chin, and cutting away the half of their Veſtments, he ſent them back again. Which when *David* ſaw, he was much diſpleaſed, and proteſted that he would not ſuffer that injury ſo eaſily to be digeſted, but that he would make War on the *Ammonites*, and revenge thoſe indignities that were offered to his Ambaſſadors. The Friends and Governours of *Nahas* conſidering how they had violated and broken the Peace, and how for that occaſion they deſerved to be puniſhed; prepared for that War, and ſent a thouſant Talents to *Syrus*, King of *Meſopotamia*, deſiring him that he would be their Confederate in that War, and receive their pay: they requeſted the like of *Subas*: theſe Kings had 20000 Footmen in Pay. They hired alſo with Money the King of the Countrey called *Michas*, and the fourth called *Iſtob*, which two brought
D with them twelve thouſand Men.

The year of the World, 2910. *before Chriſt's Nativity*, 1014.

V. 9, 10, 11. *David* committeth the diſpoſing of *Mephiboſheths* Lands to *Siba*, and commandeth him to make the return of his Revenues in *Jeruſalem*. *Hedio & Ruffinus*, cap. 6. 2 *Sam.* 10. *v.* 1, 2, 3, 4. *David* ſendeth Ambaſſadours to comfort the Son of the King of the *Ammonites*, who are baſely abuſed.

V. 5, 6. *David* is ſore diſpleaſed with the injury offered to his Ambaſſadors, intending revenge. The *Ammonites* hire their Confederates, and prepare for the War againſt *David*.

CHAP. VII.

How David *overcame the* Meſopotamians.

BUt *David* being nothing diſcouraged, either with the Confederacy, or force of the *Ammonites*; but truſting in God, ſince he was ſatisfied that his cauſe was juſt, perſiſted to the revenge of thoſe Outrages which he had received from them. Having therefore Muſtered under *Joab* the flower of his whole Army, he commanded him to depart and make War upon them: who came and incamped himſelf before their chief City cal-
E led *Aramath*; which when the Enemies perceived, they came forth and ranged themſelves in Battel, not in one Body but two ſeveral Parties. For their Confederates and Allies were Incamped apart in the Plain, and the *Ammonites* ſtood in Battel-array near unto their City Gate, to make Head againſt the *Hebrews*. *Joab* perceiving this, took this courſe, that he might meet them without any diſadvantage: for he choſe out the ableſt and ſtouteſt of his Men to ſerve under him againſt *Syrus*, and the other Kings Confederate with him, and gave the reſt to his Brother *Abiſai*; commanding him to oppoſe himſelf againſt the *Ammonites* whileſt he charged the reſt; and appointing him, that if he perceived that the *Syrians* were ſtronger than he, and did put him to the worſt, that he ſhould come to ſuccour him; promiſing to do the like, if he perceived him to be op-
F preſſed by the *Ammonites*. When therefore he had exhorted his Brother to behave himſelf valiantly, he ſent him before to charge the *Ammonites*; and he on the other ſide aſſailed the *Syrians*, who valiantly reſiſted him for a little ſpace; but *Joab* having ſlain many of them, conſtrained them at length to turn their Backs. Which when the *Ammonites* perceived (who were afraid of *Abiſai* and his People) Retreated likewiſe, and following the example of their Allies, they took their flight into the City. By which means, *Joab* having defeated his Enemies, returned in Triumph and with Victory unto the King to *Jeruſalem*.

V. 7, 8. *David* ſendeth out *Joab* with the choiſeſt Flower of his Army againſt the *Ammonites*.

Joab and *Abiſaies* Armies, *V.* 9, 10, 11.

V. 1, 13, 14. *Joabs* Victory.

Yet were not the *Ammonites* wholly weakned by this loſs: for although they had by experience a certain knowledg that the *Hebrews* were ſtronger than themſelves, yet would
G they by no means hearken to a Peace. They ſent unto *Chalama* King of the *Syrians* on the other ſide of *Euphrates*, whoſe Confederacy they attained by Bribes and huge ſums of money. This King had one called *Sobac* for his Leutenant-General, and under him fourſcore

The year of the World, 2910. *before Christ's Nativity*. 1540.

thousand foot, and ten thousand horse. *David* understanding that the *Ammonites* drew H to an head, and intended to assault him again, he surceased to send his Lieutenants, but went himself in Person, and meeting them, he overcame them and killed fourty thousand of their Foot, and seven thousand Horse: he hurt *Sobac* also, *Chalamas* Lieutenant, so that he died of his wounds. Hereupon the *Mesopotamians* yielded themselves unto *David*, and gave him many great and magnificent Presents. He therefore, by reason of the Winter, retired to *Jerusalem*, but at the Spring he sent out his Lieutenant *Joab* once more to make War upon the *Ammonites*: who overrunning their Countrey, utterly spoiled it, and shut them up in *Aramath* their principal City, which he besieged and took. About this time it so fell out, that *David* (notwithstanding he were a just man, and one that feared God, and an exact observer of all the Laws and Ordinances of his Forefathers) I fell into a great sin, and offended God. For as he walked on the top of his Royal Palace, in the evening, he discovered a Woman of incomparable Beauty, (whose name was *Bethsabe*) bathing her self. His passion became forthwith so impetuous, that he could not resist it; whereupon he sent for her, and kept her with him till she conceived. She desired him to bethink himself of some means whereby her shame might be concealed, and her life (which was in hazard, by the Law, for her Adultery) might be preserved. Who thereupon sent for *Urias* (*Bethsabe*'s Husband, and one of *Joab*'s Captains, who at that time was at the siege of *Aramath*) and enquired of him upon his arrival touching the state of the siege, and of the Army: who answering him that all things were fallen out according to his wish; *David* took a part of his own supper and gave it him, willing him K to repair unto his own house, and repose himself with his Wife. But *Urias* slept among his fellow-souldiers near unto the person of the King. Which when *David* understood, he asked him wherefore he repaired not to his own house, according to the custome of Husbands that had been long absent: and why he visited not his Wife from whom he had been so long parted? *Urias* replied, That it became him not either to repose or take pleasure with his Wife, whilest his companions and General lay upon the ground in the Enemies Countrey. Which said, *David* commanded him to sojourn there all the day long, to the end that on the next morrow, he might send him back again to *Joab*. That night the King invited him to supper, and although he were made drunk through the abundance of Wine he received, which the King had purposely caused to be given him, L (yet he slept at the Kings gate, without any desire to go home unto his Wife.) Herewith the King being much troubled wrote unto *Joab*, commanding him to punish *Urias* because he had offended him: enjoining him to place him in the greatest danger, and in face of the Enemy, to the intent, that he might be abandoned and left alone, whilest they that fought next unto him, retired when they saw him charged. When he had thus written and sealed up the Letter with his own seal, he delivered it to *Urias* to carry to *Joab*: who receiving the same, and conceiving the Kings pleasure, placed *Urias* in that quarter where he knew the Enemies would fight most desperately; appointing him some of his best Soldiers to second him: he assured him, that if he could make any breach in the wall he would come up to him with all his power, that he might through that place force M his way into the City.

Urias (who was a good Soldier, and a man of much honour and reputation among those of his Tribe, and refused no danger) valiantly accepted the charge: But *Joab* privately appointed those that were ranked next him, that when they should see the Enemy sally out with the greatest fury, they should abandon *Urias*. When therefore the *Hebrews* drew near unto the City, the *Ammonites*, fearing lest the Enemy should speedily Scale and enter the City on that side where *Urias* was placed, they chose out a squadron of the most resolute men amongst them, and setting open their gates they furiously assaulted their Enemies. They that were near *Urias* seeing them draw near, retired back again according as *Joab* had before-hand commanded them: but *Urias* being ashamed N to flie or forsake his rank, expected the Enemy, and valiantly encountring him, he slew divers of them; but at last being incloſed and shut in the midst of them, he was slain with some others of his companions. This done, *Joab* sent messengers unto the King, to let him know, that not enduring the delay of the siege, but attempting to carry the Town by Storm, he was compelled to return back into his Camp, with the loss of some of his men; but he commanded the messengers, that if they perceived the King to be displeased with the news, they should let him know that *Urias* was dead also.

The King hearing this seemed displeased, saying, that it was a fault in him that he had so nearly approached the wall, alledging that he might have done far better, to have taken the town by Mine, or by battering it with his Engines; in the case of *Abimelech* instancing O *Gideon*'s son, who intending to surprize by force a tower that was within the City of *Tebez*, was strucken with a stone that was cast at him by a woman: whereof he died. *In remembrance*

a 5, 16, 17, 18, 19. The *Syrians* with the *Ammonites* assembled themselves against *David*. The *Mesopotamians* submit themselves to *David*. *Aramath* Besieged. *Hedio & Ruffinus*, chap. 7. 2 *Sam.* 11. 1, 2, 3, 4, *&c.*

David's Adultery.

v. 5. *Bethsabe* certifieth the King that she is with Child.

V. 6, 7, 8. *David* sendeth for *Urias*, and willeth him to repair home unto his Wife; which he doth not.

V. 14, 15, 16 17 *David* writeth unto *Joab* to punish *Urias*. *Joab* setteth *Urias* in a dangerous place to encounter with the Enemy.

Urias is set with some Associates to attempt the Siege: the *Ammonites* sallying out, his Company forsake him.

V. 18, 19, 20. *Urias* with some others is slain and the King is certified thereof.

V. 20, 21. *David* is displeased with the news of his overthrow.

A brance of whose disaster, they ought to have been more wary, and not to have approached the Wall of the Enemy so nearly. For it is the part of a Soldier to retain in his memory both fatal and fortunate successes, to the end that when he shall be in the like danger he may follow the one, and fly the other. Whilst he thus rebuked them, the messenger certified him of *Urias* death, which did somewhat appease him. So that he commanded them to tell *Joab*, that it was but an humane accident, and that such was the nature of War, that sometime the one had the better and sometime the other: To conclude, that he should provide for the siege, and take care lest hereafter they should receive any further loss; counselling him by Trenches and Engines to ruinate the wall, and commanding that all those that were in the Town, should be put to the Sword. The messenger thus dismissed, reported all these B things unto *Joab*, according to the King's commandment. But *Urias* Wife having notice of the death of her Husband, wept and mourned for him divers days: and when her mourning for the dead was ended, the King espoused her, and she bare him a man-child: Yet God beheld not this Marriage with a favourable eye, but was wroth with *David*, and appearing to the Prophet *Nathan* in a dream, he commanded him to reprove *David*. Now *Nathan*, who was a wise and experienced man, knew well that when Kings are displeased, they suffer themselves rather to be guided by passion, than by reason: wherefore he thought fit to conceal the threatnings of God for that time; and to begin his discourse with something that should be less harsh to the King; wherefore he addressed himself after this manner. *Two Men* (said he) *dwelt in the same City: the one of them* C *was rich, having much great and small cattel; the other was poor, and had but one only sheep, which he fed and loved like his children.* It hapned that this rich man had a stranger came to his house, for whose entertainment he would not suffer any one of his own Beasts to be slain, but sent a messenger, who took away, by force, the poor mans sheep, and caused it to be dressed, to entertain his guest. This report of *Nathans* much displeased the King, insomuch that he swore unto him, that he that had committed such an act, was a wicked man, and that he should restore him fourfold, and that afterward he should be put to death. Whereunto *Nathan* replied, saying, *That it was he that deserved this punishment, who had given sentence against himself; in that he had presumed to commit so grievous a sin. Moreover, he certified him of God's displeasure, who, notwithstanding he had made him* D *King over all the* Hebrews, *and Lord over all the Nations round about, which were many and great; and had protected him from the hands of* Saul, *and had given him Wives, whom he had espoused lawfully, was so dishonoured by him, that he had taken another mans Wife, and caused her Husband to be slain. For which sins, he pronounced that he should be punished by God, and his Wives should be violated by one of his own Sons, who should likewise lay a snare for him so that he should suffer an open shame for the sin he had committed in secret. Moreover,* (said he) *the son which thou shalt have by her, shall shortly die.*

After the King had received this message, he was troubled, and wept, confessing that he had done wickedly: for before this time he had always feared God, and had never in his life offended him, but in the case of *Urias*: whereupon after his submission, God was E appeased, and took compassion of him, promising him to continue both his life and Kingdom, and that he would be no more displeased with him, if he repented him of the sin he had committed. After *Nathan* had declared these things unto *David* he departed unto his own house. But God, according to the word of the Prophet, inflicted a grievous sickness on the Infant that was born by *Bethsabe*: for which cause the King was troubled, and for seven days space would eat no meat, although he was earnestly pressed thereunto by his Servants He put on likewise a mourning habit, and cloathed himself with Sackcloth, beseeching God that it would please him to grant him the childs life. But when the Infant was deceased about the seventh day of his sickness, his servants durst not let him know it, supposing that if it should come unto his ear, he would the more obstinately abstain from eating, F and his health would be indangered by his inordinate grief, considering he had so vehemently been afflicted for his sickness. But the King perceiving that his Servants were troubled, and that they concealed something from him, and gathering thereby that his Son was dead: he called unto him one of his officers, who certifying him of the truth, he arose and washed himself, and changed his rayment, and presented himself before the Tabernacle of God, and commanded that they should bring him meat that he might eat. Whereat his Friends and Servants wondred, and besought him that they might know the cause, he answered, while the child was alive, and I had hope of his recovery, I omitted no means whereby I might move God to mercy; but now after he is dead, it were in vain for me to spend my self with unnecessary grief. Which when they heard they G approved the wisdom of the King. After this *Bethsabe* his Wife brought him a second Son, who was called *Solomon*. Mean while *Joab* closely besieged the *Ammonites*, and cut off their water and supplies of Provision; so that they were nigh famished for want of

The year of the World, 2910. before Christ's Nativity, 1054.

v. 25. *David* is appeased, hearing of *Urias* death.

v 26,27. *David* marrieth *Bethsabe*, who beareth him a Son.

2 *Sam.* 12. *v.* 1 2, *ad* 6.

v. 7. *ad* 13. *Nathan* prophesieth of *Davids* punishment, and sharply rebuketh him: he is condemned by his own mouth, and repenteth himself.

v. 13. 14. *David* confesseth his sin, and obtaineth pardon at Gods hands.

v. 15, 16, 17, 18. *David* fasteth seven days, lamenting, and mourning for his Son.

v. 20, 21. *David* being certified that the child was dead, ariseth, and washing, taketh sustenance.

v. 21. 22. *David* yieldeth a reason why during the childs life he fasted, and why being dead he took refection.

v. 24. *Solomon* was born by *Bethsabe*.

The year of the World, 2816. *before Christ's Nativity*, 1040.

Victuals: for they had only one little ſpring, ſo that they feared leſt it would be ſuddenly dry. He therefore wrote unto the King, and certified him of the ſtate of the City, and exhorted him to come in perſon, and be preſent at the taking of it, to the intent that he might have the honour of taking the Town. H

Joab by letters ſolliciteth the King, to come to the ſurprizal of *Rabatha*.

The King, underſtanding what *Joab* had written, commended his affection and fidelity, and taking with him all the forces which he had, he came to the taking in of *Rabatha*, which being carried by force, and the plunder given to his Soldiers, he reſerved for himſelf the Crown of the King of the *Ammonites*, weighing a talent of Gold, in the midſt whereof was enchaſed a Sardonyx of great value, which *David* wore upon his head. He found likewiſe in that City divers ſpoils of great price: but the inhabitants he put to the Sword, and did the like in all the Cities of the *Ammonites* which he took by force. But after the King was returned unto *Jeruſalem*, a great misfortune befel his family, upon this occaſion. He had a Daughter which was a Virgin, fair and beautiful, and ſurpaſſed all other women in perfections, whoſe name was *Thamar*, born of the ſame Mother with *Abſalom*. Of her, *Amnon* the eldeſt Son of *David* became enamoured: and becauſe he could not enjoy her at his pleaſure, he grew ſo melancholy, that his body dried up, and his colour changed through grief. A certain couſin and friend of his called *Jonathan*, perceiving his paſſion, and obſerving every day how *Amnons* beauty and ſtrength decayed, came unto him, and asked him the cauſe thereof, alledging that that indiſpoſition of his ſeemed to proceed from ſome amorous affection. Which when *Amnon* confeſſed, and how he was in love with his Siſter by the Fathers ſide, *Jonathan* ſuggeſted to him the means how to compaſs his deſires: for he perſuaded him to counterfeit himſelf ſick, and that if his Father came to viſit him, he ſhould deſire him to ſend his ſiſter to attend him, by which means he ſhould eaſily be delivered of his ſickneſs. This counſel of his was plauſible in *Amnons* ears, who preſently counterfeited a ſickneſs; and laid him down on his Bed (as *Jonathan* had adviſed him) and when *David* came to viſit him, he deſired him to ſend his Siſter unto him. When ſhe came, he prayed her, that with her own hands, ſhe would make ſome Cakes for him, becauſe they would the more content him if they were of her own making: wherefore ſhe in her Brothers preſence tempered the flower, and made certain Cakes, and fried them in a Pan, and preſented them unto him: but he taſted them not, but commanded all his Servants to retire out of his lodging, becauſe he intended to take his reſt without noiſe or trouble. As ſoon as this commandment of his was performed, he prayed his ſiſter to bring the Meat into his inner Chamber: He followed her, and diſcovering his paſſion began to offer violence. But the Virgin crying out, endeavoured what ſhe could, to diſwade him from an action ſo ſinful, and diſhonourable to their family; or if he had not the power to reſiſt the ſame, ſhe adviſed him to require her at his Fathers hands, and not to take her honour from her by force. But he inraged with love, neglected all theſe ſayings, and violated her, notwithſtanding all her reſiſtance. And as ſoon as he had ſatisfied his luſtful deſire, he hated her and commanded her to ariſe and depart. She anſwered, that this ſecond outrage was more hainous than the former; for that having violated her, he would not ſuffer her to remain there until night, but thruſt her out in the day time, to the end ſhe might have her ſhame diſcovered: notwithſtanding all theſe juſt reaſons of hers, he commanded his Servant to drive her out. She being grieved at the outrage and violence that had been offered her, tore her Garment (which was ſuch as the Noble and Princely Virgins were wont to wear) and ſtrewed aſhes on her head, running thorow the City with cries and lamentations, wherein ſhe expreſſed what wrong had been done unto her. Her Brother *Abſalom* met her and enquiring what evil had befaln her, ſhe reported all the injury which her Brother *Amnon* had done her: whereupon he exhorted her to pacifie her ſelf, and to ſuffer moderately whatſoever had befallen her; and not to ſuppoſe herſelf to be diſhonoured by any act of her Brother. Whereupon ſhe was ſomewhat pacified and remained a long time with her Brother *Abſalom* unmarried.

Hedio & Ruffinus, chap. 8.

2 *Sam.* 13. 1, *ad* 19.

Jonathan counſelled *Amnon* how he might enjoy his love.

v. 13. *Amnon* perſuadeth his Siſter to ſubmit to his luſt.

Amnon notwithſtanding his Siſter reſiſts Violateth her.

v 20, 21. *Abſalom* comforteth his Siſter *Thamar*.

David having intelligence of that which had hapned, was diſpleaſed, notwithſtanding he loved *Amnon* very intirely, (becauſe he was his eldeſt ſon) and would not diſquiet him: but *Abſalom* hated him extremely, expecting ſome fit opportunity, wherein he might revenge himſelf on the Raviſher. Now when two years were expired ſince his ſiſter was deſloured, it chanced that *Abſalom* intending a ſheep-ſhearing in *Belſephon*, a City of the Tribe of *Ephraim*, invited his Father and Brethren to come to his Entertainment. But when the King refuſed to go, leſt he might be chargeable unto him, *Abſalom* preſſed and perſuaded him to ſend his brothers thither; which he granted. Hereupon *Abſalom* commanded his ſervants, that when they ſhould ſee *Amnon* charged with wine and ſleep, they ſhould ſuddenly (upon a ſign given by him unto them) kill him, without fear or regard of any perſon.

Ver. 24, *ad* 29. *Abſalom* invited his father and brethren to his ſheep-ſhearing, and commandeth his ſervants to kill *Amnon*, being overcharged with wine and ſleep.

CHAP.

A

CHAP. VIII.

How through the Domeſtick diſcord of his Family, David *was baniſhed by his Son out of his Kingdom.*

The year of the World, 2912. before Chriſt's Nativity, 1052.

AFter that *Abſalom*'s ſervants had thus executed his Commandment, a trouble and fear ſeized all the reſt of his Brethren, inſomuch as they ſuſpected their own perſons: wherefore mounting themſelves on Horſeback, they poſted all in haſte towards their Father. But a Meſſenger who arrived before them, reported unto *David*, that *Abſalom* had ſlain all his ſons. Who, ſurprized with the dreadful apprehenſion of ſo heinous a crime, B in ſuppoſing that ſuch a number of his Children ſhould be ſlain, and that by their own Brother, neither enquired the cauſe, nor had patience to expect the confirmation of the report, but gave himſelf over to extreme grief; and renting his garments, laid him down on the earth, bewailing all his children, both thoſe that were ſlain, as him alſo that had ſlain them. But *Jonathan*, the ſon of *Sama* his Brother, exhorted him to moderate his paſſion, telling him, *That he could not be perſuaded that the reſt of his children were ſlain, in that he could conceive no probable cauſe of conjecture. But as touching* Amnon, *there needed no queſtion, for that it was very like that* Abſalom (*by reaſon of the injury which was offered unto his ſiſter* Thamar) *would hazard himſelf to kill him,* Mean while a great trampling of Horſes, and a confuſed Troop of Men break off their diſcourſe. Theſe were the C Kings ſons, who returned in Poſt from the Entertainment, the afflicted Father ran forth to embrace them, accompanying their tears with a heavy and ſorrowful countenance: And ſeeing (beyond all hope) how they, whom a little before he ſuppoſed to be loſt, returned in ſafety, they gave themſelves over to tears and lamentations; the Brothers bewailed the loſs of their Brother, and the King his murthered Son. But *Abſalom* fled into *Geſſur* (unto his Grandfather on the Mothers ſide, and Lord of that place) and ſojourned with him three whole years: at the end whereof, *David* determined to ſend for his Son *Abſalom*, not to puniſh him, but receive him into favour, (for the indignation he had conceived againſt him, was at that time abated:) *Joab* alſo furthered this his reſolution by all means poſſible: For he cauſed a certain old Woman, attired in mourning D Habit, to preſent her ſelf before *David*, who ſaid unto him, *That betwixt her two Sons that lived in the Countrey, there hapned ſuch a difference, that falling to handy-ſtrokes, they were ſo inraged one againſt the other, that not enduring to be parted, the one of them ſo wounded the other, that he died; and becauſe her Relations were incenſed againſt the Murtherer, and ſought without mercy, to deprive him of life, ſhe humbly beſought the King that he would give her her Sons life, and not deprive her of that only comfort of her old age; which he ſhould bring to paſs, if ſo be he prohibited thoſe that would kill her ſon, from executing their intents: for except it were for fear of him, they would by no means be withdrawn from their fatal and bloody reſolution.* Now when the King had granted her Requeſt, the Woman proceeded, *I moſt humbly thank your Majeſty,* (ſaid ſhe) *who have had compaſſion of mine age, and do ſo pro-* E *vidently take care that I be not deprived of my Son; but that I may be the better aſſured of thy ſincerity, I beſeech thee* (*O King*) *firſt of all pacifie thy diſpleaſure conceived againſt thy Son, and be no more incenſed againſt him: For how can I perſuade my ſelf that you will grant me this favor, if you your ſelf continue your diſpleaſure conceived, upon the like occaſion, againſt your Son? For it is contrary to the Rules of Wiſdom, to add to the irreparable loſs of one Son, the voluntary deprivation of another.* Upon theſe words, the King began to ſuſpect that *Joab* had ſuborned this Woman; and underſtanding no leſs by the old Womans report, he ſent for *Joab*, and told him, *That he granted him that which he deſired, commanding him to ſend for* Abſalom, *aſſuring him that his diſpleaſure was pacified, and choler aſſwaged. Joab* caſt himſelf down proſtrate before the King, and returning him Thanks, he went unto F *Geſſur*, and brought *Abſalom* from thence with him to *Jeruſalem.* The King underſtanding that his Son was come, ſent out a Meſſenger to meet him commanding that as yet he ſhould not preſume to come into his preſence, becauſe he was not diſpoſed to ſee him ſo ſuddenly. Whereupon he forebore to ſhew himſelf unto him, and went and dwelt amongſt his own Friends, and Houſhold Servants: Neither was his beauty any way decreaſed by the ſorrow he had conceived, or for that his entertainment was far different from the quality of a Princes Son; but he rather exceeded, and grew more famous thereby: ſo that for beauty, and comelineſs of perſon, he excelled all others; his Hair was ſo thick, that it could ſcarcely be polled in eight days, and weighed 200 ſhekels, which amount to five pound. He lived two years in *Jeruſalem*, and was the Father of G three Sons, and one Daughter, which *Roboam* the Son of *Solomon* afterwards took to Wife, of whom he begat a Son called *Abia.* In proceſs of time, he ſent Meſſengers unto *Joab*, to deſire him that he would pacifie his Father, and prevail with him to admit him

Ver. 30, 31. *David* is certified that all his ſons are ſlain by *Abſalom.*

Ver. 32, 33. *Jonathan* comforteth *David*, contradicting his fear in reſpect of all his ſons, and only upon juſt ſurmiſe ſuſpecting *Amnons* death. *Davids* ſons reſort unto their father.

Ver. 34. *Abſalom* flieth to his grandfather. 2 *Sam.* 24. 1. *ad* 25. *Abſalom*, by the ſubtilty of a woman, and the ſetting on of *Joab*, is revoked from baniſhment unto *Jeruſalem.*

Ver. 24. *Abſalom* revoked by his father, is commanded for a time to flie his preſence.

Ver. 27, 28. *Abſaloms* children born in *Jeruſalem.*

The year of the World, 3816. *before Christ's Nativity*, 1042.

him to his presence, that he might see him, and submit himself unto him. But receiving no answer from *Joab*, he sent his servants, and commanded them to burn *Joabs* Corn-fields that joined unto his: who hearing what had hapned unto him, he came unto *Absalom*, accusing him, and asking him, *For what cause he had done him this injury?* To whom *Absalom* answered, *I have* (said he) *invented this stratagem, to make thee come unto me, seeing thou took'st no notice of the Address which I made, to desire thee to reconcile my Father unto me. And now, I beseech thee, that thou wilt move my Father in my behalf; otherwise, I shall think my return more grievous than my banishment hath been, if my Father shall yet continue his displeasure.* *Joab* was perswaded through the compassion he conceived of the necessity wherein he saw him, and went and solicited the King, with whom he so effectually debated, as touching *Absalom*, that altering his disposition, he graciously sent and called for him. As soon as he came unto his presence, *Absalom* cast himself prostrate on the ground, asking pardon for his offences: but *David* raised and lifted him up, and promised that from thenceforth he would no more upbraid him with those misdeeds. After these things had thus fallen out, *Absalom* within a little space, provided a great number of Horses and Chariots, and entertained fifty Men for his Guard, and every day early in the Morning presented himself before the Kings Palace, and talked with those that resorted thither about the tryal of their differences: and whereas some of them lost their cause, he talked with them according as he found them affected, alledging, *That his Father had no good Counsellers, and that perhaps he himself had in some things judged amiss: and by these means endeavoured he to get the good will of all men, telling them, That if he had the like authority, he would make them know by proof what his equity was.* Having by these plausible persuasions drawn the hearts of the common People unto him, he was persuaded they would serve him in whatsoever he intended.

V. 30, 31, 32, 33. *Joab* urged by the burning of his houses, reconcileth *Absalom* to his Father. *Hedio & Rufinus*, cap. 9.

2 *Sam.* 15. 1, *ad* 6. *Absalom* subtilly affecteth his fathers Kingdom.

Four years after his reconciliation, he came to his Father *David*, desiring that he might go to *Hebron*, and sacrifice unto God, according as he had vowed at such time as he fled from his presence. Which request when *David* had granted him, he went thither, being attended with a great concourse of People, (by reason he had appointed divers to meet him in that place, amongst whom was *Achitophel* the *Gelonite*, one of *Davids* Counsellers, and 200 others of *Jerusalem*, who altogether ignorant of his design, assembled themselves in that place to be assistant to his Sacrifice:) by all whom he was declared King, according as he himself had commanded. When the News hereof came unto *Davids* ears, and he was assured how his Son had behaved himself; he was much troubled for his impiety and arrogancy: that he should so soon forget his pardon, which he had obtained for his enormous Crimes; and, contrary to all Law, plunge himself, and hazard his Reputation in more grievous offences, to pervert the state of the Kingdom which God had established, to deprive his own Father of the Crown and Dignity; wherefore he resolved to flie to the other side of *Jordan*, carrying with him his most trusty Friends, to whom he represented the unbridled fury of his Son, remitting all things unto God, who judgeth all things; and leaving the Government of his Royal House to the management of his six Concubines, he departed from *Jerusalem*. He was accompanied with a great number of People, besides those 600 Soldiers, who had followed him in his Banishment during *Sauls* life-time. And although the High Priests, *Abiathar* and *Sadoc*, with all the *Levites*, had resolved to depart with him, yet perswaded he them to abide with the Ark, assuring them, that God would deliver them, although the Ark should continue in its place. He commanded *Abiathar* likewise to send him private intelligence of each occurrent that should happen, reserving with him for most intimate and trusty Counsellers, *Achimaas* the son of *Sadoc*, and *Jonathan* the son of *Abiathar*.

Ver. 10, *ad* 14. *Absalom* proclaimed King.

Ver. 14. *David* departed out of *Jerusalem*.

Ver. 24. *ad* 30. *David* flying, prohibiteth the High Priests to follow him, to the intent to give him intelligence of that which did pass.

But *Ethei* the *Gittite*, by no persuasions of the King, could be induced to stay, but contrary to his Command, followed him, whereby he more manifestly expresst his affection towards him. But as he went on his bare Feet up the Mountain of *Olivet*, and all they of his Train followed him, (intermixing their travel with bitter tears) a certain Messenger came and certified him, that *Achitophel* was with *Absalom*. Which report aggravated and increased his grief: so that he besought God, that it might please him to alienate the affection of *Absalom* from *Achitophel*, that he might not give heed unto any of his counsels, because *Achitophel* was a Man of a ripe judgment, and ready execution in all that concerned him. As soon as he came unto the top of the Mountain, he beheld the City: and as if he had utterly been banished from his Kingdom, he began, with abundance of tears, to call upon God. There he met with *Chusai*, his sincere and unfeigned Friend, whom, when he beheld with his Garments rent, with ashes on his Head, and lamenting the unhappy change which he beheld, *David* comforted him, and exhorted him not to be discouraged, and besought him to return unto *Absalom*, under colour that he had forsaken his part, where diligently prying into his secrets, he might oppose himself against

Ethei departed with *David*.

Ver. 31. *Achitophel* revolteth from *David*, and followeth *Absalom*, whose counsels *David* striveth by prayer to make frustrate.

Ver. 32, *&c.* *Chusai* is perswaded to submit to *Absalom*, and to cross *Achitophels* counsels.

A againſt *Achitophels* counſils, becauſe he could not do him ſo conſiderable ſervice in attending on him, as he might in ſtaying with *Abſalon*: *Chuſai* being after this manner perſuaded by *David*, returned back to *Jeruſalem*; where preſently after he met with *Abſolon*, who repaired thither. In the mean time *David* marching onward a little further, chanced to meet with *Siba*, *Mephiboſheths* Servant; and Purveyor of all thoſe Goods which *David* had given him, (for he was *Jonathans* Son, who was the Son of *Saul*. This Man drave before him two Aſſes loaden with Victuals, which he preſented to *David* and his company, to refreſh themſelves; and being demanded, *Where he had left* Mephiboſheth? *In* Jeruſalem (ſaid he) *where he expecteth to be choſen King, through the occaſion of thoſe troubles that have hapned, and in memory of the benefits that divers men had* B *received at* Sauls *hands*. *David* diſpleaſed with this falſe report, gave *Siba* all thoſe riches which he had confer'd upon *Mephiboſheth* in times paſt, judging him more worthy of the ſame than *Mephiboſheth*. Wherewith *Siba* was very well contented.

The year of the World, 2920. before Chriſt's Nativity, 1044

2 Sam. 16. 1, ad 4. Siba accuſing his Maſter wrongfully, is made Owner of his Riches.

When *David* drew near unto a place which is called *Bachor*, a Kinſman of *Sauls*, called *Simei*, the Son of *Gera*, came out againſt him, and caſt ſtones at him, and reviled him; and the more *Davids* friends invironed and defended him, the more obſtinately perſevered he in his reproofs and ſcandalous railings: calling him Murtherer, and Captain of the wicked, charging him like an execrable Man, to get him out of the Kingdom; giving God thanks for that he had deprived him of his Kingdom, by the means of his own ſon, as a puniſhment for thoſe Crimes which he had committed againſt his own Ma- C ſter. This his licentiouſneſs, moved all *Davids* followers to diſpleaſure, ſo that all of them were ready to revenge them on *Simei*; and amongſt the reſt, *Abiſai* would have ſlain him: but *David* would not permit him, but commanded him to forbear: *For fear*, (ſaid he) *leſt to our preſent miſeries we annex a further and new occaſion. Foraſmuch as concerneth my ſelf I ſet light by this mad Dog, and refer the matter to God, who hath permitted him to be thus deſperately bent againſt us. Neither is it to be wondred at, that I ſuffer my ſelf to be thus abuſed by him, ſith mine own ſon is ſo wicked, that he dareth openly declare himſelf my mortal enemy; but God, through his goodneſs, will at length look upon us with an eye of mercy, and his juſtice will certainly confound all thoſe that have conſpired to my ruine.* He therefore walked onward on his way, not caring what *Simei* ſaid, who ran on the other ſide D of the Mountain, railing and reviling him. When *David* was arrived on the bank of *Jordan*, he muſtered and refreſhed his Army, who were wearied with their march: mean while *Abſalon* entring *Jeruſalem* with *Achitophel* his Counſeller, was ſaluted and applauded by the concourſe of the People; and amongſt the reſt, *Davids* friend came unto him, who proſtrated himſelf before *Abſalons* feet, wiſhing him a long and happy Reign. *Abſalon* asked, *how it came to paſs, that he who was reputed to be one of* Davids *moſt intimate friends, and eſteemed always to be moſt loyal and faithful unto him, ſhould at that time (when occaſion ſerved to expreſs his loyalty) abandon him, and ſubmit himſelf to his enemy?* To whom *Chuſai* anſwered readily, *That it became him to follow God, and the good will of the people.*

Ver. 5, ad 9. Simei's reviling of *David.*

Ver. 9 ad 15. David forbiddeth to kill *Simei.*

Ver. 16, 17, 18. Chuſai, under a colour offereth his ſervice to *Abſalon.*

E *Since therefore* (ſaid he, my Sovereign) *that both theſe are on your ſide, it concerneth me to follow you, becauſe you have received the Kingdom from God: If therefore you ſhall think fit to account me amongſt your friends, I will approve unto you my loyalty and affection in like manner, as to your knowledge I have done unto you father, who ought not to be diſpleaſed at that which hath hapned, ſince the Kingdom is not removed into another houſe, but remaineth in his own family, becauſe he who was his ſon received the ſame.* By theſe words he reconciled himſelf to *Abſalom*, and removed all ſuſpition. Hereupon *Achitophel* was ſent for to conſult about their affairs in hand: who adviſed him to abuſe all his fathers Concubines, and make them his own. *For*, (ſaid he) *from that time forward, the people will believe that you and he will never be reconciled; and will be more ready to bear Arms, and oppoſe your fa-* F *ther for your ſake. For hitherto* (ſaid he) *they have unwillingly profeſſed themſelves to be his Enemies, ſuſpecting leſt a peace ſhould be concluded betwixt the father and the ſon. Abſalom* giving heed to this advice, cauſed a Tent or Royal Pavilion to be pitched in the ſight of all the people whereinto he entred, and enjoyed his fathers Concubines. And thus was accompliſhed what was foretold by *Nathan* the Prophet.

Ver. 20, 21, 22. Achitophel perſuadeth *Abſalon* to lie with his Fathers Concubines.

CHAP. IX.

Abſalon's *War againſt his Father: his death, and the diſcomfiture of his Army.*

2 Sam. 17. 1, ad 14. Achitophels counſel perſuading *Abſalon* to purſue *David. Chuſai's* oppoſition.

G WHen *Abſolon* had done that which *Achitophel* had adviſ'd him, he requeſted him once more to counſel him concerning that War which he had undertaken againſt his Father: who required 10000 choſen Men, by whoſe aſſiſtance he promiſed to kill *David*, and to bring all that were with him under his ſubjection: aſſuring him, that *Abſalon's*

The year of the World, 2816. *before Christ's Nativity*, 1040

ſalon's Kingdom would be then eſtabliſhed, when *Davids* Head was cut off from his Shoulders. This counſel pleaſed *Abſalon*, whereupon he ſent for *Chuſai*, who was the chiefeſt amongſt *Davids* Friends, (for ſo *David* himſelf had termed him) to whom he diſcovered the advice which *Achitophel* had given him, and required him to give his Opinion what he thought thereof: who knowing very well, that if *Achitophels* counſel were followed, *David* would be in danger to be ſurprized and ſlain, enforced all his arguments and counſels to the contrary. *For*, (ſaith he) *Sir, you are ſufficiently informed both what your Fathers valor is, and their virtue that accompany him; who hath fought many Battels, and hath returned victorious over all his Enemies. It is not to be doubted but that he is at this preſent encamped in the Field. For he is well exerciſed in leading Armies, to prevent any Stratagems, whereby the Enemy may injure him; and about the Evening, he hath perhaps left a Party of his Men in ſome ſtraights, or placed them in Ambuſh behind ſome Rock: and if our Men ſhall aſſail him, his Soldiers will by little and little retire, and afterward recovering courage, by reaſon that the King ſhall be near unto them, they will charge us afreſh; and during the encounter, your Father will ſuddenly break out of his Ambuſh, and encourage his own Men, and diſcomfort yours: wiſely therefore examine mine advice, and if you find that it be good, neglect that which* Achitophel *hath given you. Therefore in my opinion without following the advice of* Achitophel *your Majeſty ought to gather together all your Forces, and to take the command of them your ſelf, without committing them to the conduct of any other, and by this means you may aſſuredly expect to have an eaſie Victory over him, if you aſſail him in the open Field, becauſe he is accompanied with a very few men, and your ſelf are attended by many thouſands, who will be very forward to expreſs their affection towards you at the beginning of your Reign, whereby you may eaſily rid you of your Enemy. And if ſo be your Father ſhut himſelf up in any City, we may eaſily take the ſame by Mines and Engines.* This advice of his ſeemed to be better than that of *Achitophels*, ſo that *Abſalon* accepted it. For it was God that put this into his heart, to neglect *Achitophels*, and reſpect *Chuſai*'s counſel.

Ver. 14. *Chuſai*'s counſel accepted: *Achitophels* rejected.

Now when *Chuſai* had thus prevailed, he preſently went to the High Prieſts *Sadoc* and *Abiathar*, acquainting them with *Achitophels* deſigns, and how he had contradicted him; finally, how his opinion had taken place, giving them in charge to ſend private intelligence unto *David* thereof, and to inform him of his Sons Reſolution; wiſhing him with all ſpeed to paſs over the River of *Jordan*, leſt *Abſalon*, being informed of his abode in that Place, ſhould make haſte and purſue him, and overtake him, before he might recover a place of ſecurity.

Ver. 15, 16. *Sadoc* and *Abiathars* Sons ſent unto *David*.

The High Prieſts before-hand, had provided that their Sons ſhould lie hid without the City, on purpoſe, that they might be ſent unto *David*, to inform him how affairs went. They therefore ſent a truſty Servant unto their Sons, who brought them new of *Abſalons* Intentions, with expreſs commandment to inform the King thereof with all ſpeed, who preſently, upon this intelligence, like good and faithful Miniſters, poſted away, to report their Fathers Meſſage unto the King.

Ver. 17, 18, *ad* 22. The High-Prieſts Sons being purſued, are hidden by a Woman in a Pit.

But ſcarcely had they travelled two Furlongs, when certain Horſemen diſcover'd them, and brought news thereof unto *Abſalon*, who preſently ſent out Scouts to apprehend them: which when the Children of the High Prieſt perceived, they forſook the High-way, and retired into a certain Village near unto *Jeruſalem*, which is called *Bocchura*, where they beſought a certain Woman to hide them, and ſhut them in ſome place of ſecurity, who let them down into a Well, and covered the mouth thereof with bundles of Wooll. She being demanded by thoſe that purſued them, *Whether ſhe ſaw them?* denied the ſame, ſaying, *That as ſoon as ſhe had given them drink, they departed from her preſently, aſſuring them, that if they preſently purſued them, they might eaſily apprehend them:* But after they had a long time followed, and could not find them, they returned from whence they came. The Woman perceiving that they were departed, and that there was no cauſe of fear, leſt the young Men ſhould be ſurprized, ſhe drew them out of the Pit, and ſet them on their way: who, with as great ſpeed as was poſſible, repaired unto *David*, and declared unto him *Abſalons* Deſigns. Hereupon *David* paſſed the River *Jordan* with all his Men, and although it were night, he was not diſcouraged by the darkneſs.

Ver. 22. *David* informed of *Abſalons* deliberation, paſſeth himſelf and his whole Army over *Jordan* by night.

Ver. 23. *Achitophel* perceiving his counſel was deſpiſed, hung himſelf.

But *Achitophel* ſeeing that his counſel was rejected, took his Horſe, and went unto his Country of *Gelmone*: there calling together his houſhold Servants, he related unto them what advice he had given *Abſalon*; which ſince he had not accepted, he told them that they ſhould ſhortly find that he was a loſt man, and that *David* would be victorious, and return into his Kingdom. *It is better therefore*, ſaid he, *for me, as it becometh a valiant man, to depart out of this life, than to ſubmit my ſelf to* Davids *puniſhment, for having joined my ſelf unto* Abſalon, *and giving him counſel.* This ſaid he went into the moſt private part of his Houſe, and hung himſelf, being both his own Judge and Executioner; after which, his Kinſman cut him down, and buried him. But *David* having paſt *Jordan*, came

and

A and encamped in a ſtrong City, the beſt fortified in that Countrey: there was he kindly entertained by all the Noblemen of that Countrey, partly moved thereunto by the mans preſent neceſſity, partly through the reverence of his former felicity. The chief of theſe were *Berzillai* the *Galaadite*, and *Siphar* the Governour of the Province of the *Ammonites*, and *Machir* the Chief of the Countrey of *Galaad*, who ſupplyed *David* and his Army with whatſoever they wanted: ſo that they lacked neither Beds, nor Bread, nor Fleſh, but were plentifully ſtored with all things. They that were ſick and wearied alſo, wanted nothing that either might ſerve for their repoſe or refection. In this ſtate remained he. But *Abſolon* aſſembled a great multitude of people to make War upon his Father, and after he had paſſed *Jordan*, he pitched his Tents near unto his Fathers, within B the Countrey of *Galaad*, and made *Amaſa* General of his Army, oppoſing him againſt *Joab* his Couſin: for *Amaſa* was the Son of *Jothar* and *Abigal*, the Siſter of *Sarvia*, the Mother of *Joab*, both of them Siſters unto *David*. When *David* had muſtered and numbered his Forces, and found that he had 40000 fighting Men, it was thought fit to put it forthwith to a Battel, and not to expect till *Abſalon* ſhould attack him.

The year of the World, 2940. *before Chriſt's Nativity*, 1043.

Ver. 24. *ad fin.* *David* cometh to *Mahanaim*, where he is royally entertained by the Peers. *Hedio & Ruffinus*, cap. 10.

Ver. 24. *Abſalon* paſſeth over *Jordan*.

He therefore appointed Colonels over thouſands, and divided them into three Squadrons; the one of which he gave to *Joab*, the ſecond to *Abiſai* his Brother, and the third to *Ethei* his familiar Friend (who was of the City of *Geth*). In this Battel his Friends would not permit him to be preſent, (and that upon good conſideration) for they ſaid, *That if they ſhould be defeated in his company, they ſhould utterly loſe all hope: but if one Squa-* C *dron ſhould be overcome, the reſt might have recourſe unto him, who might unite and reinforce; the rather, for that the Enemies would always think it likely, that he had ſome other Recruits with him.* This counſel pleaſed him, for which cauſe he remained within the City. But at ſuch time as he ſent out his Friends unto the Battel, he beſought them (that in remembrance of all the benefits and favours he had beſtowed on them) they would both ſhew themſelves couragious in the Fight, and that having obtained the Victory, they would ſpare his Son, for fear leaſt his death ſhould increaſe and redouble his diſcontents. Thus praying God to give them Victory, he diſmiſſed them to the Battel. But when *Joab* had placed his Army right over againſt the Enemy, and had extended them on the Plain, having a Wood upon their Back; *Abſalon* alſo drew out his Army againſt him; ſo that D encountring one another, they performed many notable actions on both parts: the one hazarding themſelves in all dangers, and imploying all their affections, to the intent that *David* might recover his Kingdom: the others neither refuſing to do or indure any thing, ſo that *Abſalon* might not be deprived, or expoſed to his Fathers puniſhment and diſpleaſure for his inſolent attempt. Beſides that, they held it an indignity for them, that being ſo great in number as they were, they ſhould be overcome by ſuch a handful of people as followed *Joab*: thinking it an utter diſgrace unto them, that being ſo many thouſands of them in Arms, they ſhould be diſcomfited by *Davids* followers.

2 *Sam.* 18. 1, 2. The diviſion of *Davids* Army.

Ver. 3. *David* Friends diſſuade his preſence in the Battel.

Ver. 4, 5. *David* commandeth them to ſpare his Son.

Ver. 6, 7. The Battel betwixt *Joab* and *Abſalon*.

But *Joab* and his men being more skilful and trained in Feats of Arms than the reſt, diſcomfited and brake *Abſalon's* Army: ſo that they fled through Woods, and into ſtrong E places. *Davids* Souldiers purſuing after them, took ſome and ſlew others; ſo that both in Flight and Fight, a great number of them were put to the Sword: for there fell that day about 20000 Men. But all *Davids* Troops freſhly ſet upon *Abſalon*, who was eaſily known by his Beauty and Stature: he fearing to be ſurprized by his Enemies, mounted upon a ſwift Mule, and fled in great haſte. But by the ſwift motion of his Body, his Locks being ſcattered abroad, his Buſh of Hair was intangled in a thick and branchy Tree, where he hung after a ſtrange manner, and his Mule ran onward with great ſwiftneſs, as if ſhe had as yet born her Maſter on her Back: but he hanging by the Hair amidſt the Branches, ſuddenly fell into his Enemies hands. This when a certain Soldier perceived, he brought news thereof unto *Joab*, who promiſed him to give him 50 ſicles, if he would kill him.

Ver. 8, 9. The flight and overthrow of *Abſalons* Army.

F The Souldier anſwered, That if he would give him 2000, he would not commit ſuch a murther on the Son of his Sovereign, the rather, for that in the preſence of them all *David* had requeſted them to ſpare him. Hereupon *Joab* commanded him to ſhew him the place where had ſeen *Abſalon* hang: who had no ſooner diſcovered him, but thruſting a Javelin to his heart, he ſlew him. That done, *Joabs* Eſquires ſurrounded the Tree, took him down, and caſt him into a deep Pit, they overwhelmed him with Stones: ſo that in appearance it ſeemed to be a Tomb or Monument. After this, when *Joab* had ſounded a retreat, he withdrew his Souldiers from Purſuit, as thinking it unnatural for one Countreyman to imbrue his hands in the blood of another. *Abſalon* had erected in the Royal Valley, two furlongs diſtant from *Jeruſalem*, a Marble Pillar, with an Inſcription upon it, to G the intent that if his Race ſhould be extinct, his memory might be preſerved by that Monument which he had erected. Now he had 3 Sons, and a daughter called *Thamar*, who was married to *Roboam*, *Davids* Nephew, and had by him a Son called *Abia*, who ſucceeded his Father in the Kingdom; of whom we ſhall ſpeak more at large.

Ver. 9 *ad* 15. *Joab* killeth *Abſalon*.

Ver. 17, 18. *Abſalons* Marble Pillar.

CHAP.

The year of the World, 2920. *before Christ's Nativity*, 1044.

CHAP. X.

The happy state of David *being restored unto his Kingdom.*

Ver. 21 *ad* 32. *Chusai* sent to certifie *David* of the Victory.

AFter that *Absalon* was slain, all the People returned privately to their own Houses: but *Achimaas*, the Son of the High-Priest *Sadoc*, drew near unto *Joab*, requiring his leave to repair unto *David*, and to certifie him of the Victory, and how by Gods help and providence he had vanquished his Enemies. This did the General deny him, telling him That it was not convenient that he, who heretofore was wont to bring joyful news, should now certifie the King of his Sons death. He therefore commanded him to stay, and calling *Chusai* to his presence, he gave him commission to certifie the King of that which he had seen. *Achimaas* requested him the second time that he would suffer him to go, promising him that he would make no mention but of the Victory; and that as touching *Absalons* death, he would not utter any thing, whereupon he dismissed him also, who choosing the shorter way, outstripped *Chusai*. Now as *David* sate in the Gate of the City, (expecting some Messenger that might certifie him of the success of the Battel) one of the Sentinels perceiving *Achimaas*, that came running hastily, and not being able to distinguish who it was, told *David* that he saw a Messenger coming towards him: who answered, that it was some one that brought joyful news. Anon after, he told him that a certain other Messenger followed: to whom *David* answered likewise, that it was one that brought glad tydings. And when the Watchman perceived that it was *Achimaas*, *Sadoc* the High Priests Son, and that he was near at hand, he ran first of all and certified *David*: who was very glad thereof, saying, That he brought some good and desirable news touching the event of the Battel: and no sooner had the King spoken the word, but *Achimaas* entred, and fell down upon his Face before *David*, to whom he reported that his Army had the Victory. Being afterwards demanded what was become of *Absalon*? He answered, That he incontinently departed from the Camp, as soon as the Enemies were put to flight, but that a great number of Souldiers pursued *Absalon*: and further then that he knew nothing, because by *Joabs* commandment he was speedily sent away to bring tydings of the Victory. When *Chusai* was come, and had humbled himself before the King, and had declared unto him the success of the Battel, the question was asked how *Absalon* did? Whereunto he answered: *The like fortune happen to all thine Enemies* (*O King*) *as hath hapned to* Absalon. These words quite extinguished the delight and joy that *David* conceived in the Victory, and the excess thereof much troubled his Servants; for the King ascending into the highest part of the City, bewailed his Son, beating his Breast, tearing his Hair, and afflicting himself after such a sort as cannot be expressed, and crying out in a mournful manner: *My Son*, (said he) *would God, my Son, that I were dead with thee. For although of his own nature he was of a tender disposition, yet loved he* Absalon *above all the rest of his Children.*

Ver. 33. *David* hearing of *Absalons* death by *Chusai*, grievously bewaileth him.

2 *Sam.* 19. 1, 2, 3, 4. *Joab* and his Army enter the City in mournful manner.

When the Army and *Joab* were informed that *David* lamented his Son in this sort, they had this respect unto him, that they would not enter the City after a Triumphant and Victorious manner, but they entred hanging down their Heads, and weeping all of them most tenderly, as if they had returned from some Defeat. But when the King, having his Head covered, persevered to bewail his Son, *Joab* entred in unto him, and said, *O King, you consider not that in this behaviour of yours, you dishonour your self: for it is to be thought that you hate those that love you, and expose themselves to all perils for your sake; yea, that you hate your self and your own succession: and that contrarywise, you love your most mortal Enemies most entirely, since you bewail them, when they are justly deprived of their lives. For if* Absalom *had had the Victory, and had possessed the Kingdom, there had not any one of us been left alive that love you, but had all suffered death; nay, and in the first rank, your self and your own children: neither would they, being our Enemies, have lamented, but laughed at our deaths; yea, they would punish them likewise, who should have any compassion of our miseries: yet are you not ashamed to lament after this manner, for a man that hated you, who, although he received his life from you, yet he shewed not that honour and respect which he was obliged to express towards a Father. Desist therefore from thy unjust lamentation, and offer thy self in presence to thy well-deserving Soldiers, and give them thanks, that by their valour have obtained this Victory: otherwise if thou continue as thou hast begun, this day will I translate the Kingdom from thee, and give thee a more just occasion to lament than hitherto thou hast had.* By these words *Joab* allayed the Kings Lamentations, and drew him to the care of his Commonweal; for cloathing himself in a Royal Habit, whereby he might appear the more glorious unto his Soldiers, he sate in the Gate: so that all the People hearing thereof, flocked out to salute him.

Ver. 5 *ad* 8. *David* is taxed for lamenting his Son, and upon *Joabs* perswasion presenteth himself unto the People.

Whilest

A Whileſt theſe things paſt after this manner, they that remained alive of *Abſalons* Army, returning home unto their houſes, ſent meſſengers to every Village, to remind them how many benefits they had received at *Davids* hands, and how after many and grievous Wars, he had brought them to a ſecure liberty, and how unjuſtly they had revolted from him, and tranſlated the Kingdom unto another. For which cauſe it behoved them, ſince he was dead whom they had choſen, to make their ſubmiſſion unto *David*, that he might be reconciled to them, and receive the people into his favor, and that according as heretofore, ſo now alſo, he would vouchſafe them his pardon and protection. *David* being informed of theſe things, by expreſs Letters, commanded *Sadoc* and *Abiathar* the chief Prieſts, that they ſhould certifie the Princes of the Tribe of *Juda*, that it would be B a great indignity for them, that other Tribes ſhould prefer *David* to the Kingdom before them, eſpecially ſince he was of their Tribe. In like manner he commanded them to ſpeak with *Amaſa* the General, and expoſtulate with him, why he who was his Nephew by the ſiſters ſide, did not perſuade the Army to recommend the Kingdom to his hands: willing them to aſſure him, that he was not only to hope for pardon for that which was paſt, but alſo for the government of the whole Army, according as *Abſalon* had granted it unto him. Hereupon the High Prieſt not only conferred with the Princes, but alſo informed *Amaſa* what the King had promiſed in his behalf, whereby they drew him to their party. And firſt of all, thoſe of his own Tribe recalled *David* into his Kingdom; the reſt of the *Iſraelites*, by their example, and *Amaſa*'s authority, did the C like, and flocked from all parts, to congratulate his happy return to *Jeruſalem*. But the Tribe of *Juda* ſignalized themſelves above the reſt, by going out as far as the bank of *Jordan* to meet him: with theſe came *Simei* the ſon of *Gera*, with a thouſand men, which he had brought with him of the Tribe of *Benjamin*; *Siba* likewiſe *Sauls* freeman came thither with his 15 Sons, and 20 Servants, who made a bridge over *Jordan*, that the King might the more eaſily paſs over with his Army. As ſoon as he came unto *Jordan*, he was ſaluted by the Tribe of *Juda*: and *Simei* marched forward on the bridge, and proſtrating himſelf at the Kings feet, asked pardon for his offences, and beſought him to be reconciled: and that in recovering his authority, he would not make him the firſt example of his juſtice, but that he ſhould remember this alſo, that he had repented of his error, D and did with the foremoſt march out to meet him upon his return. Whileſt thus he beſought the King, and lamented, *Abiſai*, *Joabs* brother, ſpake after this manner: *Why ſhould he not dye that hath thus villanouſly reproached the King, whom God hath eſtabliſhed?* But *David* turned back unto him, and ſaid, *Te ſons of* Servia, *will you never ceaſe to promote new troubles, and to add new diviſions to your former commotions? Know ye not that this is the firſt day of my Reign? For which cauſe I ſwear an oath that I will pardon all them that have committed any crime againſt me, and that no man ſhall depart from me without my pardon. For which cauſe be of good cheer* Simei, *and fear thou not that I will ſeek thy blood.* Whereupon he caſt himſelf down before the King, and afterward marched on his way. After this, *Mephiboſheth*, *Sauls* Grandchild, came out to meet him, cloathed in mean apparel, having E his Hair hanging down in a neglected and ſorrowful manner. For ſince the time that *David* fled and forſook the City, he had been ſo afflicted, that he neither had trimmed his Hair, nor changed or cleanſed his garment, ſuppoſing this calamity to touch him as nearly as it did the King: and he was the rather grieved, that *Siba* his ſteward, had unjuſtly detracted from him, and accuſed him to the King. After he had proſtrated himſelf, and adored the King, *David* asked him, *For what cauſe he forſook him in his troubles, and offered not himſelf to accompany him in his flight?* Who anſwered, *That it was the wickedneſs of* Siba, *who was the cauſe thereof: for he*, ſaid he, *being commanded to prepare my neceſſaries for that journey, neglected the execution thereof, contemning both me and it, as if I had been ſome abject ſlave: otherwiſe, had I had the uſe of my feet, and the means to have wait-*F *ed on thee in thy journey, I had never endured to have forſaken thee. Neither was he contented to hinder me from performing my duty, and to give your Majeſty a teſtimony of my affection and loyalty, but furthermore, he hath maliciouſly incenſed your Majeſty againſt me: yet know I well, that your wiſdom will not give credit to his detractions, both for that you are juſt, as alſo for that GOD and Truth, which you onely aſpire to, are onely beloved by you. For, whereas during my Grandfathers days, you were always converſant amongſt the greateſt dangers, and perſecuted by him; and whereas all our poſterity by that means deſerved to be utterly extinguiſhed, yet have you uſed moderation and meekneſs in forgetting thoſe indignities, when it was in your power to revenge them. And notwithſtanding all theſe things, you have entertained me like your Friend, feaſted me at your Table, and dignified me with no leſs Honours, than if I had* G *been one of your neareſt Kinſmen.* When *David* heard theſe things, he thought neither good to puniſh *Mephiboſheth*, nor to examine whether *Siba* had wrongfully accuſed him; but after he had certified him, that he had given *Siba* all his Goods, yet did he pardon

The year of the World, 2920. before Chriſt's Nativity, 1044.

Ver. 9. The kingdom of *Iſrael* is once more offered unto *David*.

Ver. 13, 14. *David* not only giveth *Amaſa* his pardon, but maketh him General alſo of the whole Army.

Ver. 15. The Tribe of *Juda* cometh as far as *Jordan* to meet with *David*, and make a Bridge over the floud.

Simei is pardoned. *Ver. 22, 23.*

Ant. v. 24, ad 33. *Mephiboſheth* purgeth himſelf of *Siba*'s ſlanders.

The year of the World, 2920. *before Christ's Nativity*, 1044.

him, and promiſe him the reſtitution of half his poſſeſſions. Whereunto *Mephiboſheth* H replied, *Let* Siba *poſſeſs the whole, it only ſufficeth me, that I ſee your Majeſty reſtored again to your Kingdom.* After this, *David* invited *Berzillai* the *Galaadite* (a virtuous man, and of great authority, and by whoſe bounty, during the time of his War, he was aſſiſted, and who had attended him as far as *Jordan*) to accompany him unto *Jeruſalem*, promiſing him to make no leſs account of him than of his Father, and aſſuring him that he would allow him all things that were ſuitable to his age and quality. But he being deſirous to live in private, beſought his Majeſty to diſmiſs him from the Court, becauſe (as he ſaid) his age was ſo great as it made him unfit for pleaſures, conſidering that he had attained to the age of fourſcore years: alledging, that it better became him to think of death, and his departure out of this World. For which cauſe he beſought *David* to I favour him ſo much, as that he might govern himſelf according to his own deſire, becauſe that by reaſon of his age he neither knew how to ſavour meat nor drink; beſides, for that his hearing was loſt, ſo that he could not diſtinguiſh or diſcern the ſound of inſtruments, wherein they who converſe in Kings Courts do moſt uſually take ſuch delight.

David pardoneth *Mephiboſheth*, and reſtoreth him to the half of his poſſeſſions.

v. 31, *ad* 37. *Berzillai* excuſeth himſelf, and will not reſort to *Jeruſalem*.

To this *David* replied, *ſince* (ſaid he) *thou doſt ſo earneſtly requeſt me to give thee leave to depart from me, I diſmiſs thee: but leave thou thy Son* Achimaas *with me, that I may expreſs that kindneſs unto him which thou haſt deſerved.* Hereupon *Berzillai* left his Son with him, and taking leave of the King (with prayer that God would grant him the fulneſs of his deſires) he returned to his own houſe. But *David* went unto *Gilgal*, K (having already the half of the people with him, and the whole Tribe of *Juda*.) Thither reſorted then unto him the chief governors of that countrey, attended by a great multitude of people, complaining unto the Tribe of *Juda*, for that unwitting to the reſt they had reſorted to him, when as by a mutual conſent they ſhould all of them have met him together. But the Princes of the Tribe of *Juda* requeſted them in no ſort to miſinterpret their prevention of them. For that by reaſon of their alliance, and being of the ſame Tribe with the King, they were obliged to ſhew him a more particular reſpect, neither for that diligence of theirs received they any reward, whereby they that came after ſhould think themſelves prejudiced. This anſwer of theirs the Princes of the Tribes took not in good part, but ſpake thus unto their brethren: *We wonder* (ſaid they) L *that you only challenge the King to be your kinſman, as if he were not to be accounted an Ally unto us all, whom God hath equally placed to be Governour over us all; when as therefore the whole people conſiſteth of eleven parts, you only are but one; beſides, we are your elders: ſo that you have not dealt uprightly, in that you have ſecretly ſought out the King, without giving us notice of your deſign.* Whilſt the Governours after this manner debated the matter, a certain wicked ſeditious perſon called *Siba*, the Son of *Bochri*, of the Tribe of *Benjamin*, ſtanding up in the midſt of the people, began to cry out with a loud voice, and exclaim after this manner: *We have no part with* David, *nor inheritance with the Son of* Jeſſe. This ſaid, he ſounded a Trumpet, and proclaimed War againſt the King, ſo that all men followed him, and forſook *David*. Only the Tribe of *Juda* remained with M him, and eſtabliſhed him in the Royal Throne in *Jeruſalem*: upon his firſt coming thither he removed his Concubines (which his Son *Abſalon* had known) out of his Palace, and never after that time had any company with them. After this he declared *Amaſa* General of the Army, and placed him in the ſame degree which *Joab* had, near unto the Perſon of the King; commanding him that he ſhould aſſemble what forces he could out of the Tribe of *Juda*; and that within three days he ſhould return unto him, to the end that having delivered him both the Army and the place of General, he might ſend him to make War upon the Son of *Bochri*. After that *Amaſa* was departed, and had employed his time in gathering up his Army; the King ſeeing that he failed to return upon the third day, told *Joab* that it was dangerous to permit *Siba* to gather a greater head by N delay, and thereby breed more trouble and moleſtation than *Abſalon* had done. *For which cauſe* (ſaid he) *ſtay thou not, but take unto thee thoſe forces which thou haſt in readineſs, and my ſix hundred men, with thy brother* Abiſai, *and purſue thou the Enemy, and in what place ſoever thou meeteſt him, by all means endeavour to give him the Battel. Haſte therefore, and overtake him, leſt he ſeize ſome of our ſtrongeſt Cities, and thereby create us a greater trouble.*

v. 41, 42, 43. The Tribe of *Juda*'s accuſation and excuſe, for that without the knowledge of the other Tribes they had gone out to meet the King.

2 *Sam.* 20. 1, *ad* 8. *Siba* a ſeditious perſon, inceneſeth the people to rebel againſt the King.

Davids Concubines, whom *Abſalon* had deflowred, are ſequeſtred from him.

Joab by reaſon of *Amaſa*'s delay is ſent out againſt *Siba* by *David*.

Joab with all expedition obeyed his commandment, and took with him the ſix hundred, with his Brother *Abiſai*, and commanded all the forces that were in *Jeruſalem* to follow after him, and marched in good order after *Siba*. When he came unto *Gaboon* (a Village about forty furlongs diſtant from *Jeruſalem*) *Amaſa* met him, with great forces. *Joab* having his Sword girt by his ſide, whilſt *Amaſa* came onward to ſalute him, he on pur- O poſe let his Sword ſlip out of his ſheath, and taking it up from the ground with one hand, he drew near unto *Amaſa*, under pretence to ſalute him, and taking him by the beard, he thruſt

2 *Sam.* 20. 9, 10. *Joab* killeth *Amaſa*.

H thruſt the Sword that was in his other hand into his belly, and ſlew him. Which action of his was hainous and deteſtable, proceeding from a jealouſie he had conceived againſt a virtuous young man, one of great merit, and of great hopes, being his near Relation, who had in no ſort offended him; but only by accepting the place of General which the King had conferred on him; and becauſe *David* had equalled him in honour with him; for which very cauſe heretofore he had ſlain *Abner*. Notwithſtanding that act of his ſeemed in ſome ſort more excuſable, by reaſon of the wrong which he had pretended to be done unto his Brother *Azael*, yet was not this a ſufficient colour to excuſe the murther of *Amaſa*. When this was done, he purſued *Siba*, and left a certain man to wait upon the body of *Amaſa*, who had commandment given him to proclaim, with a loud voice,

The year of the World, 2920. before Chriſt's Nativity, 1044.

v 9, 10. Joab killeth Amaſa.

I thorow the whole army, that he was juſtly and deſervedly ſlain; commanding thoſe that favored the Kings title, to follow their General *Joab*, and his Brother *Abiſai*; whileſt his body lay thus in the way, and all the multitude (as it is uſual in ſuch like accidents) flocked round about it, he that had charge of the body took it up, and bare it into a certain place out of the way, and covered it with a Garment: which done, all the people followed *Joab*.

Now whileſt he purſued *Siba* thorow all the Region of the *Iſraelites*, he told him that he had retired himſelf into a certain ſtrong City called *Abelmacha*; where he no ſooner arrived, but that he begirt the City, and entrenched it round about, commanding his Soldiers to undermine and overthrow the walls: for he was much incenſed becauſe they had ſhut the gates againſt him. But a certain prudent woman, ſeeing her countrey in extreme

Joab beſiegeth and ſhutteth up *Siba* within *Abelmachæa.*

K peril, ſhe went up to the top of the walls and called unto *Joab*; who coming forth unto her, ſhe ſpake after this manner, *God hath ordained Kings and Generals of Armies, to the end they might deſtroy the Enemies of the* Hebrews, *and plant amongſt them an univerſal and perpetual peace; but you enforce your ſelves to deſtroy one of the chief Cities of* Iſrael, *that hath in no ſort offended you.* Joab *declared, that far from any ſuch deſign, he wiſhed them all happineſs and proſperity*, and ſaid, *that for his own part it was not his meaning that any one of the City ſhould die, neither his pretence to raze and deface ſo famous a City; his intent only was that if* Siba *the Son of* Bochri *and the Kings adverſary were delivered into his hands, to do juſtice on him, he would raiſe the ſiege, and cauſe his Army to retire from thence.* When the woman heard what *Joab* had ſaid, ſhe prayed him to ſtay a little while, promiſing him

v. 16. ad 22. A woman rebuketh *Joab* for ſeeking the ſubverſion of the City, which he rather ought to protect.

L very ſpeedily to caſt his head over unto him. Whereupon ſhe came down amongſt the aſſembly of the Citizens, to whom ſhe ſpake after this manner: *Wretched men that you are, will you miſerably ſuffer your Wives and Children to be ſlain for a wicked mans cauſe, and a ſtranger whom ye know not? will you admit him in the place of* David *your King, from whoſe hands you have received ſo many benefits? think you that one only City can reſiſt ſo vaſt an Army?* After this manner perſuaded ſhe them to cut off *Sibas* head, and to caſt it into *Joabs* camp: which done, *Joab* commanded the retreat to be ſounded, and raiſed the ſiege; and returning back unto *Jeruſalem*, was once more declared General of all the people. The King alſo appointed *Benaja* Captain of his Guards, and of ſix hundred Soldiers. *Adoram* was made Treaſurer to gather in the Tributes; *Sabath* and *Achilaus* had

Joabs conditions of peace propoſed to the beſieged. The puniſhment of *Siba.*

v 23. ad finem. Officers diſtributed by *David.*

M the charge of Regiſters; *Suſa* was made Secretary; *Sadoc* and *Abiathar* were made the High-Prieſts. After this, it hapned that the Countrey was afflicted with a famine: For which cauſe *David* beſought God that he would have compaſſion on his people, and that it might pleaſe him to manifeſt not only the cauſe, but alſo the remedy of the malady. The Prophets anſwered him, that God would be revenged of the wrong done to the *Gibeonites* whom King *Saul* had deceived and traiterouſly ſlain, without reſpect of the oath, which the Governour *Joſuah* and the Elders made unto them. If therefore he would ſuffer the *Gibeonites* to revenge the death of their ſlaughtered friends according to their deſire, God had promiſed to be appeaſed, and to deliver the people from their imminent and preſent evils. As ſoon as he underſtood by the Prophets what God required, he ſent

Hedio & Ruffinus, cap. 2. *2 Sam*, 21. 1. 2. A famine inflicted on the *Iſraelites* for breach of oath.

N for the *Gibeonites*, and asked them what it was which they required? who wiſhed him to deliver into their hands ſeven of *Saul* Sons to take their revenge on them: whereupon the King made ſearch after them, only ſparing and protecting *Mephiboſeth* the Son of *Jonathan*. When the *Gibeonites* had laid hold of theſe ſeven, they executed them according to their pleaſures: and thereupon God incontinently ſent down Rain, and diſpoſed the earth to bear fruit; allaying the drought, ſo that the Land of the *Hebrews* recovered again its former fruitfulneſs. Not long after, the King made War upon the *Philiſtines*, and vanquiſhed them in a great Battel; but it ſo fell out, that the King hotly purſuing the chaſe, was left alone, and diſcovered in his wearineſs by one of the Enemies called *Acmon*, the Son of *Araph* of the race of the Giants, who beſide his Sword had a Javelin,

v. 7, 9. Seven men of *Sauls* kindred delivered to the *Gibeonites* to be puniſhed.

v. 16, 17. *David* in hazard of his life is delivered by *Abiſai.*

O the point whereof weighed three hundred ſicles, and a coat of Mail; this man turning back charged *David* very violently, with an intent to kill the King of his enemies, by reaſon that he ſaw him ſpent with travel. But about the ſame inſtant, *Abiſai*, *Joabs* Brother,

The year of the World, 2924. *before Christ's Nativity*, 1400.

arrived in the place, who ſtept between them, and preſerved the King, and ſlew his Enemy. The whole Army, for a while, was very much concerned for the danger where- A
in the King had been, and the chief Captains obliged him to promiſe with an oath, that he would never, for the future, ingage himſelf in perſon, leſt he might fall into ſome diſaſter, by reaſon of his forwardneſs, and by that means ſhould deprive the people of a moſt excellent Prince whoſe wiſe conduct was the chief ſecurity of their happineſs.

David perſuaded to abſtain from War.

The King having intelligence that the *Philiſtines* were aſſembled in the City of *Gazara*, ſent out an Army againſt them, in which the *Hittite*, *Sobach* one of *Davids* chief Captains behaved himſelf very valiantly, and got great reputation: for he ſlew divers of them

v. 18, 19, 20. *Davids* valiant Captain, *Sabath.*

that vaunted themſelves to be of the Race of the Giants, and that were very proud and puffed up with preſumption of their valour, and was the chief author of that victory B
which the *Hebrews* obtained.

After this laſt defeat, the *Philiſtines* once more hazarded their fortunes, againſt whom when *David* ſent out an Army, *Nephan* his kinſman ſhewed himſelf very valiant. For fighting hand to hand againſt him that was accounted the moſt valiant Champion amongſt all the *Philiſtines*, he ſlew him, and put the reſt to flight, very many of them dying in the Battel, in proceſs of time they re-incamped near unto a City not far from

Nephanus.

the Frontiers of the Countrey of the *Hebrews:* In this Army there was a man ſix Cubits high, who had on either foot ſix toes, and on either hand ſix fingers. Againſt whom

Jonathan.

Jonathan the Son of *Sama* (one of thoſe that were ſent by *David* in this Army) fought hand to hand, and ſlew him: ſo that approving himſelf to be the means of that victory, C
he bare away the honour of the Battel, and praiſe of his valour; for this *Philiſtine* boaſted likewiſe that he was deſcended of the Race of the Giants. After this Battel, they warred no more on the *Iſraelites*. Hereupon *David*, delivered from War and danger, and ever after enjoying a perfect peace, compoſed Odes and Hymns in praiſe of God,

2 *Sam.* 22. *per totum*, *David* a Poet. *Davids* inſtruments of Muſick.

in divers kinds of verſe: for ſome were Trimeters, other were Pentameters. He made Inſtruments alſo, and taught the *Levites* to praiſe God upon them, on the Sabbath days and other Feaſts. The form of theſe Inſtruments was after this manner. The Viol was Compoſed of ten ſtrings, and plaid upon with a bow. The Nable containeth twelve

2 *Sam.* 23. 8, 9. *Davids* thirty eight champions.

ſounds of cords and is ſtricken with the fingers. The Cymbals were large and made of Braſs, of which it ſufficeth, in this ſort, to make ſome mention, leſt the nature of thoſe D
Inſtruments ſhould wholly be unknown. Now all thoſe that were about the King were valiant men; but amongſt all the reſt, there were eight moſt notable and heroick men. The noble actions of five of which I will declare, which will give ſome ſpecimen of that extraordinary and heroick courage by which they were able to conquer whole

Iſſem.

Nations. The firſt of them was *Iſſem* the Son of *Achem*, who having thruſt himſelf into the midſt of his diſordered Enemies, never gave over fighting till he had ſlain nine

Eleazar.

hundred of them. After him was *Eleazar* the Son of *Dodeias*, who had accompanied the King in *Sarphat:* He, in a certain Battel (wherein through the multitude of the Enemies, the *Iſraelites* were affrighted and put to flight) kept his place, and faced the Enemy, and ruſhing in among them, made a great ſlaughter of them, ſo that thorow the E
great quantity of blood which he ſhed, his Sword ſtuck faſt to his hand; and the *Iſraelites* ſeeing the *Philiſtines* put to flight, by him, came down and ran upon them, and obtained a great victory over them. For *Eleazar* ſlaughtered thoſe that fled, and the reſt of the Army followed and ſpoiled thoſe that were ſlain, The third was the Son of *Ilus* called *Sebas*, who fighting againſt the *Philiſtines*, in a place called the *Jaw*, (and ſeeing the *Hebrews* to be afraid of their power, and almoſt out of heart) reſiſted them alone, as if he had been an Army, and ſlew ſome of them, and purſued and put the reſt to flight, in that they were unable to ſuſtain his force and violence. Theſe three performed, with their own hands, theſe great atchievements. About that time that the King lived in *Jeruſalem*, the Army of the *Philiſtines* came out to make War upon him; F
and *David* (as we have declared heretofore) was gone up into the higher City to ask counſel, of God, what the event of that War ſhould be; and the Enemies being encamped in that Valley (that extendeth it ſelf as far as *Bethleem*, a City ſome twenty Furlongs diſtant from *Jeruſalem*,) *David* ſaid to his companions: *There is very good water in the place where I was born, and eſpecially that which is in the pit, which is near unto the gate; if any one will bring me of that water to drink, I ſhall eſteem it more than if he gave me great riches.* Theſe three men hearing theſe words, inſtantly ran out, and paſt thorow the Enemies Camp, and went to *Bethleem*; where having drawn water, they returned back unto the King, forcing their way through the midſt of their Enemies, declaring that the *Philiſtines* being afraid of their hardineſs, and great courage, kept themſelves G
upon their guard, and dared not charge them; notwithſtanding their ſmall number. But the King taſted not of this water which they brought him, ſaying, *that it was bought with*

Sebas. *v.* 13. *ad* 16. Three Champions paſs thorow the Enemies camp, and drew water in *Bethleem*, and brought it unto *David.*

A *with the danger of mens lives, and therefore that it was no reason that he should drink thereof, but he poured it out as an oblation unto God, giving him thanks because he had delivered his Servants.* After these three followed *Abisai Joabs* Brother, who slew six hundred of the Enemy in one day. The fifth was *Benaia* of the race of the *Levites*, who being defied by certain Brothers, famous amongst the *Moabites* for their valour, overcame them. Moreover a certain *Ægyptian* of a wonderful stature, having defied him (notwithstanding the said *Banaia* was naked and the other Armed) yet charged he him, and took away his Javelin and slew him. To these foresaid Acts of his, a man may annex this as the most valiant, or very nearly equalling the rest. For it came to pass, that after a certain Snow, a Lyon fell into a pit (whose mouth was so narrow,
B that a man could not discern where it was, especially since it was at the same time covered with Snow) where being inclosed, and seeing no means to escape, he roared out: which when *Banaia* who passed that way heard, he followed the voice, and drew near unto the place; and afterwards went down into the pit, where with a staff he bear in his hand, he fought with, overcame and slew the Lyon. The thirty three other were of like valour and courage. But King *David* being desirous to know how many thousand men he could number amongst the people; and forgetting the Commandment ordained by *Moses* (who had given order that if the people should be numbred, there should be paid unto God for every head half a sicle) he commanded *Joab* to go and number all the people: and although *Joab* represented it unto him as a thing
C no ways necessary; yet could he not perswade him, but that he enjoyned him with all expedition to set forward on his way, and muster the people of the *Hebrews*.

Hereupon *Joab* took with him the principals of the Tribes and the Scribes and went about the Countrey of the *Hebrews*, to know how many there were; and at the end of nine months and twenty days, he returned to *Jerusalem* to the King, and presented him with the list of the people, the Tribe of *Benjamin* only excepted (for he neither numbred that Tribe, nor the Tribe of *Levi*.) The King when it was now too late, perceiving that he had displeased God, was very sorrowful and pensive. The number of the other *Israelites* was of 900 thousand men, able to bear Arms, and to follow the War, besides that the only Tribe of *Judah* contained 400 thousand men. When the
D Prophets had certified *David* how God was displeased with him, he began to pray and beseech him, that it might please him to appease his wrath, and to pardon his offence. Hereupon God sent the Prophet *Gad* unto him, who brought him the choice of three things, willing him to make choice which of the three he would endure: either that Famine for seven years space should reign in his Countreys; or that War for three Moneths space should afflict the same, wherein he should always have the worst; or that the Plague and Pestilence should rage for three days amongst the *Hebrews*. Being thus troubled by reason of his difficult choice, amongst these imminent Miseries; and the Prophet urging him to return a short Answer, whereby God might be satisfied: the King bethinking him that if he should ask Famine, he should rather seem to respect his own
E security, than the Common-Wealth, in that no danger might by that means touch him, for that he had great store of Corn in his Barn, and they were unfurnished; and if for three months he would make choice to be overcome by the enemy, in that case also he might seem to have care of himself in that he had many strong Castles, and a valiant Guard of men, to attend his person; he therefore made choice of a Plague, that was both as incident to the Prince as the Subjects; wherein each man is equally concerned in the danger: saying, *That it was better to fall into the hands of God, then into the hands of his enemies.* When the Prophet had received this Answer from him, he reported it unto God; who sent a Plague and mortality amongst the *Hebrews*, which afflicted them so variously, so that it was very hard to discern the Malady; which being but one
F kind, yet notwithstanding it discovered it self with great variety of Symptomes. For one of them died after another, and the sickness seizing them unawares, brought a sudden dissolution of the Spirits, and swooning upon them; so that some of them gave up the Ghost with grievous torments, and strange dolors. Others were presently parched up through the burning Agonies they endured, and (irrecoverable by any Counsel or Remedy) departed in the midst of their Tortures. Others died strangled, having their eyes suddenly darkned and blinded. Others giving order for the burial of their houshold Servants, died before they were thoroughly interred; and from the day-break (at which time the pestilent Mortality began to rage) until dinner time, there died seventy thousand persons. And now had the Angel of God stretched out his hand over *Jeru-*
G *salem* ready to inflict punishment thereon, when the King put on sackcloth, and prostrated himself on the ground, beseeching God that it would please him to appease his anger, and be content with the number of those that were already consumed with the Pesti-

The year of the World, 2924. before Christ's Nativity. 1400.

Abisai. Banaja.

v. 18. Banaia slew an *Ægyptian* with his own spear.

v. 24. Benaia slew a Lyon. *Hedio & Rufinus*, cap. 13. 2 *Sam.* 24. 1, *ad* 10.

David sendeth *Joab* to muster the people.

v. 9, 10. The summe of the *Israelites* that were numbred.

v. 12, 13, 14. David having election of three sorts of punishments, chose the Plague.

v. 15, 16. A huge slaughter of those that died of the Pestilence that was inflicted by God.

v. 17. David prayed for the innocent people.

The year of the World, 2930. *before Christ's Nativity*, 1034.

lence. Whileſt thus he prayed, lifting up his eyes, he beheld the Angel of God hovering H in the air over *Jeruſalem*, with his naked Sword: whereupon he beſought God and ſaid, *That it was he that was the ſhepherd, who had deſerved to be puniſhed, and not his flock, who ought to be ſpared, in that they had not any ways offended, praying him to ſatisfie his diſpleaſure upon him and his poſterity, and to ſpare the people.*

Ver. 18. A commandment to build an Altar.

Hereupon God giving ear unto his prayer, ceaſed the Plague, and ſent the Prophet *Gad* unto him, commanding him that he ſhould preſently repair to the threſhing-floor of *Oronna* the Jebuſite, and there build an Altar, on which he ſhould offer ſacrifice unto God. Which when *David* underſtood, he neglected not this command, but went preſently to the appointed place. When *Oronna* (as he was threſhing his Corn) ſaw the King accompanied by his Sons coming towards him, he ran out to meet him, and I humbled himſelf before him. This man was by Nation a *Jebuſite*, and one of the greateſt friends that *David* had (by means whereof he plundered him not at ſuch time as the fortreſs of the *Jebuſites* was taken, as we have heretofore declared.) *Oronna* asked him for what cauſe his Lord came thus unto him, who was his Servant? *David* anſwered, *that it was to purchaſe his threſhing-floor, to the intent that he might build an Altar in that place, and offer ſacrifice unto God.* *Oronna* replied, that both his Floor, his Ploughs, and Oxen were the Kings to offer up for a burnt-ſacrifice, beſeeching God that he would graciouſly accept that offering. To this the King anſwered, *that he commended his liberality and beneficence, and that he accepted the offer he had made him, yet that it was his pleaſure that he ſhould receive the price of the ſame, becauſe he ought not to offer ſacrifice* K *unto God upon other mens charges.* To this *Oronna* anſwered, *that his Majeſty might do as beſt pleaſed him.* Hereupon he bought the foreſaid Floor of him for fifty Sicles. Then erected he an Altar in this place, and offered ſacrifice thereon, as well burnt-offerings as peace-offerings: and by this means the Divine Majeſty was appeaſed, and ever after ſhewed himſelf favourable. (Now this place was the very ſame, whereto *Abraham* in times paſt had brought his Son *Iſaac* to offer up for a burnt-ſacrifice unto God; and as he was about to ſacrifice him, a Wether upon the inſtant preſented it ſelf unto the Altar, which *Abraham* offered up in ſtead of his Son, as we have heretofore related) *David* ſeeing that God had heard his prayer, and favourably accepted his ſacrifice, decreed that in that place the general Altar of the people ſhould ſtand, and that on L the very ſame Floor he would build a Temple unto God: which words of his, God afterwards ratified. For ſending his Prophet unto him, he aſſured him that his Son that ſhould ſucceed him, ſholud build a Temple. After this Prophetical declaration, the King commanded to number the Inhabitants of *Jeruſalem*, and it was found that there were one hundred and fourſcore thouſand men: of which number he appointed eighty thouſand to intend the hewing of ſtones: and ordered that the reſt of the common people ſhould bear ſtones unto them: and he appointed three thouſand and five hundred, who ſhould govern them, and have the overſeeing of the works. He gathered alſo a great quantity of Iron and Braſs, to work upon, with ſtore of huge Cedar-trees, which they of *Tyre* and *Sidon* ſent him, whom he had put in truſt to furniſh him there- M with; telling his friends that he made that preparation at that time, to the intent that when his Son ſhould govern after him, he might have materials in a readineſs for the building of the Temple: and to the intent that he being as yet young and unexperimented, ſhould not be troubled with the gathering thereof, but having all things in a readineſs might finiſh the building of the Temple.

Ver. 20, 21. *Oronna* the *Jebuſite*. *ſupra*, l. 7, c. 2. called *Orphona*.

Ver. 22, 23. *Oronna* giveth *David* his floor.

The ſumme that was paid for the threſhing floor.

The place of the Altar that was built. *Gen.* 22. *ſupra* l. 1. c. 13.

Hedio & Ruffinus, chap. 14.

The workmen allotted for the building of the Temple.

1 *Chron.* 22. *à* 1, *ad* 5. and *v.* 14.

David gathereth great ſtore of Iron, Braſs and Wood.

CHAP. XI.

DAVID *during his life time, ſurrendreth the Kingdom to* SOLOMON.

THEN calling unto him his Son *Solomon*, he charged him that after his deceaſe, and N his own inſtalment in the kingdom, he ſhould build a Temple unto God: telling him that though he had both a will and intent to perform the ſame, yet that he was not permitted by God, becauſe he had been a man of blood, and brought up in War. Adding further, that it was fore-propheſied unto him, that the finiſhing of that Edifice was by Gods appointment reſerved to his younger Son that ſhould be called *Solomon*, whom God ſhould not leſs tender and care for, than the Father doth the Son: and how the whole Land of the *Hebrews* ſhould be made happy under this Prince; and among other benefits, that they ſhould have peace (which is an eſpecial bleſſing) and not only be freed from foreign Wars, but alſo from civil diſſentions. For which cauſe (ſaid he) *ſince by God thou wert appointed King before thou waſt born, take care to make* O *thy ſelf worthy of ſo great an honour by thy piety, juſtice and fortitude, and keeping thoſe his Ordinances and Laws, Which he gave us by* Moſes, *and not permitting others to tranſgreſs the*

Ver. 5, 6. The building of *Solomons* Temple is commanded.

v. 7. *ad finem*, *David* counſelleth *Solomon* to honour God.

A the same. *And as touching the Temple (which he will that thou shalt build when thou shalt obtain the Kingdom) take care to discharge that duty towards God: neither be thou dismaid or afraid at the greatness of the work. For before I shall depart out of this world, I will set all things in a readiness for thee. Know therefore that I have already gathered ten thousand talents of Gold, and an hundred thousand talents of Silver; and an incredible quantity of Brass and Iron, of Stone and of Wood. Moreover thou shalt have many thousands of Masons and Carpenters, and if after this any thing else shall be wanting, thou shalt thy self make provision thereof: thou shalt hereby perform that which is most agreeable in the sight of God, and he shall be thy sovereign and safe conductor. He exhorted also the Governours of the people to set to their helping hand, and yield their assistance to his Son in finishing this Work* B *and in furthering the service of God without suspition of any inconveniency; assuring them that they should enjoy a firm peace, and flourishing estate (such blessings as God bestoweth upon those that study after piety and justice.) Moreover he charged him to place the Ark within the Temple at such time as it should be finished, with all other sacred utensils, for the reception whereof the Temple should long since have been builded, had not their fore-fathers neglected Gods command, who had enjoyned them, that at such time as they should possess their Enemies Land, they should build him a Temple.* These were *Davids* exhortations, not only unto his Son, but also to the other Princes.

The year of the World, 2930. before Christ's Nativity, 1034.

a v. 1, ad 5. The treasure that was gathered towards the building of the Temple. The Assistants that *Solomon* had in building the Temple. The commandment as touching the Ark, and laying up all other sacred utensils within the Temple. *Hedio & Rufinus*, chap. 15. *1 King.* 1. 1, 2, 3, 4. *David* groweth old and numb. *Abisag* warmeth him.

Now when *David* was very old, so that by reason of his years his body was cold and benum'd, that notwithstanding the many coverings and clothes they laid upon him, C yet could he not be warmed: it was the advice of his Physitians, that one of the fairest Virgins that was in the Countrey should be chosen to lie with the King: because by this means she might warm his chill limbs, and comfort his decaying heat. Whereupon after search made, they found out a Damsel called *Abisag*, which surpassed all other in beauty, who slept with him and warmed him: for by reason of his age, he was unable to have the use of a woman. But of this Virgin hereafter we shall make further mention.

Ver. 5. *Adonias* affecteth the Kingdom.

The fourth Son of *David* was a goodly tall young man, called *Adonias*, the Son of *Aegistha*, who (resembling *Absalom* in complexion and ambition) designed to make himself King: and amongst his ordinary discourses which he used to his friends, he said that the succession of the Crown belonged of right unto him. To this intent he D prepared many Chariots and Horses, and fifty men to attend him for his Guard. His Father certified of these his proceedings, reproved him not, nor crossed his designs; nor demanded any account of his actions. *Joab* the General, and the High Priest *Abiathar*, were ingaged on his side, and stood firm to his interest; but they that opposed him, were the High Priest *Sadoc*, and the Prophet *Nathan*, and *Benaia* the Captain of the Guard, with *Simei*, *Davids* friend; besides all other the Valiant Men at Arms. Whereas therefore *Adonias* made a Banquet without the City, and in the Suburbs near unto the Fountain of the Park-Royal, he invited all his Brethren unto the same, except *Solomon*; and took with him *Joab* and *Abiathar*, with the Governours of the Tribe of *Juda*: but as touching *Sadoc*, the Prophet *Nathan*, *Benaia*, and the rest of the contrary party, he called them not E unto the banquet. This did the Prophet *Nathan* tell to *Bethsabe*, *Solomons* Mother, certifying her that *Adonias* was made King, without the knowledge of *David*, advising her both to have care of her own security, and the state and Majesty of her Son (who by reason of *Adonias* usurpation was like to be supplanted) wishing her in person to certifie the King thereof: and further promising, that while she debated these things with the King, he would come in the mean while and confirm that which he had said. *Bethsabe* being thus perswaded by *Nathan*, came unto the King, and humbling herself before him (and afterwards desiring leave to speak unto him) she informed him of all those things that had hapned, according as she had been advised by the Prophet, particularly giving him an account of the banquet which *Adonias* had made, and what guests he had F invited (namely *Abiathar* and *Joab*, with the rest of his Sons, except *Solomon* and his particular friends) urging this furthermore, that the people expected who it should be whom *David* would nominate to succeed him: for which cause she earnestly besought *David* that he would provide, that he who should succeed him in the Government, should neither seek her blood, nor the death of her Son *Solomon*. Whilst *Bethsabe* discoursed after this manner, the King had notice that *Nathan* attended to speak with him. Whereupon, *David* commanded that he should be called in, and as soon as he was entered; he asked the King if that day he had appointed *Adonias* to govern and succeed in the Kingdom after him? *for that* (said he) *he hath made a sumptuous feast, whereunto he hath invited all thy sons but* Solomon, *thither also hath he called* Joab; *where after the great cheer and ban-* G *queting they have proclaimed and cryed, Long live the King* Adonias; *Furthermore* (said he) *he hath neither invited me, nor the High-Priest* Sadoc, *nor the Captain of the Guard* Benaia: *It therefore behooveth thee to let us know, if this be done by thy approbation and allowance.*

v. 11, ad 28. *Bethsabe* by *Nathans* perswasion certifieth *David* of *Adonias* usurpation.

The year of the World, 2931. *before Christ's Nativity*, 1033.

As ſoon as *Nathan* had made an end of his ſpeech, *David* commanded that *Bethſabe* ſhould H be called in (who had retired out of the Kings Chamber, at ſuch time as the Prophet entred in.) As ſoon as *Bethſabe* re-entred the Chamber, *David* ſaid unto her, *I ſwear unto thee by the great God, that thy Son* Solomon *ſhall reign after me, according as before this time I have already ſworn unto thee, and he it is that ſhall ſit upon my throne, yea even this preſent day.* Upon theſe words *Bethſabe* humbled her ſelf, and beſought God to grant the King long life. Whereupon he called for *Sadoc*, the high Prieſt, and *Banaia* the Captain of the Guard, and appointed them to take the Prophet *Nathan* with them, and all the men at Arms that attended him in Court; charging them to mount his Son *Solomon* upon his Royal Mule, upon which only the King was wont to ride, and to conduct him out of the City, near unto the Fountain of *Gehon*: in which place (after they had I anointed him with holy oyl) he willed them to proclaim *Solomon* King; commanding the High Prieſt *Sadoc*, and the Prophet *Nathan* to ſee his will performed: charging thoſe that followed him through the City, with ſound of Trumpet, and a loud voice, to cry out, that *Solomon* was ſetled for ever in his Fathers throne, to the intent that all the people might underſtand that by his Fathers conſent he was declared King. And calling *Solomon* unto him, he gave him inſtructions, by which he might, with juſtice and integrity, govern the Tribe of *Judah* and the reſt of the *Iſraelites*, After this, *Banaia* beſought God that it would pleaſe him to be favourable unto *Solomon*; and with all expedition *Solomon* was mounted upon the Kings Mule, and conducted out of the City near unto the Fountain; where (after he had been anointed with oyl) they brought him back again into the K City with great joy and applauſe, wiſhing him a long and proſperous Government: then re-conducting him to the Kings Palace, they placed him on his throne; and the people generally gave themſelves over to feaſting and mirth and to ſport, and rejoyce with dances and Inſtruments of Muſick; ſo that by reaſon of the multitude of Inſtruments, not only the air reſounded, but the earth alſo ſeemed in a manner to be moved therewith. So that *Adonias* and they that banqueted with him, hearing the noiſe, were all of them troubled and *Joab* in particular ſaid, that thoſe Tunes and Trumpetings did no ways pleaſe him.

v. 30. The kingdom is confirmed to *Solomon* by an oath.

v. 33, *ad* 40. *Solomon* is anointed King and placed in his Fathers Throne.

Whilſt thus they ſate at the Banquet, and every man thorough penſiveneſs forbore to eat (being diſtracted through variety of thoughts) *Jonathan* the Son of *Abiathar* came haſtily in amongſt them. This young man did *Adonias* moſt willingly behold, and L ſaid that he was a Meſſenger of ſome glad tidings: but contrariwiſe he recited unto them all that had befallen *Solomon*, or had been decreed by *David*. Whereupon *Adonias*, and all his Gueſts forſook the Banquet, and ſuddenly fled every man unto his own houſe. But *Adonias* fearing the Kings diſpleaſure (by reaſon of his Ambition and Arrogancy) ran unto the Altar, and laying hold of it, after the manner of a Suppliant, hung thereon, according as he in reaſon had cauſe to do.

v. 40, 41, *ad* 50. *Adonias*, for fear of the Kings diſpleaſure fleeth from his banquet, and taketh hold of the horns of the Altar.

Now when theſe Tidings were brought unto *Solomon*, and what he had done, and how he required that *Solomon* would aſſure him, that he would never more call to memory that which had hapned, but pardon his Offence: *Solomon* anſwered him graciouſly and moderately, and pardoned that fault; notwithſtanding with this caution, that if hereafter M it ſhould appear that he intended or acted any Rebellion, it ſhould be *Adonias* himſelf, who ſhould be the Author of his Miſchief: with this Anſwer he ſent ſome to deliver him from the Altar.

When as therefore he came into *Solomons* preſence, and had ſaluted him, he was commanded to repair home unto his houſe, without fearing any Miſchief that might befall him: yet by the way was he admoniſhed to behave himſelf uprightly for the time to come, if he reſpected his credit or profit.

1 *Chro.* 23. 3, 4. *David* numbreth the *Levites*, and diſtributeth their Offices.

But *David* willing that his Son ſhould be accepted for their known and anointed King amongſt the people, aſſembled the Governours in *Jeruſalem*, with the Prieſts and Levites; and firſt of all taking the number of them, he found thirty three thouſand men that were N above thirty three years old; 23000 of which, he appointed to take charge of building of the Temple, ſix thouſand to be Judges and Scribes, with the like number of Muſicians to play upon Inſtruments, who were furniſhed therewith by *David* (as we have heretofore declared) and diſtributed by him according to their Families. So that ſeparating the Prieſts from the reſt of their Tribe, he found four and twenty Families of them; ſixteen of the houſe of *Eleazar*, and eight of the houſe of *Ithamar*, giving order that one only Family ſhould officiate for the ſpace of eight days. And thus were all the Families diſtributed by lot in the preſence of *David*, of the High Prieſts *Sadoc* and *Abiathar*, and of all the Governors. The firſt Family that went up to the Temple was inrolled firſt, the ſecond next, and ſo ſucceſſively the reſt, to the number of 24, (and this O order remaineth even unto this day.) He made alſo 24 diviſions of the Tribe of *Levi*, (who aſcended according as they were choſen by lot, in the ſame manner as the Prieſts,

1 *Chron.* 23. 6, *ad* 24. The diviſion of the Prieſts into 24 kindreds. 2 *Chron.* 24. 5, 27. He divided the *Levites* into 24 parts.

every

H every eighth day.) He honoured in particular those of *Moses* posterity; for he appointed them to be keepers of Gods treasury, and of those presents which the Kings should offer. He appointed also, that all (as well Levites as Priests) should serve God day and night, according as they were commanded by *Moses*. That done; he distributed his whole Army into twelve companies, with their Governors, Centurions, and other field Officers: every squadron contained four and twenty thousand men, whom he appointed to guard and attend King *Solomon*, for the space of thirty dayes (continuing from the first to the last, with their Captains over Thousands, and Centurions.) He likewise established those men in Office and Authority over every squadron, whom he knew to be most resolute and couragious. He appointed also Surveyors, who should
I have the charge of the treasure, of the burroughs and fields, and of the Cattel (whose names in mine opinion it were unnecessary to declare.) After that every one of these things were in this manner disposed, he summoned all the civil Magistrates of the *Hebrews* (and in general all those that had any commission over the affairs or demains of the Kings) to a general assembly, and placing himself on a high Throne, he spake after this manner: *My brethren and countreymen, I am desirous that you should know, that having determined with my self to build a Temple unto God, I have made provision of a great quantity of Gold and Silver, the summ whereof amounteth to an hundred thousand talents: but God by the Prophet* Nathan, *hath forbidden me to build the same, by reason of your Wars, and because my hands have been stained with the slaughter of the Enemies, which I have*
K *conquered in so many Wars in which I have been ingaged for the publick good and the interest of the State; but he hath commanded that my Son (who shall succeed me in my Kingdom) shall erect a Temple unto him. Now therefore, since you are satisfied that amongst the twelve sons of* Jacob, Juda, *by the general consent of them all, obtained the principality; and that I amongst my six brethren have been preferred and placed by God in the Kingdom, and notwithstanding no one of them supposeth himself to be injured: so do I also request that* Solomon *having obtained the Empire, my other sons should neither in respect of him nor amongst themselves nourish any unnatural hatreds and seditions, but knowing that he is chosen by God, they may willingly submit themselves to his dominion. For whereas if God shall think meet you ought*
L *patiently to submit your selves to the yoak of a foreign Prince, how much greater reason have you to rejoyce that God hath conferred this honour on one of your Brethren, whereof you also by your Proximity of blood may seem in some measure to partake. I desire nothing more than that Gods promises may be accomplished, and that the felicity which attendeth this Nation (under the Government of* Solomon) *may be durable. Which without doubt will so fall out, and all things shall happily succeed, if thou my Son be a maintainer of piety and justice, and the antient Laws and ordinances of thy progenitors: otherwise, if these be neglected, there is no other thing to be expected, but misery and destruction. After he had finished these sayings, he gave his Son the model of the building of the Temple, with all the foundations both of the houses and chambers, together with the number, height and breadth of the same. He also limited the weight of those vessels that were to be fashioned either of Gold or of Silver,*
M *exhorting him to imploy all his care and diligence in performing the same. He incouraged likewise the governors and the Tribe of* Levi *to assist him, both because his years were not yet come to maturity, as also because by Gods divine providence he was elected King, and appointed to build the Temple, assuring them that the building would be very easie and no wayes laborious; considering that he had prepared a great number of talents of Gold, and far more of Silver, and Wood, besides a great multitude of Carpenters, and hewers of Stone, a great quantity likewise of Emeraulds, and other sort of precious Stones. Lastly, he told them, that now also for the present he would bestow on them, to that use, other three thousand talents of pure Gold, out of his own treasury to adorn the holy place, and the chariot of God, and the Cherubins, that should stand upon the Ark, and cover it with their wings.*

This speech of the Kings was received with great joy by all the Governours, Priests and Levites who shewed a greater readiness, and voluntarily proffered to contribute towards the carrying on of this holy work five thousand talents of Gold, and ten thousand stateres, of Silver an hundred thousand, and of Iron many thousand talents; and if any one of them had a precious Stone, he brought it and delivered it into the Treasurers custody, who was called *Jalus*, being one of *Moses* posterity. This thing pleased all the people, and *David* (seeing the affection and readiness of the Governours and Priests, and in general of all the rest) began to bless God with a loud voyce, calling him the Creator and Father of this whole World, the fashioner both of divine and humane things, and the President and Governour of the *Hebrews* whose Kingdom he had com-
O mitted into his hands. After this, he prayed for all the people, that God would be pleased to continue his favors unto them and to inrich the heart of his Son *Solomon* with all Princely virtues. He commanded the people likewise to sing praises unto God; which they

The year of the World, 2931. *before Christ's Nativity*, 1033.

v. 13, 14. *Moses* posterity appointed to keep the divine treasure.

1 *Chron.* 26. 1, *ad* 12. The Army divided into 12. parts.

1 *Paral.* 27. *David* assembling the governors of the Tribes, commendeth his son *Solomon* to them.

2 *Chron.* 28: *ad finem.*

a *v.* 11, *ad* 19. *David* giveth his son the model of the Temple.

1 *Chron.* 29. 5, *ad* 9. The Princes of the people gave a huge summ of Gold, Silver, Brass, and precious Stone towards the building of the Temple.

The year of the World, 2931. *before Christ's Nativity*, 1033.

they performed, and proſtrated themſelves upon the earth, and afterwards gave thanks unto *David*, for all thoſe benefits they had received, during the time of his Government. The next day as a ſacrifice to God they offered up a thouſand Calves, a thouſand Rams, and a thouſand Lambs, for a burnt-offering: and for peace-offerings they ſlew many thouſand other Beaſts. The King celebrated a feaſt all that day with the whole people, and *Solomon* was anointed with Oyl the ſecond time, and proclaimed King. *Sadoc* alſo was eſtabliſhed High Prieſt of all the people, and *Solomon* was conducted into the Kings houſe, and placed in his Fathers Throne, and from that day forward they obeyed him.

1 *Paral.* 29. The ſacrifices and feſtival ſolemnized upon *Solomons* Coronation.

CHAP. XII.

The laſt inſtructions of David *to* Solomon: *his death, and the magnificence of his funeral.*

Hedio & Ruffinus, cap. 16. 1 *King.* 2. 1. *ad* 4. *Davids* laſt counſel to *Solomon.*

NOT long after this, *David* failing through age, and knowing that he ſhould depart out of this world, he called for *Solomon* his Son, and ſpake unto him after this manner; *My Son, I muſt now depart and ſleep with my Fathers, and enter the common way which both they that now live, and thoſe which come after ſhall tract; from whence we ſhall not return, nor behold and reviſit thoſe things that are done in this life. For which cauſe, whileſt I yet live and draw onward to my death, I earneſtly exhort thee (as heretofore I have counſelled thee) that thou behave thy ſelf juſtly towards thy Subjects, and piouſly towards God, that hath honoured thee with this kingdom; charging thee to keep his precepts and laws, which he hath given us by* Moſes, *and to take heed, leſt either ſurprized by flattery, or miſ-led by favour, or ſeduced by covetouſneſs, or any other ſiniſter affection, thou be drawn to neglect and forſake the ſame: for thou canſt by no means continue in Gods favour, except thou keep his laws, for otherwiſe he will withdraw his providence from thee. But if according to the obligation which lieth on you, you ſhall follow my counſel, and diligently perform your duty, thou ſhalt eſtabliſh the Kingdom in our family; and no other houſe at any time but our own, ſhall obtain the dominion over the* Hebrews. *Remember likewiſe the iniquity of* Joab, *who, through emulation, ſlew two good and juſt Generals,* Abner *the Son of* Ner, *and* Amaſa *the Son of* Jethram; *puniſh him as thou thinkeſt meet, for hitherto he hath eſcaped puniſhment, becauſe he was ſtronger and more powerful than my ſelf. I commend alſo unto thee the Sons of* Berzillai *the* Galaadite, *whom for my ſake advance to honour, and dignity: Nor would I have thee eſteem the kindneſs which thou ſhalt ſhew them to be any courteſie, but only a recompence and requital of the obligations which I have received from their Father in the time of my baniſhment, and for which he made us indebted to him. As touching* Simei *the Son of* Gera, *of the Tribe of* Benjamin, *who during the time of my flight, and at ſuch time as I retired my ſelf into my Camp, injured and reviled me, and afterwards came out to me near unto* Jordan, *and took aſſurance of me, that for that time I ſhould not puniſh him: I leave him to you to be puniſhed according as you ſhall find an opportunity.*

v. 5. *David* willeth *Solomon* to puniſh *Joab.*

v. 7. *David* commendeth *Berzillai's* Sons to *Solomon.*

v. 8. How *Simei* ſhould be puniſhed.

After he had thus exhorted his Son, and had communicated with him all his affairs; both touching his friends, and thoſe whom he thought worthy of puniſhment, he gave up the ghoſt (after he had lived ſeventy years, and Reigned in *Hebron* a City of *Juda* for the ſpace of ſeven years and an half, and thirty three in *Jeruſalem* over the whole Nation.) He was a juſt man, adorned with all vertue, requiſite in a King that ſhould govern ſo many Nations. For he was valiant beyond compariſon, and in thoſe battels which he fought for his Subjects, he was the firſt that thruſt himſelf into danger, and exhorted his Soldiers to behave themſelves valiantly, not commanding them like their Governour, but fighting with them as their fellow-ſoldier. He was very well qualified by his knowledg and experience to make the beſt uſe of the preſent, and to manage his future occaſions: he was moderate and juſt, courteous and favourable to thoſe that were afflicted; which are thoſe ornaments which are worthy of a great Prince, and in this great authority wherein he was placed, he ſtept not any ways awry, but in the caſe of *Uria's* Wife. He left as much or rather more riches behind him, than any other King of the *Hebrews*, or other Nations had done. His Son *Solomon* buried him moſt Royally in *Jeruſalem*, with all thoſe ceremonies which were accuſtomed in Royal obſequies, and amongſt other things, he buried a great quantity of riches with him; the incredible eſtimate whereof may be conjectured by that which followeth. For one thouſand three hundred years after, the High Prieſt *Hircanus* being beſieged by *Antiochus* ſurnamed the Religious (who was *Demetrius's* Son) and willing to gratifie him with ſome ſumm of money (to the intent he might raiſe the ſiege, and remove his Army) and unable to levy money by any other means, he opened the Sepulchre of *David*, from whence he took three thouſand talents, which he delivered to *Antiochus*, and by this means delivered the City from the ſiege (as we have declared in another place.) And again a long time after, this *Herod* alſo opened it, and took from thence a great ſumm. Nevertheleſs no man violated that part of the monument where the body of the King was laid, for it was ſo artificially hidden under ground, that it would be very difficult to diſcover it.

v. 10, 11. The years of the age and Reign, together with the vertues of *David.*

The ſumptuous Sepulchre of *David.* *Hircanus* raiſeth a huge ſum of money out of *Davids* Tomb. *Herod* ſpoileth *Davids* Sepulchre.

The

The Eighth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 2931. before Christ's Nativity, 1033.

The Contents of the Chapters of the Eighth Book.

1. *How* Solomon *obtaining the Kingdom, expelled his Enemies.*
2. *Of the riches, prudence and wisdom of* Solomon; *and how first of all he builded the Temple in* Jerusalem.
3. *How* Solomon *being dead, the people revolted from* Rehoboam *his son, and made* Jeroboam *King of the ten Tribes.*
4. *How* Susac *King of* Egypt *sacking* Jerusalem, *carried away the riches of that City into* Egypt.
5. *The War of* Jeroboam *against* Abias, Rehoboam's *son, and the slaughter of his Army; and how* Basanes *extirpated* Jeroboam's *posterity, and possess'd the Kingdom.*
6. *The Invasion of the* Ethiopians *under* Asa, *and the overthrow of their Army.*
7. *The Race of* Basanes *being rooted out,* Zamri *ruled in* Israel *with his son* Ahab.
8. Adad *King of* Damascus *and* Syria, *is twice overthrown by* Ahab.
9. *Of* Jehoshaphat *King of* Jerusalem.
10. Ahab *being provoked to War by the* Syrians, *is overcome and slain in battel.*

CHAP. I.

How Solomon *obtaining the Kingdom, expelled his Enemies.*

WE have declared in the former Book what *David* was, how great his virtue hath been, what profits and benefits those of his Nation received by him, what Wars he undertook, what Victories he obtained, and how happily at last (through extremity of age) he departed out of this life. But after that *Solomon* his son (being at that time very young) had obtained the Kingdom, and was placed in his fathers Throne (according as *David* had determined, and the divine power had decreed) the whole people (according to the common course in the election of new Princes) with many acclamations wished him a long and prosperous Reign. But *Adonias*, who during his fathers life-time, thought to possess and seize himself of the Royal estate, came unto the Kings mother, and with all humility and reverence saluted her. To whom *Bethsabe* said, *That if there were any thing wherein she might serve him, he should let her know it, and that she would willingly apply her self unto it.* Whereupon he began to say, *That it was a thing very well known, that the Kingdom appertained unto him, both in regard of his age, as also in respect of the favor and good liking of the people: but since that it had been transferred unto* Solomon, *her son, by the Will of God, he was content therewith, and would be his servant, being very glad of the fortunate success of his Affairs. He therefore besought her, that she would sollicite* Solomon *in his behalf, and persuade him to give him* Abisag *to Wife, who had slept with* David, *for that he had not any carnal company with her by reason of his age, and that as yet she was fully possessed of her virginity.*

1 *Kings* 2. *Solomon* King of *Israel* after *David's* death.

Ver. 17, *ad* 24. *Adonias* requireth *Abisag* to wife.

Bethsabe promised him to further his suit to the uttermost of her power, and willingly to employ her self toward the accomplishment of the Marriage, since she knew the King was willing to gratifie her in whatsoever she should desire, as also for that she would instantly intreat him: so that he departed from her with assured hope of good success in his designed Marriage. Hereupon *Bethsabe* presently addressed her self to the King, intending to certifie him both what *Adonias* had requested, and what she had granted. When *Solomon* heard that his Mother came to visit him, he went out to meet her, and embraced her, and afterwards conducting her into his Presence-chamber, he sat him down, and commanded his servants to place a seat on his right hand, for his Mother; who being seated by him, spake unto him after this manner: *My son, vouchsafe me one favor that I shall request at thy hands, and send me not hence discontented, and dissatisfied, through thy refusal.* *Solomon* answered her, *That she should command him, by reason that duty tyed him to the satisfaction and favor of his Mothers suits*; reproving her for that insinuation she had used, by reason that thereby she evidently expressed that she was not thorowly assured to obtain her demand, but that she feared a refusal and repulse: she therefore required him to give the Damsel *Abisag* for Wife to *Adonias* his Brother. The King displeased at this her suit, dismissed his Mother, alledging that *Adonias* had ill designs,

The year of the World, 2931. *before Christ's Nativity*, 1033.

signs, and that he wondered that in requiring *Abiſag* to Wife, he had not requeſted *Solomon* likewiſe to give him place in the Kingdom: for *Adonias* was elder than he, and had more mighty friends than he had; namely, the General *Joab*, and the High Prieſt *Abiathar*. For which cauſe he forthwith ſent *Benaia*, Captain of his Guard, to kill *Adonias* his Brother. Then calling unto him the High Prieſt *Abiathar*, *The pains* (ſaid he) *that thou haſt endured by accompanying my father* David, *and attending and bearing the Ark with him, make thee eſcape from death; yet notwithſtanding, for that thou haſt been aſſiſtant to* Adonias, *and followed his faction, I baniſh thee from my preſence, charging thee not to ſee my face any more, but to retire thy ſelf to thine own houſe, and there to live in thy Countrey, until thou haſt ended thy days: ſince you have made your ſelf unworthy of that charge wherewith you are entruſted.* For this cauſe was the Houſe of *Ithamar* deprived of the Prieſtly dignity (according as God had foretold *Eli*, one of the Anceſtors of *Abiathar*) and tranſlated to the Race of *Phinees*, and eſtabliſhed in *Sadoc*. Thoſe of the Race of *Phinees*, who led a private life all that time that the Prieſthood remained in the Family of *Ithamar* (whereof *Eli* was the firſt) were theſe: *Boccias*, the ſon of *Joſeph*; *Joathan*, the ſon of *Boccias*; *Mareoth*, the ſon of *Joatham*; *Aropha*, the ſon of *Maræoth*; *Achitob*, the ſon of *Aropha*; *Sadoc*, the ſon of *Achitob*, who was the firſt High Prieſt under King *David*.

Ver. 25. *Adonias* is ſlain.

Ver. 26, 27. *Abiathar* is diſpoſſeſſed of the Prieſthood.

Ver. 35. The genealogy of the High Prieſt *Sadoc*.

Joab having heard of the death of *Adonias*, was very much ſurprized; for he loved him more than King *Solomon*: and by reaſon of that friendſhip which he bare unto him, he, upon good grounds, apprehended his own danger, and in this reſpect he fled unto the Altar, hoping in that place to be ſecured, in regard of that reverence which the King bare unto God. But when *Joabs* reſolution was made known unto the King, he ſent *Benaia* unto him, with Commiſſion to bring him from the Altar, and to conduct him to the Judgment-ſeat, that he might in that place juſtifie his actions: but *Joab* ſaid, *That he would never abandon the Temple, but that he had rather dye in that place than in another.* When *Benaia* had certified the King of this his anſwer, he commanded him to cut off his Head in the ſame place, as he required, and that in that ſort he ſhould be puniſhed, by reaſon of the two murthers which he had curſedly committed upon the perſons of *Abner* and *Amaſa*: commanding that his body ſhould be buried in the ſame place, to the end that his ſins ſhould never depart from his Race, and that both *David* and *Solomon* might be held guiltleſs of the death of thoſe Men that had been murther'd by *Joab*. This command of his *Benaia* executed, and was afterward made General of the Men of War. Moreover, the King eſtabliſhed *Sadoc* ſolely in the place of *Abiathar* whom he had depoſed. He commanded *Simei* alſo to build him an Houſe in *Jeruſalem*, to keep himſelf therein, without paſſing the Brook of *Cedron*: for if he ſhould break that commandment, the penalty which he ſhould incur, ſhould be no leſs than death; and to the more ſerious performance of this his injunction, he tyed him by a ſolemn oath. *Simei* thanked *Solomon* for the charge he had impoſed on him, and ſwore that he would fulfil the ſame: ſo that forſaking his own Countrey, he came and dwelt in *Jeruſalem*, where after he had ſojourned for the ſpace of three years, it hapned that he had news that two of his ſlaves had fled, and betaken themſelves into *Gath*: whereupon he went to find them out, and no ſooner returned he back again with them, but that the King had intelligence that he had neglected his commandment; and which is more, that he had broken that oath which he made unto God: which incenſed him very much. Wherefore calling unto him, he ſpake after this manner: *Haſt thou not ſworn* (ſaid he) *that thou wilt not go out of this City to another? And doſt thou think it a ſmall matter, to add Perjury to that other Villany which thou haſt been guilty of, in ſo ſcandalouſly reproaching my father of bleſſed memory, when the rebellion of* Abſalom *compell'd him to forſake the capital City of his Realm? Prepare thy ſelf therefore to ſuffer the puniſhment which thou deſerveſt, which ſhall be ſuch as ſhall ſuffice to convince the World, that though the puniſhments of the wicked are oftentimes late, yet they are abundantly recompenced by their ſureneſs and ſeverity.* Whereupon *Benaia* ſlew *Simei*, according as he was commanded. From that day forward, *Solomon* had his Royal eſtate ſecured; and after that his enemies had received condign puniſhment, he took to wife the daughter of *Pharaoh* King of *Egypt*, and afterwards builded the walls of *Jeruſalem*, far larger and ſtronger than they were before: and all the reſt of his life he governed his Commonweal in peace; ſo that his youthful years hindered him not from the obſervation of juſtice, and the maintenance of laws, neither excluded the remembrance of that which his father had charged him at the hour of his death: but behaving himſelf in all things exactly, he executed the affairs of his kingdom with that circumſpection, that ſuch as excelled him in years, could not ſurpaſs him.

Ver 28, *ad* 33. *Joab* is ſlain. *Benaia* is ſubſtituted in his place.

Ver. 35. *Sadoc* obtaineth *Abiathars* place in the Prieſthood.

Simei's puniſhment and death. *Ver.* 38. *ad fin.*

Hedio & Ruffinus, cap. 2. 1 *Kings* 3. 1, *ad* 4. *Solomon* marrieth the King of *Egypts* daughter, and eſtabliſheth the kingdom.

CHAP.

CHAP. II.

Of the Wisdom, Prudence, and Riches of Solomon, and how first of all he builded the Temple in Jerusalem.

The year of the World, 2931. before Christ's Nativity, 1033.

A AS soon as he came to *Hebron*, he determined to pay his vows unto God, on that brazen Altar which was erected by *Moses*, and sacrificed thereon in Burnt-offerings a thousand head of Cattel; which honourable Devotion of his was most acceptable unto God. For the very same night he had appeared unto him in a dream, and commanded him to ask whatsoever blessing he thought fit, as a recompence of this his Piety. But *Solomon* required a most excellent thing, which God doth liberally bestow, and Men very B happily receive. For he demanded neither God nor Silver, nor any other kind of Riches, (such as a youthful man would require) for these are only affected by the common sort, when the other are only worthy of the Divine magnificence: *But give me* (said he) *O Lord, a ripe Judgment, and a good Understanding, to the intent that by these means I may administer Justice to this people with truth and equity.* With this demand of his God was well pleased, and promised him to give him all other things whereof he had made no mention, namely, Riches and Glory; and above all these, such an Understanding and Wisdom, as no King or private man hath had before him. Moreover, that he would continue the Kingdom in his Family for many Ages, if he continued in the ways of Justice, and obeyed God in all things, and walked in his Fathers ways, and imitated his Virtues.

Ver. 5. ad 8. God appeareth to *Solomon* by night in a dream, and willeth him to ask that which most of all he desired.

Ver. 9, ad 15. *Solomon* requireth Wisdom at Gods hands, who with it giveth him riches and honours also.

C After that *Solomon* had received these blessings from God, and was made happy by these Promises, he forsook his Bed, and worshipping God, returned unto *Jerusalem*, where he offered great Sacrifices before the Tabernacle, and magnificently feasted all those of his Houshold. About the same time a very difficult case was brought him to decide, the Resolution whereof was very hard to be discovered. And I have thought it necessary to declare the occasions whereon at that present the debate was grounded, to the end that the Readers may understand the difficulty of the thing in question, and that if they happen at any time to be concerned in such affairs, they might by his example learn to discover the truth. Two Women of loose Life and Conversation came unto him, one of the which (who seemed to have suffered the injury) began after this manner:

D *I, O King* (said she) *and this Woman, dwell together in one Chamber; but so it fortuned, that both of us on one day, and at the same hour, bare each of us a Son; some three days after we were delivered, this Woman laying by her Infant had in sleep overlaid it, and stifled it, and hath taken my Child from between my knees, and laid it by her, and put the dead Child, whilst I slept, into my bosom. Now on the morrow, when I thought to give my Infant suck, I found not mine own, but perceived that her Child lay dead by me: for I knew it, because I had exactly marked it. This my Child I have demanded at her hands; and because I could not recover it, I have made my address unto your Majesty: for in that we were alone, and she is obstinate, and feareth not to be convicted by any, she persisteth in her denial of the same.*

Two women accuse one another, for exchange of their children. *Av. 16, ad fin.*

After the King had heard her request, he enquired of the other if she had any thing E to answer to this accusation. But she denying the act, and averring that the Child which remained alive was hers, and that the dead one appertained to the other; and besides that, since no man appeared that might determine the Controversie, but all that stood by were amazed at the obscurity and difficulty of the Debate; the King at last found out this expedient of discovering the truth: He commanded that both the Children should be brought before him, as well the living as the dead; and calling one of his Guard unto him, he commanded him with his naked Sword, to cut both the Children into two parts, to the intent that both of them might take the half of the living, and the other half of the dead Child. This sentence of his at first seemed so ridiculous, that it was exploded by all that stood by. In the mean time the true Mother began to cry out, and desire that F the matter might not pass so far, but rather that they should give the whole Child that was alive, unto the other: for that it sufficed her, so she might see him alive, though he might be supposed to be anothers. The other willingly consented to the division of the Infant; and moreover, required that the true Mother should be punished. But the King conjecturing by the discourse both of the one, and of the other, which was the true Parent, adjudged the Infant unto her that opposed his death (for that in equity she was the true Mother) and condemned the wickedness of the other, who had murthered her own Child, and laboured as much as in her lay, to procure the death of her Companions innocent Infant. All the people took this Judgment for an assured proof and sign of the Kings Prudence and Wisdom, and from that time forwards, they respected and honoured him, as G one that was endowed with a Divine Spirit. The Chieftains and Governors under him thorough all the Kingdom, were these: *Uri* governed the Countrey of *Ephraim*, wherein was comprised the Rule of *Bethlehem*; *Aminadab* commanded over the quarter of *Dura*,

Ver. 24, 25. *Salomon* commandeth both the children to be divided into two parts.

Ver. 27. *Solomon*, by the speech and gesture of the women, discovereth the true mother.

The year of the World, 2931. *before Christ's Nativity*, 1033.

and the Sea-coast, and had espoused the Daughter of *Solomon*. The great Plain was subjected to *Benaia* the Son of *Achila*, who governed likewise all the Countrey that extended towards *Jordan*. *Gaber* commanded the *Galaadites* and *Gaulonites*, as far as the Mountain *Libanus*, and had under him sixty great Cities and Forts. *Achinadab* governed all *Galilee* as far as *Sadon*, and had espoused also one of *Solomons* Daughters called *Basima*: *Banacat* presided over the Maritim Countrey near to the City of *Arce*: *Saphat* commanded the Mountains *Itabyr* and *Carmel*, and the Land of *Galilee* as far as *Jordan*: *Sonbeia* governed the whole Land of the *Benjamites*: *Tabar* had all the Government on the other side of *Jordan*, and was elected Governour-general over them all. Thus about this time did the *Hebrews* wonderfully increase in Riches, and particularly the Tribe of *Juda*, by reason that the people addicted themselves wholly to the tilling and manuring of their Lands. For they were assured of their peace, and not distracted by any warlike Tumults, and besides that fruitfully enjoying a most desired liberty, they especially intended this thing only, to encrease their private Estates. The King also had other Governours who ruled the *Syrians*, and commanded other strange Nations, which are extended from *Euphrates* as far as *Egpyt*, who gathered the Tribute of those Nations for the King. These *Barbarians* every day furnished the King for his own Table, and the maintenance of his Houshold, with thirty Measures of fine flour, and sixty of the courser: ten fat Oxen, and twenty grass Beeves, with a hundred fat Lambs. All which things, besides Venison and Buffalles taken in chase, Birds and Fish were furnished daily by the *Barbarians* to serve the Kings Houshold. He had likewise a great number of Chariots, so that he had forty thousand Mangers wherein his Horses fed; and besides these, he had twelve thousand Horsemen, half whereof kept always about the King in *Jerusalem*, the rest were billeted in divers Villages belonging to the King, and remained there. And they that had the charge to furnish the Kings Expences, provided likewise necessary Provender for the Horses, conveying it to what place soever the King took his progress. But so great was the Wisdom and Prudence which God had bestowed upon *Solomon*, that he surpassed all his Progenitors, and the *Egyptians* likewise, who are esteemed the wisest of all Men, were far behind him. For he excelled all those that in that time were in the greatest account amongst the *Hebrews*, whose names I will not omit; these were *Ethan*, *Eman*, *Chalt*, and *Dodan*, all four the sons of *Machol*. He composed also 5000 Books of Odes and Songs, and 3000 Books of Parables and Similitudes; beginning from the Hyssop, unto the Cedar. The like did he of all living Creatures that feed on the earth, swim in the waters, or flie in the air; for none of their natures was he ignorant of: neither had he omitted to search after their qualities in particular, and discoursed of them all, and had knowledg of their several and secret Properties. He obtained also the knowledge of the Art of Magick, for the profit and health of Men, and the exorcising and casting out of Devils; for he devised certain Incantations, whereby the diseased are cured, and left the method of Conjuration in Writing, whereby the Devils are enchanted and expelled; so that never more they dare return: And this kind of healing to this day, is very usual amongst those of our Nation. For I saw a certain private man amongst the *Hebrews*, by name *Eleazar*, in the presence of *Vespasian*, his Sons, Tribunes, and other Soldiers, that cured divers that were possessed. And the manner of his Cure was this: He applied to the Nose of the Demoniack a Ring, under the Seal whereof was a root of those things that *Solomon* had declared, which drew the Devil out of the Nostrils of the Sick, as soon as he smelled the Root: and as soon as the Man was fallen, he adjured him never more to return, intermixing some mention of *Solomon*, and rehearsing those Incantations that were invented by him.

Solomons Governors and Captains.

1 *Reg.* 4. 1, *ad* 21.

The happy peace of the *Israelites* in *Solomons* time.

v. 23. *Solomons* daily expences.

v. 26. *Solomons* chariots and horsemen.

Solomons prudence and wisdom.

Solomons method in conjuration, whereby he cast out Devils.

The Author in this place abuseth the gifts of God bestowed on *Solomon* in extending them to those Arts which are forbidden by the expres word of God.

A Jew casteth out Devils.

After this, the said *Eleazar* being desirous to shew unto them that were present, the efficacy of his Art, he set a Pot or Pitcher of Water not far from the place where the Possessed stood, and commanded the Devil at such time as he forsook the man, to overturn the Pot, and thereby to give a sign unto those that stood by, that he had forsaken the Possessed: which Act of his, manifestly declareth how great the Science and Wisdom of *Solomon* was. For which cause I thought good in this place to make mention thereof, that the worthy endowments of this King might be known unto all men; and how beloved of God he was, and how surpassing in all kinds of Virtue. When *Hiram* King of *Tyre* understood that *Solomon* succeeded his Father in the Kingdom, he was glad thereof (for he was *Davids* friend) for which cause he sent Messengers unto him to salute him, and to congratulate his Succession to the Crown; by whom *Solomon* returned an Answer in these terms:

1 *King.* 5. 1, *ad* 12. *Hiram's* Ambassadors to *Solomon.*

Solomon *to* Hiram *the King*: *Know thou that my Father having a great desire to build a Temple unto God, hath been hindred from performing it, by the continual Wars and Troubles he hath had: for he never took rest, before he either had defeated his enemies, or made them tributaries*

A *butaries unto him. For mine own part, I thank God for the peace which I poſſeſs, and that by the means thereof, I have opportunity* (*according to mine own deſire*) *to build a Temple unto God: for he it is that foretold my Father, that his houſe ſhould be builded during my reign. For which cauſe I pray you ſend ſome one of your skilfulleſt men with my ſervants to the mountain* Libanus, *to hew down trees in that place: for the* Sidonians *are more skilful in hewing and preparing timber, than our people are, and I will pay the Workmen according to your direction.* When *Hiram* had read this Letter, he was very glad to peruſe the Contents of the ſame, and wrote back again unto him to this effect:

The year of the World, 2931. before Chriſt's Nativity, 1023

v. 8. Solomon requireth Carpenters and workmen from *Hiram.*

The King Hiram *unto King* Solomon: *Thou haſt cauſe to thank God, that he had delivered thy fathers Kingdom* (*who was a wiſe and virtuous Prince*) *into thine hands. For which cauſe,*
B *ſince no news can come unto me more acceptable, I will accompliſh all that thou requeſteſt: for after I have cauſed a great quantity of Cedar and Cyprus wood to be cut down, I will ſend it thee by Sea by my ſervants; whom I will command* (*and furniſh with convenient Veſſels of burthen*) *to the end they may deliver the ſame in what place of thy Kingdom it ſhall beſt pleaſe thee, that afterwards thy Subjects may tranſport them to* Jeruſalem. *And I deſire that by way of exchange, you would furniſh us with Corn, whereof we ſtand in need, becauſe we inhabit an Iſland.*

Ver. 7. ad 10. Hiram promiſeth *Solomon* wood, and inſtead thereof requireth corn.

The Copies are yet at this day kept, not only by thoſe of *our Nation*, but alſo by the *Tyrians*: ſo that if any man deſire exactly to know what they be, let him ſearch the publick Records of the *Tyrians*, and he ſhall find in them matters agreeing to that we have
C ſaid. All which I ſay, to the end the Readers might be aſſured, that I go not beyond the truth in any ſort, and that I inſert not in this Hiſtory matters that are meerly apparent and deceitful, and only faſhioned for delight; neither fear I that any man ſhall examine my Writings, nor deſire I likewiſe that every man give credit at the firſt ſight to the ſame, or that I be held blameleſs in ſuffering my ſelf any ways to vary, or improperly dilate ought in this Hiſtory: but contrariwiſe, if I cannot approve the truth by ſufficient Teſtimonies, I deſire not to be allowed. As ſoon as *Solomon* had received theſe Letters from the King of the *Tyrians*, he praiſed his facility and benevolence, and preſently ſent him that which he demanded: every year therefore he ſent him two thouſand meaſures of Wheat, and two thouſand Baths of Oyl, and two thouſand Baths of Wine (each
D Bath containing about 72 Quarts.) From that time forward, the friendſhip betwixt *Hiram* and *Solomon* increaſed more and more, ſo that both of them proteſted that it ſhould continue for ever. The King ordered that thirty thouſand Workmen ſhould be provided, whom he gave in charge to work continually, allotting to each man his part. He ordained that ten thouſand of them ſhould cut Wood in *Libanus* for the ſpace of one Month; and that then they ſhould reſt two Months, returning every man unto his own dwelling place, until ſuch time as the twenty thouſand had in their turn accompliſhed the Task in the time that was prefixed unto them, and then the firſt ten thouſand renewed their work, and followed the ſame in the fourth Month. *Adoram* was conſtituted Superintendent over them. Beſides theſe, there were ſeventy thouſand men ap-
E pointed to carry ſtones and wood, who were Strangers in that Countrey, according to the commandment of *David*. There were fourſcore thouſand Hewers of Stone, over which were 32000 Commiſſaries; theſe had the King commanded to cut the greateſt ſtones, to make the foundation of the Temple: which after they had hewed and prepared in the Mountain, he commanded ſhould be drawn and brought into the City, which was obſerved not only by his Countreymen, but by thoſe Workmen alſo that were ſent him by *Hiram*.

v. 11. The King ſendeth *Hiram* a great quantity of wheat, oyl, and wine.

The truth of *Joſephus* Hiſtory.

v. 14. The order of the Carpenters in *Libanus.*

v 15. ad fin. The order of the Maſons, and other workmen.

Solomon began this building in the fourth year of His Reign, in the ſecond Month, which the *Macedonians* call *Artemiſium*, and the *Hebrews Jar* (which is the Month of
F *April*) Five hundred ninety and two years after the departure of the *Iſraelites* out of *Egypt*, one thouſand and twenty years ſince the arrival of *Abraham* in *Meſopotamia*; One thouſand four hundred and forty years after the Deluge: and ſince *Adam* the firſt man until *Solomon* (who builded the Temple) all the years that are paſſed, have been Three thouſand one hundred and two. But the beginning of the building of the Temple happened in the eleventh year of the reign of *Hiram*, who governed in *Tyre*: and ſince the firſt time that *Tyre* began to be inhabited, until the ſaid building of the Temple, there paſſed two hundred and forty years. The King therefore laid the foundation of the Temple, and made a deep trench, and fortified it with moſt ſtrong ſtones, which might be able to reſiſt all the injuries of time. Theſe ſtones were cloſely joyned the one unto the other, that by the ſtrength of the foundation, they might make the baſe and ground
G to ſuſtain that which ſhould be builded thereupon, which foundation was as much to be admired, as that Fabrick which it was deſigned to ſupport: neither could the foundations be of leſs ſtrength and hugeneſs, which were to ſuſtain a ſumptuous pile of that

Hecio & Ruffinus, cap. 9. 1 *King.* 6. 1. *&c.*

v. 1. When the building of the Temple began. The depth of the foundations of the Temple.

The year of the World, 2933. before Christ's Nativity, 1033.

height, greatneſs, magnificence and ornament. The walls were made of white ſtone, and continued of the ſame matter even until the roof. The height of the Temple was ſixty cubits, and the length as much, and the breadth twenty. Over that was another edifice, having the like dimenſions, ſo that the whole height of the Temple was ſix ſcore cubits, and the entry thereof was Eaſtward. The porch thereof had twenty cubits in length (which was the breadth of the Temple) and in breadth ten cubits: and the height thereof was ſix ſcore cubits. About the Temple was built thirty Cells, which invironed the ſame on the out-ſide, and ſerved to ſuſtain all the Edifice; for that they were of that number, and they paſſed out of the one into the other. The entries were made after the ſame manner, from whence a man might eaſily paſs from the one to the other. Every one of theſe Cells had 25 Cubits in breadth, and as many in length, and 20 in height: and above them there were others built: and others likewiſe above theſe of like Number and Dimenſion: ſo that they were almoſt as high as the other buildings; they were all covered with Cedar: every Cell had his cover apart, and had no dependence on the other Roofs. The reſt of the building of the Temple was covered with long beams, mortized the one within the other, which ſuſtained the whole: ſo that the Walls being in this manner faſtned the one unto the other, were the ſtronger. To theſe beams was faſtned Wainſcot of the ſame ſtuff, which was curiouſly poliſhed, carved and gilded. The Walls on the inſide were covered with Cedar plants, intermixed with Gold: ſo that all the Temple ſhined, and the burniſht Gold dazled their eyes that entred into it. All the whole building of the Temple was moſt artificially made of ſtones moſt exactly carved, and moſt cloſely and cunningly joyned together: ſo that they that curiouſly pryed into the ſame, could not any ways obſerve the ſtroke of any Hammer, nor other Workmans Tool, but all the whole Maſs ſeemed to be a natural and no artificial

v. 2, 3, 4, 5. The height, length and breadth of the Temple. The Porch before the Temple. The Cells which were built in the circuit of the Temple.

v. 22. *&c.* The beams and walls beautified with Gold.

H cial frame; and rather growing in that place of it ſelf, than garniſhed by the hands of cunning workmen. Touching the aſcent into the higheſt part of the Temple, the King ſo contrived it, that in the thickneſs of the wall he included a pair of winding ſtairs to that purpoſe. This part had not a great Gate towards the Eaſt as the lower had, but in the ſides there were little doors made: All the whole Temple both within and without was covered with Cedar-planks faſtned together with ſtrong chains to ſtrengthen the ſame. The Temple within was divided into two parts, the one whereof contained the *Sanctum Sanctorum*, of twenty Cubits (which was unacceſſible) the reſt of the ſpace of forty Cubits was conſecrated to the uſe of the Prieſts. And in the midſt of the wall made he two gates of Cedar, inriched with ſtore of Gold, and divers curious carved
I works, and hung them with Tapiſtry: wherein were imbroidred divers Flowers of Hyacinth, Purple, and Scarlet intermingled with pure white and delicate Linen. He placed alſo upon the Holy of Holies (which was twenty Cubits broad, and as many long) two Cherubins of maſſie Gold, each one five Cubits high, and each of them had two wings that were ſpread five Cubits broad, by which means they were not far diſtant the one from the other, but that the one of their wings touched the Southern wall of the ſacred place, and the other the Northern wall: the other wings that touched one another ſerved for a cover for the Ark, which was placed between them both. But what the figure of the Cherubins was, it is impoſſible to expreſs: he made the Pavement of the Temple alſo, of Plates of beaten Gold. To the Gate of the Temple he alſo faſtned con-
K venient doors twenty Cubits high, anſwerable in height to the wall, and covered with plates of Gold. In a word, he left not one place either within or without the Temple, that was not garniſhed with Gold: he likewiſe adorned the outſide of the gates as he had done the inſide. But the Gate of the Porch had no ſuch ornament. After this, *Solomon* ſent unto *Hiram* King of *Tyre*, for one who was a cunning Workman, called *Vram*, the Son of a woman of the line of *Nephtali*, and of *Vrias* the *Iſraelite*; this man had great knowledg in all kind of works, but his eſpecial excellency was in working Gold, Silver and Braſs, who made all that which covered the Temple according as the King commanded. He made two Pillars of Braſs four fingers thick and eighteen Cubits high, and twelve in the circumference, on the chapters of each of them, he placed Corniches in the form of Lillies, of five Cubits in height,
L which he invironed with certain Grates made of Braſs after the manner of enterlaced nets, which covered the Lillies on each ſide, on which there hung down two hundred pomegranats in two ranks. Theſe Pillars placed he in the entrance of the Porch, the one on the right hand called *Jachin*, the other on the left called *Boz*. He founded alſo the Brazen Sea, made after the manner of a Hemiſphere, and this veſſel was called the Sea by reaſon of the hugeneſs thereof. For it was a laver that by meaſured line was ten Cubits broad, the thickneſs of a hands breadth, the midſt thereof was ſuſtained with a Pillar ten times twiſted, whoſe bigneſs was a Cubit. This laver was ſuſtained by 12 Heifers, which by three and three were placed directly oppoſite againſt the quarters of the four Winds: and the hindermoſt part of theſe Heifers were ſet ſomewhat ſtooping, to the end that this
M round and ample Veſſel might be the more ſurely ſupported by them. This Sea contained two thouſand Baths, which is a meaſure made uſe of for liquids. He made alſo ten brazen baſes four ſquare, for the lavers, each one in length five Cubits, in breadth four, in height three; thus were the parts of this work ſeverally faſhioned. There were four little Pillars ſquare and erected at every corner one, in which the ſides of the Baſes were adjoyned, and divided into three ſorts, according to the place diſtinguiſhed between the joynts; with Images, here a Lyon, there a Bull, and in another place an Eagle. The Pillars likewiſe were adorned with the ſame ingraving: and all this whole work hung upon four wheels, which were made of caſt work, which had certain naves or ſpokes a Cubit and a half in the Diameter: and it was a wonderful thing to ſee the
N circumferences of them, how cunningly they were wrought, and properly ſetled to the ſides of the Baſes by their naves, or ſtrakes. They were thus made; the corners or Angles on the upper part were ſuſtained by certain ſhoulders made after the manner of extended hands, on which there was placed a Spire, to which the laver was faſtned, being upheld by the paws of a Lyon, and an Eagle, which were faſhioned and ſo properly united, that they that beheld them, would have ſuppoſed them rather to be natural creatures, than otherwiſe: and betwixt them alſo there were certain Palm-trees figured: Such was the compoſition of the ten lavers. Moreover, he made ten other Brazen lavers after the manner of a round Cockleſhell, each of which contained forty Choes: for they were in height four cubits, and from brim to brim, there were likevviſe four cubits:
O which lavers he placed upon ten baſes or feet called *Meconoth*, five of which ſtood on the left ſide of the Temple, that extended Northward, the other five on the right hand toward the South. Here likewiſe placed he the Sea full of Water, to the intent that the Prieſts entring into the Temple, might vvaſh their hands and feet before they vvent up

The year of the World, 2933. before Chriſt's Nativity, 1031.

Winding ſtairs.

The Temple divided into two parts. *v. 22. ad 24.* Two Cherubins.

The pavement, gates, and all other things in the Temple beautified with Gold.

Solomon ſendeth to *Hiram* for *Uram* a cunning workman.

2 Chron. 4. 2. A veſſel called the brazen Sea.

1 King. 7. 27. Ten brazen baſes of the laver.

v. 27, 38. Ten round lavers.

The year of the World, 2933. *before Christ's Nativity*, 1031.

unto the Altar. The other lavers ſerved to waſh the inwards and feet of thoſe Beaſts that were ſacrificed. He builded likewiſe a brazen Altar of twenty Cubits long, and as many in breadth, and ten in height, to offer burnt-offerings thereon. He made likewiſe all the Veſſels that belonged thereunto of Braſs: as Kettles, Water-pots, Hooks, and Forks, and ſuch like, that in brightneſs equalled the pure Gold. The King alſo dedicated many Tables, and amongſt theſe, one great one of Gold (on which the Sacred Bread was laid) the reſt not far inferiour, yet made after divers manners, held Ewers and Platters of Gold, to the number of twenty thouſand, and of Silver forty thouſand. He made likewiſe ten thouſand Candleſticks (according as *Moſes* had commanded) whereof one he dedicated to the Temple, that according to the Law it might give light there in the day time. He made a Table alſo, on which the Loaves of Bread were laid on the North-ſide of the Temple, hard by the Candleſticks, which were placed towards the South. The Altar of Gold was placed betwixt them both. All which things were incloſed in that part of the Temple that contained forty Cubits, before the Tapiſtry of the Holy of Holies, where the Ark was to be placed. The King alſo cauſed fourſcore thouſand Pots, and an hundred thouſand Ewers of Gold, and twice as many of Silver, to be made, and fourſcore thouſand plates of Gold, and twice ſo many of Silver to offer the kneaded flower in them upon the Altar; and threeſcore thouſand Cups of Gold, and twice ſo many of Silver, to lay the Flour mingled with Oyl thereon; and two thouſand meaſures of Gold, and twenty thouſand of Silver, reſembling a Hin or an Epha of *Moſes*. Twenty thouſand Cenſers alſo of Gold, wherein the perfume was burnt, to hallow the Temple; and other Cenſers likewiſe in which they carried fire from the great Altar, and laid it on the leſſer, which was within the Temple, to the number of fifty thouſand; he prepared alſo a thouſand Veſtments for the uſe of the Prieſts, with their ſurcots, heads, and pectorals, notwithſtanding there was but one Crown, wherein *Moſes* had written the Name of God, which had continued even until this day. He made alſo ten thouſand Stoles for the Prieſts of fine Linen, with ſcarlet Girdles for every one of them; two hundred thouſand trumpets according to the ordinance of *Moſes*, and forty thouſand Inſtruments of Muſick, to record and praiſe God with (as the Pſaltery and Harp of a mixt matter the fifth part of Gold, and the fourth part Silver.) All which *Solomon* moſt magnificently prepared for the Service of God, ſparing no coſt, but imploying himſelf to the utmoſt of his power, toward the ornament of the Temple: which he beautified and endowed with all theſe Treaſures. He invironed the Temple likewiſe with a wall three Cubits high, which in our Tongue we call *Giſon*, to exclude the prophane multitude, and admit none but the Prieſts only. Without this wall there ſtood a Temple four-ſquare with great and broad Iſles, which opened with very great Gates; every one according to the quarter of the wind; and the doors thereof were covered with Gold. Into this place all the people that were purified might enter, and they likewiſe that kept the ordinances of *Moſes*. It can ſcarcely be believed how admirable that exterior Temple was: for he filled huge Trenches, which by reaſon of their unmeaſurable depth, could not be lookt down into without vehement apprehenſion of fear (for they were four hundred Cubits deep) yet notwithſtanding he filled them and raiſed them to the height of the Hill, whereon the Temple was built; and by this means it came to paſs, that the walk without the Temple was equalled with the Foundation of the ſame. This did he begirt with double Porches, ſuſtained by Pillars of rich ſtone; the Roofs whereof were of poliſht Cedar, and the Gates were of Maſſive Silver.

The uſe of the Sea, and the other ten lavers.

The Altar and Veſſels appertaining to the ſame.

The Table of ſacred Bread.

The Candleſtick.

The Cups and Vials.

The Bowles, the Cenſers.

Prieſts Garments.

Inſtruments of Muſick.

The incloſure before the Temple.

The Pane.

The huge trenches wherein the foundation of the Temple was laid, filled.

Hedio & Ruffinus, cap. 4. 1 *Reg.* 8. 5.

After that King *Solomon* had in ſeven years finiſhed theſe ſo fair and magnificent buildings, and all the other neceſſaries which he had beſtowed upon the Temple, and declared thereby his great Riches, and ſhewed his Power, that that which at the firſt ſight might require a mans whole Life to finiſh, he accompliſhed in few years: He wrote unto the Governours and Elders of the *Hebrews*, commanding them to aſſemble all the people in *Jeruſalem* to behold the Temple, and to bring in the Ark of God: and although this Aſſembly was publickly proclaimed, yet ſcarcely did the people make their appearance in *Jeruſalem* before the ſeventh month which we call *Thuri*, and the *Macedonians Hyperberete*. About this time fell the feaſt of Tabernacles, which the *Hebrews* moſt religiouſly obſerve and honour with great Feſtivals. They therefore took the Ark and the Tabernacle that *Moſes* had made, with all thoſe neceſſaries which appertained to the Divine Service, and bare them into the Temple. The King and all the people, with the *Levites* marched before, having their Cattel ready to ſacrifice, and filling the way with offerings, and the blood of divers ſlaughtered beaſts, burning an infinite quantity of perfumes, wherewith the Air was filled round about, the ſent whereof diſperſed it ſelf far and near, to make it known that God would be preſent in that new builded and conſecrated place (if we may ſo ſpeak of divine things after a humane manner.) Theſe ceaſed not to ſing and dance until they came unto the Temple; and after this ſort con-

v. 1, *ad* 4. The Ark is carried into the Temple.

Solemons Temple was conſecrated in the month of *October*.

H conducted they the Ark. But when it was to be carried into the Holy of Holies, the reſt of the multitude departed, and the Prieſt only placed it under the two Cherubins, who imbraced it with their wings, as if it had been covered with a Pavilion or ſome Canopy: for they had been faſhioned after that manner by the Workmen. The Ark contained nought elſe but the two Tables of Stone, in which were kept in Writing the Ten Commandments pronounced by God on Mount *Sinai*. For as touching the Candleſtick, and the Table and Altar of Gold, he placed them in the Temple before the moſt Holy of Holies, in places correſpondent to thoſe where they ſtood, when they were in the Tabernacle. Then offered they the ordinary ſacrifices, and placed the brazen Altar before the Temple near unto the Gate: ſo that when it was opened, the other ſtood in ſight, and
I a man might ſee the ſervice and magnificence that was uſed in the ſacrifices. And as touching the other utenſils, he gathered them all together, and placed them in the Temple. But after the Prieſts (having given order for all things about the Ark) were departed from thence, ſuddenly there fell amidſt the Sanctuary a thick Cloud, not pitchy, nor ſuch as reſembleth Winter Clouds loaden with rain; but diffuſed and tenuous, which darkned the ſight of the Prieſts ſo that they ſaw not one another. But thereby every mans mind was eaſily induced to believe, and his opinion confirmed, that God was deſcended into the Temple which was dedicated to his Name, to teſtifie how acceptable it was to his divine Majeſty: In effect all men had no other opinion: But King *Solomon* ariſing from his Throne whereon he was ſeated, addreſſed his Prayers unto God, in ſuch words as he thought to be agreeable to the divine Nature, and convenient for him to uſe: *O*
K *Lord (ſaid he) thou haſt an eternal houſe, neither are we ignorant that thou haſt framed this whole maſs of the Univerſe for thy ſelf, which conſiſteth of Heaven, Earth, Air and Seas: which thou altogether filleſt, yet art thou not contained by them. But therefore have we adorned and erected this Temple to thy Name, to the end that we might offer up our Prayers in the ſame, and ſend them up to heaven (as a ſweet ſacrifice) to obtain thy favour, aſſuring our ſelves that thou art here preſent alſo, and wilt never be abſent from this place. For whereas thou ſeeſt all things, heareſt all things, yet forſakeſt thou not us at all, neither doſt thou abandon the place where thou doſt inhabit: but rather thou art always near unto all men, but in eſpecial preſent with thoſe that do humbly deſire to approach unto thee day and night.* Theſe words ſpake he, *look-*
L *ing upwards towards God, and afterwards addreſſing himſelf unto the people, he ſpake unto them touching his power and providence, how he had foretold his father* David *of all that which ſhould happen: the greater part whereof was already accompliſhed, and the reſt was ſhortly to ſucceed. Furthermore he declared how God himſelf had given him his name before he was born, and that it was known how he ſhould be called: and how at ſuch time as he ſhould be King after the deceaſe of his father, he ſhould build him a Temple; which things they ſaw brought to paſs according as they were foretold; for which they ought to give God thanks, and not to loſe any hope of any of thoſe things that had been promiſed them for their future happineſs, having ſufficient incouragement to believe by the accompliſhment of thoſe things which were already come to paſs.*

When the King had ſpoken after this manner unto the people, he turned again, and be-
M held the Temple, and lifting up his hands towards the people, he began thus: *It is impoſſible (ſaid he) for men to return thanks unto God according to the greatneſs of thoſe benefits which they have received, for he is by his infinite greatneſs placed ſo far above us that our Oblations are altogether unprofitable unto him. But (O Lord) it behoveth us, that ſince of thy grace thou haſt made us more excellent than other living creatures, we ſhould bleſs and give thanks unto thy Majeſty, and in eſpecial it concerneth us to honour thee for the benefits thou haſt beſtowed on our Family, and all the* Hebrew *Nation. But by what other means can we appeaſe thee when thou art diſpleaſed, than by that voice which we draw from the Air, and which returneth into the air again I ought therefore firſt of all to give thee thanks in reſpect of my Father, whom from a low degree thou haſt raiſed to the higheſt honour: next that thou*
N *haſt fulfilled all thoſe things which thou haſt foretold of me until this preſent day; I beſeech thee for the time to come to furniſh me with thoſe things, that thou beſtoweſt on ſuch as are dear unto thee, that thou increaſe our houſe every way, according as thou haſt promiſed my Father* David, *eſtabliſh the Crown on my head, and continue it I beſeech thee, to my ſucceſſors, for many Generations. Beſtow thou this benefit upon us, and bequeath unto all mine, that virtue wherein thou takeſt delight. Moreover I beſeech thee that a portion of thy Spirit may come and dwell in the Temple, to the intent that we may underſtand that thou dwelleſt upon earth; for not only this Temple, but the whole heavens are too little for thy habitation. I beſeech thee therefore, that it may pleaſe thee to take care of it as thine own, to the end it may never be de-*
ſtroyed by the enemy, but that thou mayeſt always ſecure it, as thine own peculiar inheritance.
O *And if thy people ſhall at any time forget thy name, and offend againſt thy Majeſty, let it ſuffice, I beſeech thee, to chaſtiſe them with famine or peſtilence, or ſuch other calamities as thou art wont to inflict on the diſobedient; but when they ſhall be touched with repentance for their former ſins, and have recourſe unto this Temple, and beſeech thy mercy; hear them I beſeech thee,*

as

The year of the World, 2941. before Chriſt's Nativity, 1023.

v. 4. The Prieſts place the Ark of God in the Sanctuary, and in it the Tables of Stone, wherein the ten Commandments were written.

The Candleſtick, Table, and Altar of Gold.

The brazen Altar.

A cloud in the Tabernacle. *v. 22, ad 54.*

Solomons Prayer unto God.

God immeaſurable.

The cauſes why the Temple was builded.

God is true in his promiſes.

v. 55, 56, &c. Solomons Prayer wherein he thanks God for his benefits, and beſeecheth his future protection.

Solomon humbly beſeecheth God, that he will protect this Temple as his own houſe.

The year of the World, 2941. before Christ's Nativity, 1023.

as being present in this place & have compassion on them, & deliver them from their adversities. A *Neither do I only intreat thee for the* Hebrews *when they shall have offended thee: but if it happen that if any stranger of what Countrey soever he be, shall from hence implore thine assistance, hear thou him, I pray thee, and grant his request: For by this means all men shall know, that it is thy will that thy house should be built in this place, and that we are not so inhumane as to envy this happiness unto others, but that we have desired that thy help, and the communication of thy blessings should be bestowed, not only on those of our Nation, but also on all the World.* This said, he cast himself on his face, and continued in Prayer a long time, and afterwards rising again, he offered sacrifices upon the Altar; and having filled the Temple with offerings, he knew most evidently that God did graciously accept of his oblations; for a fire passing through the Air, and lighting upon the Altar in the sight B of all men, consumed and devoured the sacrifice. When this Vision had hapned, the people manifestly conjectured that Gods abode should be in that Temple, and with great joy humbled themselves on their faces, and lay prostrate on the Pavement. *But the King began to praise God, and incited the people to do the like, considering they had already received the testimonies of his mercy, exhorting them to pray that he would be always merciful unto them, and that he would keep them for ever in cleanness and uncorrupt minds, and that they might justly and religiously lead their lives in observing those commandments which he had given them by* Moses. *For in so doing, the people of the* Hebrews *should prosper and grow more happy, than all the Nations of the World. Moreover he exhorted them to keep in their remembrance those means, by which the benefits they possessed had been gotten; assuring them that by the same* C *they should be continued, increased and multiplied. For they ought to think that they received them not, but for their piety and justice; and that those blessings were not to be preserved, but by the same means by which they were first required.* When the King had spoken after this manner to the people, he dismissed the Assembly (having first of all accomplished the sacrifices both for himself and the people, by offering up twelve thousand Oxen, and six-score thousand sheep.) For then first of all was the Temple embrewed with the blood of the slaughtered sacrifices, and all the *Hebrews* with their Wives and Children were entertained therein. The King also feasting with the whole people, celebrated the Solemnity of the Tabernacles for the space of fourteen days in great Pomp and Magnificence. And when all things were performed, and nothing was deficient that concerned D the Service of God, every one (dismissed by the King) departed to his own dwelling-place, giving him hearty thanks for the care he had taken of them, and for the Works he had done for them; praying God that it might please him to grant their King a long life. And thus they returned home vvith joy, praising and singing Hymnes unto God, so that they arrived at their own habitations, without being sensible of the toil of their Journey.

After they had conducted the Ark into the Temple, and beheld the greatness and beauty of the same, and had celebrated most excellent sacrifices, and made great solemnities, they returned every one unto his City. But a Vision that night appeared unto the King during his sleep, which gave him assurance that God had heard his Prayer, and that he would guard his Temple and dwell in the same for ever (if his Posterity and all the E people should observe his Commandments) promising him, that if he continued in the observation of those commands which were given him by his Father, he would secure his blessing unto him, that none but his Posterity should sway the Scepter, and rule over the Tribe of *Judah* for ever; provided that they kept his Statutes and observed his Laws: but if he forgot the Lord and followed strange gods, he would pluck him up by the roots, without leaving any Remainder to reign after him; neither should the people of *Israel* remain unpunished, but should be exterminate by infinite Wars and Adversities, and be cast out of the Countrey which he had given unto their Ancestors, and become banisht men, and Runnagates in a foreign Land. And concerning the Temple which is built at this present, I will (said he) deliver it to the Enemies to ransack and burn it, and the F City shall be destroyed by the hands of the Enemies: and their miseries shall be so notorious through the World, and to such extremity shall they be driven, as it shall hardly be believed: so as their Neighbours round about them, hearing of their Calamities, shall be astonished, and shall seek out the cause why the *Hebrews* are thus hated by God, who beforetime have been so advanced by him in Riches and Honours; and they shall be informed by those that survive, that those calamities are brought upon them by their sins; and the transgressions which they have committed against the ordinances of their Forefathers. These things that were declared unto him in a dream, are registred in the sacred Letters.

Seven years after the Temple had been thus built (as it hath been heretofore declared) he began the building of his Palace, which he scarcely finished in thirteen years G space; for he was not so intent and earnest in building thereof, as he was in the structure of the Temple. For although the Temple was very great, and of incredible and marvellous magnificence, yet so it is that God (for whom it was made) assisting the workmen, it was thoroughly

v. 41. He prayeth that strangers may be heard also in this place.

2 *Chron.* 7. 1. A fire from Heaven consumeth *Solomons* sacrifice.

Solomon exhorteth the people to praise God, and to give him thanks, and to pray unto him.

1 *King.* 8. 62, 63. *Solomons* sacrifices in the dedication of the Temple. The Feast of Tabernacles.

v. 66. The King dismisseth the people.

1 *King.* 9. 1, 2. God appeareth again to *Solomon*, and promiseth him all blessings, if he swerved not from his Fathers precepts.

v. 6, 7, 8, 9. A grievous Commination against the *Israelites*, if they fall from the way of Righteousness.

1 *King.* 7. 1. *Hedio & Ruffinus*, chap. 5. *Solomons* Palace finished in thirteen years.

A thoroughly finiſhed within the term of the years aforeſaid. But the Royal Palaces, being far leſs than the Temple, were built more ſlowly, becauſe the ſtuff had not been prepared ſo long time before, nor with ſo great diligence; and the rather, becauſe the Palaces that were, were not for God, but for Kings: notwithſtanding, this Houſe was built very magnificently, according as the Wealth of the Countrey, and the power of the *Hebrew* King required. But it will not be amiſs if I declare all the order and diſpoſition of the ſame Houſe, that by the deſcription thereof, the Reader may be informed of its capaciouſneſs. It was a great and goodly Fabrick, ſuſtained by divers Pillars, prepared to receive and contain much people at the time of their Aſſemblies, wherein they treated of Affairs, and held Pleas. It was an hundred Cubits in length, and in breadth

The year of the World, 2941. *before Chriſt's Nativity*, 1023.

B fifty; and in height thirty, ſupported by ſixteen ſquare Pillars covered with *Corinthian* work, with ſtairs and carved gates, which contributed no leſs to its beauty, than its ſecurity.

Ver. 8. The Hall. The Tribunal.

In the midſt of this ſpace, and hard by the Temple, there was another Pavilion thirty cubits ſquare, ſuſtained with ſtrong Pillars, within which there was another magnificent Tribunal, on which the King ſate to give Judgment, unto which there was adjoyned another Palace prepared for the Queen. All the Chambers, as well thoſe that were ordinarily in uſe, as thoſe for Recreation, after he had retired himſelf from publick Affairs, were adorned with planks of carved Cedar, and were built partly of ſtone ten Cubits ſquare, partly of curious Marble, and very rarely and cunningly wrought by the moſt

v. 8. The Queens houſe, and other Palaces of pleaſure.

Ver. 9, *&c.* The ornaments of *Solomons* Palace.

C curious and exact Maſons. And that which made it more beautiful, were three panes of Tapiſtry, and the fourth admirable for the artificial Engravings: for the Workmen had made therein Trees and Plants of divers ſorts, ſhadowed with their Branches and Leafs, hanging in ſuch ſort, that to behold them, a man would have thought that they ſhook, the Workmanſhip was ſo exquiſite and curious that covered the ſtone. The reſt, as far as the Roof, was enchaſed, and flouriſhed with divers Antiques and Pictures. Furthermore, he built other places of Pleaſure, with very long Porches to beautifie the Palace; amongſt which, there was one moſt magnificent to make Banquets and Feaſts in, which was throughout adorned with Gold: and all the neceſſaries for entertainment were of Gold. It would be difficult to give an exact account of the Variety, the Capaciouſneſs

Chambers of pleaſure, with houſhold-ſtuff of Gold.

1 *King.* 10.

D and Magnificence of theſe ſtructures, whereof ſome were of a greater, and ſome of a leſſer bulk; ſome under ground, and others raiſed to a great height: the pleaſant Arbors likewiſe, and the Gardens, which were ſo faſhioned, that they afforded a pleaſant proſpect to the eye, as well as refreſhment from the heat. All the building was made of white Marble, of Cedar, of Gold, and of Silver: the floors and walls were figured with diverſity of Flowers, and of precious Stones, inchaſed in Gold, after the manner of the Temple of God, which ſhined with ſuch like Ornaments. There was likewiſe erected a very large Throne, made in form of a Tribunal; with ſix ſteps of pure Ivory: on each

Solomons Throne made of Ivory. 2 *Reg.* 5.

ſide of which there ſtood two Lyons, and the like number were placed above. About the place where the King ſate, there were ſeveral Arms ſtretched out, which ſeemed to

E ſuccor or protect him; and he ſate upon an Ox looking backwards: this Throne was all covered with Gold.

Solomon built all this that hath been ſpoken of, in the ſpace of twenty years, being furniſhed by *Hiram*, King of the *Tyrians*, for theſe his buildings, with great ſums of Gold, and far greater of Silver, beſides a quantity of Cedar and Pine-trees. *Solomon* alſo remunerated him, and gave him great Preſents, and ſent him every year abundance of Corn, Wine and Oyl (as we have heretofore declared) whereof he ſtood in great need, by reaſon that his Countrey was an Iſland. And beſides that, he gave him twenty Cities in *Galilee*, not far diſtant from *Tyre*. *Hiram* having viſited them, and not well-pleaſed with them, ſent unto *Solomon* to certifie him thereof, that he had no uſe for his Cities: and

Ver. 11, 12. *Solomons* gratuity to *Hiram* for the benefits he received.

F from that time forward they were called the Countrey of *Chabel*, which is as much as to ſay in the *Phœnician* tongue, unpleaſant. *Hiram* likewiſe ſent unto *Solomon* certain Myſteries and difficult Queſtions, requiring him to explicate them, and ſolve thoſe Doubts and Difficulties that occurred in his Demands. *Solomon* being a man of ripe Judgment and Underſtanding, explained them all with a great deal of perſpicuity. Of theſe two Kings, *Menander* (who tranſlated the Antiquities of the *Tyrians* out of the *Phœnician* Tongue into *Greek*) maketh mention, after this manner: *After the deceaſe of* Abibale, Hiram *his ſon ſucceeded him in the Kingdom, who lived fifty and three years, and reigned thirty and four. He annexed the Field, which is called* the great Field, *unto the Iſland, and conſecrated a golden pillar in* Jupiters *Temple. He alſo cauſed a great quantity of Wood to be hewed*

1 *King.* 9. 1 *King.* 5. *Solomon* interpreteth certain hidden queſtions ſent unto him by *Hiram*. *Menander* the Hiſtoriographer, maketh mention of *Hiram* and *Solomon*.

G *down in the mountain* Libanus, *to make covers and roofs for Temples. For having pulled down ſome ancient Temples, he builded that of* Hercules, *and that of* Aſtarte, *and made his firſt building of* Hercules *in the month of* Peritien (*which is* February) *and made War againſt the*

the Eyceens, *who refuſed to pay their Tributes: and after he had brought them under his ſub-* H
The year of the World, 2941. *before Chriſt's Nativity*, 1023.
jection, he returned to his own Palace. In his time lived a young man called Abdemon, *who always reſolved thoſe queſtions which* Solomon *King of* Jeruſalem *propoſed.*

Dion maketh mention of *Hiram.*

Dion alſo maketh mention of him in theſe terms: *After the deceaſe of* Abibale, *his ſon* Hiram *reigned: he it was that fortified the quarter of the City to the Eaſtward, and enlarged the ſame, and joyned the Temple of Olympian* Jupiter *to the City, which before that time was in another place, and filled all the place between them with earth, and adorned it with pendants of Gold; and afterwards going up to* Libanus, *he hewed down timber to build Temples withal. He ſaid alſo, that* Solomon *reigning at that time in* Jeruſalem, *ſent unto* Hiram *certain ſubtile queſtions demanding the expoſition thereof under this Condition, that if he explained them not, by way of penalty he ſhould pay a great Sum of money; and afterwards that a certain* I
Dion of *Solomon.*
Tyrian *called* Abdemon, *expounded that which had been propoſed, and in lieu thereof propoſed certain others, which* Solomon *could not expound, and for that occaſion he paid a great Sum of Money unto* Hiram. This is that which *Dion* writeth.

Solomon repaireth the walls of *Jeruſalem*, and erecteth towers. *Hedio & Ruffinus*, cap. 6.

The King ſeeing that the City of *Jeruſalem* wanted both Bulwarks and Towers to ſecure the ſame, and that the ſtrength of it was no way anſwerable to the dignity thereof, he repaired the Walls, and erected great Towers on the ſame. Moreover, he built certain Cities, which deſerve to be commemorated amongſt the moſt Renowned, namely, *Aſchor* and *Magedon*, and the City of *Gaza* in the Countrey of the *Philiſtines*: againſt which *Pharaoh* King of *Egypt* led out his Army, and took it by force; and after he had put all the Inhabitants thereof to the Sword, he deſtroyed the ſame, and he gave it in K
Solomon buildeth certain Cities, *Azor*, *Magedon*, *Gaza*, *Betachor*, *Baleth.*
dower unto his Daughter which was married unto *Solomon*. For which cauſe the King fortified it; ſeeing it to be already ſufficiently fenced by nature, and that it ſtood very commodiouſly for the War, and to hinder the incurſions of the enemy. Not far from thence, he fortified two other Cities, whereof one was called *Betachor*, and the other *Baleth*. Beſides theſe, he built others, which were Cities of Recreation and Pleaſure, by reaſon of the good temperature of the Air, and the pleaſantneſs of the Fruits, and in eſpecially the ſweet Rivers wherewith they were watered. Afterwards entring into the Deſart that is above *Syria*, and conquering the ſame, he built another great City two days Journey diſtant from the higher *Syria*, a days Journey from *Euphrates*, and ſix from the great *Babylon*. The cauſe why this City was inhabited far from peopled quarters of *Syria*, was, L
becauſe in no place of the lower Countrey there was water to be found, and in this City only there were Fountains and Springs. He therefore built this City, and begirt it with ſtrong Walls, and called it *Thadamor* (which is the name which the *Syrians* term it by, even at this day, and amongſt the *Greeks* it is called *Palmyra.*) And theſe were *Solomons* Works in that time. But ſince divers are inquiſitive to know the reaſon why the
Thadamor or *Palmira.*
Why the *Egyptian* Kings were called *Pharaohs.*
Kings of *Egypt* that have been ſince *Mineus* the Founder of *Memphis* (who reigned divers years before our great Anceſtor *Abraham*) till *Solomons* time, for the ſpace of more than Thirteen hundred years, have been called *Pharaohs*, deriving that name from one that reigned in the mid-time between both: I have thought fit to give ſome account of it. The name of *Pharaoh* amongſt the *Egyptians*, ſignifieth as much as *King*. But I ſuppoſe M
that from their Childhood they had other diſtinct names, and that afterward when they are created Kings, they take upon them that name, which in their Mother-Tongue ſignifieth no leſs than *Authority*. (For the Kings of *Alexandria* having been heretofore called by other names, at ſuch time as they take upon them the Kingdom, they are called *Ptolomies*, by the name of their firſt King.) The *Roman* Emperors likewiſe, notwithſtanding they have other names at the time of their Birth, yet are they called *Cæſars*; becauſe the *Sovereignty* and *Honour* whereunto they are raiſed, impoſeth that title on them: and the name that was given by their Fathers, is no more retained. For this cauſe it is, that although *Herodotus* of *Halicarnaſſeus*, ſaith, that ſince *Mineus* the Founder of *Memphis*, there have been Three hundred and thirty Kings of *Egypt*; yet declareth he N
The *Egyptian* Kings called *Pharaohs. Ptolomei. Cæſars.*
Herodotus writeth not the names of the *Egyptian* Kings.
not their names, becauſe they were called *Pharaohs*. For when after theſe a Woman had obtained the Kingdom, he called her by her own proper name, *Nicaule*: whence it appeareth, that the men who have been Kings, were uſually called by this name, and that it had not been communicated unto this Woman: for which cauſe it was neceſſary to declare her own firſt name. For mine own part, I have found in the Books of our Nation, that ſince *Pharaoh*, who was Father-in-law to *Solomon*, none of the Kings of *Egypt* have been called by that name: and that ſome little while after, the forementioned Woman came unto *Solomon*, who reigned in *Egypt* and *Ethiopia*: of whom we ſhall ſpeak hereafter. But at this preſent I have made mention of it, that it might appear that our Records, and the Chronicles of the *Egyptians*, agree in many things. O
Nicaule Queen of *Egypt* and *Ethiope* cometh to *Solomon.*

But King *Solomon* conquered the *Canaanites* (which till that time were not under his ſubjection) and thoſe that inhabited the mountain *Libanus*, as far as the City of *Amath*, and

A and made them Tributaries, and chose out from amongst them every year such, as he might employ in servile Works, and domestick Affairs, and tillage of the Land. For no *Hebrew* was a slave: neither was it convenient, that since God had subjected divers Nations under him (whom they might make slaves of) that they should tye those of their own Nation to that Bondage, who were all of them employed in Arms, and rather took delight to ride in Chariots, and on Horses, than to submit to any mean or servile Employment. Over the *Canaanites* (whom he employed in his service) he appointed Five hundred and fifty Commissaries, who had their Charge and Authority from the King, and imposed on them those works wherein they were employed. He built a Navy also in the Gulf of *Egypt*, in a certain place of the Red-Sea called *Asiongaber*, which is named B *Berenice*, not far from the City of *Elana* (which Countrey in times past appertained to the *Jews*.) And toward the building of his Navy, he obtained of *Hiram* King of *Tyre*, a very considerable assistance: for he sent him Models of Ships, and men that were skilful in Navigation, whom he appointed to sail with his Factors to the Countrey at that time called *Ophir*, and at this present *the Land of Gold*, in the Countrey of *India*, to bring Gold from thence: who returned back again unto the King, after they had gathered about Four hundred Talents.

The year of the World, 2953. *before Christ's Nativity*, 1011.

1 *King.* 9. 16, *ad* 21. *Solomon* compelleth the remainder of the *Canaanites* to pay Tribute. The thraldom of the *Canaanites*.

1 *King.* 9. 16, *ad* 21.

About this time the Queen of *Egypt* and *Ethiopia* (a Woman adorned with Wisdom, and admirable in all other things) having heard of the renowned Virtue and Prudence of *Solomon*, desired to see with her own eyes whether those things which were reported C of him were true; nor was she deterr'd either by the length or difficulty of the journey from undertaking it, that she might thereby receive that satisfaction which she had promised her self. She therefore came unto *Jerusalem* with great pomp, glory, and riches; for she brought with her several Camels laden with Gold, Odors, and precious Stones of great value. After that the King had graciously entertained her, and honoured her in all things, he easily apprehended those doubts which she proposed, and gave her a more speedy solution of the same, than might be expected: so that she was ravished with the incredible Wisdom of *Solomon*, knowing by the effect, that it exceeded the report which she had heard of him. But in special she wondred at his Palace, considering the greatness and beauty thereof; and above all, at the rich Furniture and curious Architecture of the same; wherein she perceived the great Wisdom of the King: but nothing more D surprized her, than the beauty of one single Room, called *the Forest of Libanus*: but the magnificence of his ordinary Table, and the Furniture and service of the same, made her astonished. The attire of his Servants likewise, and the goodly order which they observed in their service. Moreover, the Sacrifices that were every day offered up unto God, and the care and diligence of the Priests in discharging their Offices, pleased her more than all the rest, when she observed them daily: and being not able to contain her self, she expressed how wonderfully she was affected; and her admiration still encreasing, she could not but express it to the King, after this manner:

1 *King.* 10. 1, *ad* 18. The Queen of *Egypt* and *Ethiope* resorteth to *Solomon*.

v. 6, 7. The Queen of *Ethiope* wondreth at *Solomons* wisdom.

We may very well doubt of things extraordinary, when we have no opportunity of being acquainted with them but by report: but the fame of your riches, both those which you have in E *your self (I mean your Wisdom and Prudence) as those also which your Kingdom hath brought you, is neither false nor feigned; but yet I must confess, that the happiness which I have seen, is much more excellent than that which was represented to me: for report dependeth only on hear-say, neither giveth it so certain a notice of things as the sight discovereth, when one is near unto the same. For mine own part, I gave no credit to what I heard, but I have seen far more than I could expect, and repute the people of the* Hebrews *to be most happy; and your servants and friends most blessed, who are continual Witnesses and Hearers of your Wisdom. And each one of you ought to give God thanks, that he hath so much loved this region, and the Inhabitants thereof, that he hath established you in the Royal Seat.* I shall relate also, how she expressed her affection she bare unto the King, by divers Presents which she offer'd unto him. For F she gave him twenty Talents of Gold, and an innumerable quantity of sweet Odors and precious Stones. It is said likewise, that we have that Plant that distilleth Balm, and which our Countrey bringeth forth at this day, by the gift of this Princess. *Solomon* for his part requited her bountiful Presents with the like, which she made choice of according to her own liking, for there was nothing which she could require, which he granted not unto her: shewing himself most ready to give her satisfaction with a liberal and Royal Heart. When the Queen of *Egypt* and *Ethiopia* had received these favours at the Kings hands (according as it hath been spoken) and he likewise had magnificently requited her, she returned back again into her own Countrey.

v. 4, 5, 6, 7, 8. The Queen of *Ethiopia* praiseth *Solomons* wisdom.

v. 10, 11, 12. The Queen giveth *Solomon* many sumptuous Presents.

v. 13. *Solomon* remunerateth the Queens bounty.

Hedio & Rufinus, cap. 7.

About the same time there was brought unto the King from the Countrey called *the* G *Region of Gold*, a quantity of precious Stones, and of Pine-trees. This Wood was employed to make supporters in the Temple, and in the Kings house, and to make Instruments

v. 14, *ad fin.* The precious timber that was brought to *Solomon*.

The year of the World, 2953. before Christ's Nativity, 1011.

ments of musick likewise, as Harps and Cymbals, on which the *Levites* might praise H
God. Amongst all the gifts that were ever presented unto *Solomon*, that which was given
him at that time, was most excellent in greatness and beauty. But let no man think, that
the Pine-wood (which we speak of) had any resemblance with that which we call by
that name at this day, or which the Merchants, to delude their Chapmen, sell for the
same. For they are like unto fig-trees, but that they are more white and clearer: which
I thought good to take notice of in this place, lest any man should be deceived through
ignorance, in not discerning the one from the other, because the affairs of *Solomon* have
drawn us to make mention of this matter. The weight of Gold which this Navy brought
unto the King, was six hundred sixty and six Talents: besides that which the Merchants I
bought themselves, or that which the Kings and Princes of *Arabia* had sent unto him by
way of Present. This Gold caused he to be molten down, and made thereof Two hun-
dred Targets, each one weighing Six hundred Shekels; and Three hundred Bucklers,
each one of them weighing Three hundred mines of Gold, and placed and hung them in
the Hall, called *the Forest of Libanus.* He caused also divers vessels of Gold and preci-
ous stones to be made for the use of his Table, all curiously wrought; the rest of his
necessaries also were of Gold: for nothing was either bought or sold for Silver. For the
King had many ships upon the Sea of *Tharsis*, which upon his command carried divers
Merchandize into remote Countreys, by vent whereof they brought him home much Gold
and Silver, and much Ivory and Ethiopian Moors and Apes; and this Navigation in sail-
ing to and fro, was finished in three years. The renown and fame also of *Solomons* Vir- K
tues and Wisdom, spread far and near throughout all Nations: so that Kings of the remo-
test Countreys had a desire to see him, because they believed not the Report, and desired
Solomons ships spent 3 years in their Journey. Many Kings present *Solomon* with sundry Presents. The horses and other gifts presented to *Solomon.*
to manifest their affection to him by magnificent Presents. They therefore sent him ves-
sels of Gold and of Silver, scarlet Robes, and all sorts of Aromatique Drugs, Horses and
Chariots, Mules and Sumpter-Horses, wherein (as it was reported unto them) the King
took pleasure, by reason of their strength and beauty: so that to the number of Horses
and Chariots which he had before, there were annexed Four hundred more, which had
been sent him as Presents. For before that, he had a Thousand Chariots, and Twenty
thousand goodly Horses, excellent for shape and swiftness: so that the like were not to
be found, that were comparable to them for beauty and pace. And that which gave L
them the greater grace was, that they were backed by young men of goodly personage
to behold, and surpassing all other in height, having long locks, which they daily inter-
mixed with wires of Gold, that when the Sun should shine upon their Heads, they might
appear more glorious and bright. The King mounted on his Chariot, and apparelled
in a white Rayment, was accustomed to ride abroad about the Sun-rise, guarded with
these young armed men, having Bows and Quivers.

Ittan.

There was a certain place called *Ittan*, some eight leagues distant from *Jerusalem*, de-
lightful and enriched with Gardens and pleasant Fountains of water, whither he usually
retired himself for his pleasure. He forgot not likewise to make Causeys, but caused
The ways about *Jerusalem* paved with flint.
the Highways that led to *Jerusalem* (where he made his abode) to be paved with black M
stone, to make them more accessible for those that travelled to and fro, and to shew his
Magnificence and Riches. He then divided his Chariots, and placed them in such sort, that
in every City there was a certain number, and some few he kept about himself, and those
The Cities of Chariots.
Cities he called the Cities of Chariots: he stored *Jerusalem* also with abundance of sil-
v. 27, 28. The abundance of silver in *Solomons* time.
ver, so that it was as plentiful as stones; and with Cedar-wood (whereof before that
time there was no quantity) he stored the Countrey, that it was as plentiful to be had
as wild Fig-trees. He commanded the Merchants of *Egypt* also to buy him certain Cha-
29. *Egyptian* horses.
riots drawn by two Horses, for the price of Six hundred Drachms of Silver, which he sent
unto the Kings of *Syria*, and to those on the other side of *Euphrates.*

Now although he were the most magnificent and entirely beloved of God, surpassing N
both in prudence and riches all those that before him had the government of the *Hebrews*;
yet continued he not in this state until the end. For, forsaking the observation of the
Ordinances of his Fathers, his latter years were not correspondent to his former: for he
grew altogether dissolute, and immoderately given over to Women; and was not con-
tent only with those of his own Countrey, but took also strange Women for his Wives,
1 *King.* 11. 1, *ad* 13. *Solomon* marrying strange Women, is seduced by them.
as *Sidonians*, *Tyrians*, *Ammonites*, and *Idumæans*, whereby he transgressed the Laws of mar-
riage instituted by *Moses*, who inhibited to marry with those of foreign Nations. After-
wards he began to honour their gods also, that he might the more affectionately express
the love which he bare unto them: which thing the Lawmaker foreseeing, he had for-
bidden the *Israelites* to marry with those that were not of their own Nation, for fear lest O
conforming themselves unto foreign Fashions, they should transgress the Ordinances of
their Forefathers: and by doing honour to those gods, should forget the honour due

unto

H unto the true God. But *Solomon* tranſported with theſe bruti∫h pleaſures, made no account of theſe things, but took him Wives of the Daughters of Princes and Nobles, to the number of 700, and 300 Concubins, be∫ides the Daughter of *Pharaoh* King of *Egypt*; by which means he was exceſſively overcome by them, in∫omuch as he follow'd their examples, and was forced to give a Te∫timony of the good will and extreme affection that he bare them, in ordering his life according to the fa∫hion of their Countreys. As therefore he increa∫ed in years, and his Judgment grew weak, he was in ∫uch ∫ort mi∫led, that he could not retain in memory the Cu∫toms of his Countrey, but more and more neglected the God of his Father, and promoted the Wor∫hip of tho∫e gods which were introduced by his VVives. Before all this, he chanced to ∫in, and tranſgre∫s againſt the obſervation of I the law, at ∫uch time as he made the ∫imilitudes of Bea∫ts of Bra∫s to underprop the ve∫∫el called the great Sea, and tho∫e of Lyons which he cau∫ed to be ∫et unto his Throne: for that Action of his ill-be∫eemed him, Who had a mo∫t excellent Example of Virtue in the perſon of his Father, be∫ides the Glory that he had left him, by being a faithful Servant of God; whence it came to paſs, that by neglecting to follow his ∫teps (notwith∫tanding that God had exhorted him thereunto by appearing unto him at two ſeveral times) he dyed mo∫t ignominiou∫ly. There came therefore unto him a Prophet ſent from God, telling him, *That his ſins were manifeſt, and notorious in Gods ſight, threatning him that ere long he ſhould repent the wickedneſs he had committed. Yet notwithſtanding the Realm ſhould not be taken from him during his life, becauſe God had promiſed* David, *that he ſhould be his* K *ſucceſſor; but after his deceaſe, he would chaſtiſe his Son, for the iniquity of the Father: not ſo as all the people ſhould revolt, but that he would give ten Tribes unto his Servant, and leave two unto the Grandchild of* David, *becauſe he had loved God, and by reaſon of the City of* Jeruſalem, *where it pleaſed him to make his habitation.*

The year of the World, 3964. *before Chriſt's Nativity*, 1000.

v. 14, *&c.* 23. The puni∫hment inflicted upon *Solomon*, for honouring ∫trange gods.

VVhen *Solomon* heard the∫e things, he was ∫ore troubled, becau∫e all his Felicity began to decline. Nor was it long after this Denunciation of the Prophet, but that there ro∫e up an Enemy againſt him, who was called *Ader*, by Nation an *Idumæan*, and of the Princely ∫tock, who upon this occa∫ion, grounded his Rebellion and In∫urrection. For at ∫uch time as *Joab*, General of *Davids* Army, had conquer'd *Idumæa*, and in the ∫pace of ∫ix Months defeated all the youth, and tho∫e that were capable to bear Arms, he fled unto L *Pharaoh* King of *Egypt*, who entertain'd him very courteou∫ly, and gave him an hou∫e and lands for his maintenance, and loved him dearly when he came to mans e∫tate; ∫o that he married him to *Taphines* his VVives Si∫ter, on whom he begat a Son, who was brought up with the Kings Children: who having intelligence in *Egypt* of *David* and *Joabs* death, addre∫s'd himſelf unto *Pharaoh*, and be∫ought him to give him leave to repair into his own Countrey.

v. 14. *ad* 22. *Ader*, enemy to *Solomon*. *Ader* fled into *Egypt*. *Ader* be∫eecheth *Pharaoh* to di∫mi∫s him, that he might return into his Countrey.

The King ask'd him what he wanted, or what the cau∫e was that mov'd him to be ∫o forward to for∫ake him? Notwith∫tanding therefore that he importuned and reque∫ted him divers times, yet prevailed he not with him. But when *Solomons* Fortunes began to decline (by rea∫on of his iniquities above-mentioned, and the VVrath of God provoked M againſt him) *Ader*, by Gods permi∫∫ion, came into *Idumæa*, after he had obtained leave of *Pharaoh* to depart. But being unable to move the People to revolt from *Solomon*, by rea∫on of the ∫trong Gari∫ons he held; and knowing, that without hazard of his own perſon, he could move no Alterations or Innovation in that place, he departed from thence, and went into *Syria:* where confederating himſelf with a certain man called *Raas* (who was fled from his Ma∫ter *Adarezer*, King of *Sophone*, and lived like an Out-law in that Region) he contracted Friend∫hip with him, and a great ∫ort of Out-laws and Thieves that were his Followers, and went into *Syria*, and ∫eizing on that Countrey, proclaimed himſelf King thereof. From whence, making Excur∫ions into the Lands of the *If∫raelites*, he ∫poiled and pillaged the ∫ame, during *Solomons* life time. Thus were N the *Hebrews* enforced to ∫u∫tain tho∫e Outrages at *Aders* hands.

Ader returneth into *Idumæa*, and from thence departeth into *Syria*. *Raas* and *Adar* enemies to *Solomon*.

Moreover a certain man called *Jeroboam*, the Son of *Nebat*, by Nation a Jew, rebelled againſt *Solomon*, and rai∫ed his hopes above his E∫tate, per∫waded thereunto by a Prophe∫ie that concerned him, and incited him unto the Action. For being left very young by his Father, and carefully in∫tructed by his Mother, as ∫oon as *Solomon* perceived him to be of a noble and couragious Spirit, he made him Commi∫∫ary over the building of the VValls at ∫uch time as he immured and fortified *Jeru∫alem*. In this Office he behaved himſelf ∫o well, that the King thought very well thereof, and by way of Recompence, made him General over the Tribe of *Jo∫eph*. Towards which, whil'it he travelled from *Jeru∫alem*, a certain Prophet met him upon the way (who was of the City of *Silo*, called O *Achias*) who approaching near unto him, and ∫aluting him, drew him out of the way into a place, where none but themſelves were pre∫ent, and there renting the Garment which he wore upon his back in twelve pieces, he commanded *Jeroboam* to take ten, telling him,

v. 26, *ad* 35. *Jeroboam* rebelleth againſt *Solomon*.

30. *Achias* the Prophet foretelleth that he ∫hould be King over the ten Tribes.

The year of the World, 2971. *before Christ's Nativity*, 993.

That God had ſo decreed, and how he would rent the Government from Solomon, *and reſerve only one Tribe unto his Son, with that other which was annexed unto it, by reaſon of the promiſe made to* David; *and to thee* (ſaith he) *he giveth the other Ten, becauſe* Solomon *hath offended God, and addicted himſelf to the love of ſtrange Women, and the ſervice of foreign gods.*

Now ſince thou knoweſt the cauſe wherefore God hath alienated the Kingdom from Solomon, *be thou juſt, and obſerve the Laws; for if thou behaveſt thy ſelf in ſuch ſort as thou knoweſt* David *did, a great reward of thy Piety, and recompence of thy obſervance attendeth thee, ſo that thou ſhalt become as mighty as* David *hath been before thee. Jeroboam* confirmed in great hopes by theſe words of the Prophet, being by nature haughty, in years young, and beſides that, deſirous of Authority, he took no reſt; but being poſſeſſed of the place of General, and remembring himſelf of that which had been told him by *Achias*, he preſently began to perſwade the people to revolt from *Solomon*, and to chuſe him for their King. *Solomon* hearing News of this his Deſign, ſought means to lay hands on him, and to put him to death: but *Jeroboam* preventing him, fled unto *Suſac* King of *Egypt*, with whom he remained until the death of *Solomon*. And thus for that time eſcaped he puniſhment: and thus was he reſerved to the fortune of a Kingdom.

v. 40. *Jeroboam* flieth into *Egypt* and remaineth there until *Solomons* death.

CHAP. III.

After the death of Solomon, *the people revolt from* Rehoboam *his Son, and proclaim* Jeroboam *King of the Ten Tribes.*

The death of *Solomon*. *Hedio & Ruffinus*, cap. 8. al. 4. 1 *Reg.* 12. 1, *ad* 11.

BUT when *Solomon* was very old, he dyed, after he had reigned fourſcore years, and lived ninety four, and was buried in *Jeruſalem*; of all Kings the moſt happy, rich, and prudent, (except that ſin whereunto he was drawn by Women in his old Age) of whom, and thoſe Calamities that preſently after befel the *Hebrews*, we have ſufficiently ſpoken. After the death of *Solomon*, as ſoon as his Son *Rehoboam* (whom he begat upon an *Ammoniti∫h* Woman, called *Noma*) ſucceeded him in the Kingdom, the Governours of the people ſent certain Meſſengers into *Egypt*, to recall *Jeroboam*: who arriving in the City of *Sichem*, *Rehoboam* came thither alſo, reſolving in that Aſſembly of the *Iſraelites*, to take the Kingdom upon himſelf by the peoples conſent. To him therefore the Princes of the people reſorted with *Jeroboam*, beſeeching him, *That he would remit ſomewhat of their ſervitude, and ſhew himſelf more merciful than his Father had been: for that under his Government they had been ſorely oppreſſed, aſſuring him, that by that means his Kingdom ſhould be the more ſecured, if ſo be he had rather be beloved, than feared.* He three days after promiſed them to return an anſwer to their demands, and by that means drew them into ſuſpition, that upon the motion he miſliked of the offers they had propoſed: for they thought it became his years to be affable, and ready to deſerve well; yet remained there ſome hope in them, that they had not preſently ſuffered a repulſe. Mean while, he calling about him his Fathers Friends, conſulted what Anſwer he ſhould give the people: they that wiſhed his welfare, and knew the nature of the people very well, perſwaded him to ſpeak familiarly unto the people, and remitting a little of his Kingly Auſterity, to apply himſelf to the Favour and good liking of the multitude: for that by this his affability, he might the more eaſily draw their hearts unto him, becauſe that by a natural Inclination, Subjects take delight in thoſe Kings that are courteous, who with a certain decent familiarity, entertain themſelves amongſt them. But *Rehoboam* rejected this Counſel of theirs (which was both good and profitable in all occaſions, but eſpecially upon the firſt entrance into a Kingdom) and that not without Gods Providence, ſince contrary to all reaſon he neglected the right courſe, and followed the perverſe: ſo that calling unto him certain young men of his own Humor and Diſpoſition, he told them what the Elders had counſelled him, and willed them to diſcover their Opinion in that matter: but neither their Age, nor Gods Permiſſion ſuffered them to know that which was expedient. For which cauſe they counſelled him to anſwer the people, *That his little finger was more great than the loins of his Father; and that if they had experimented and endured grievances under him, that he would be far more rigorous; and that if his Father had chaſtiſed them with the ſtroke of the Rod, that they ſhould expect to be puniſhed by him with a ſevere chaſtiſement.* The King delighted herewith, ſuppoſed the anſwer to be agreeable to the dignity of his Empire. When therefore the people were aſſembled on the third day to hear his reſolution, and all of them were in ſuſpence, expecting and deſirous to hear him ſpeak, from whom they hoped nought elſe but ſweetneſs: *Rehoboam* contemning the Counſel of his Friends, propoſed unto himſelf that of the young men. All which hapned by the Will of God, to the end that that which *Achias* had propheſied might be fulfilled.

The people require *Rehoboam* to mitigate their burthen.

v. 6, 7, 8. The wholeſom advice of the Elders.

v. 8. *ad* 11. *Rehoboam* rejecteth the advice of the Elders, and followeth the counſel of the younger.

They

H They touched by theſe his anſwers, no leſs than if they had been wounded with a ſword, were much diſpleaſed, and no leſs moved, than if they had already felt the miſchief that was threatned: ſo that they began all of them to cry with a loud Voice, that from that time forward they had nothing to do with *Davids* alliance, neither with his ſucceſſion, telling him, that they would only leave the Temple his Father had built, unto his charge, and threatning him to abandon him. Furthermore, they were ſo heinouſly incenſed (that *Rehoboam* having ſent unto them *Adoram*, the Superintendent of the Tribes, to pacifie their Wrath, and to perſwade them to pardon his youth, if he had ſpoken any thing lightly, and unreſpectively unto them) they could not endure to hear him ſpeak, but ſlew and well-nigh overwhelmed him with ſtones. Which when *Rehoboam* perceived (ſuppoſing that it was himſelf, who in the perſon of his Officer was put to death, and ſtoned by the people) he feared leſt in effect his life, and the fortune of his Kingdom ſhould fall into the like diſaſter. Whereupon he took his Chariot, and fled to *Jeruſalem*, where the Tribe of *Juda*, and that of *Benjamin* (by their common ſuffrages) made him King. But as touching the reſt of the people, from that day forward they revolted from the Succeſſors of *David*, and proclaimed *Jeroboam* King of their Eſtates. *Rehoboam* the Son of *Solomon* being ſore diſpleaſed herewith, aſſembled the two Tribes, with an intent to muſter one hundred and fourſcore thouſand choſen men, to make War on *Jeroboam* and his people, and to inforce them by War to acknowledge him for their Sovereign. But God reſtrained him by the means of a Prophet, who forbad him to make K War, ſaying, *That it became not thoſe of the ſame Nation, to contend one againſt another:* and the rather, for that this their revolt had hapned by the Will of God, by which means and perſuaſion he diſmiſſed his Army. But firſt of all I will rehearſe that which *Jeroboam* King of *Iſrael* did, and afterwards declare the acts of *Rehoboam* King of the two Tribes, and thus ſhall the courſe of the Hiſtory continue in order.

The year of the World, 2971. before Chriſt's Nativity, 993.

Ver. 18, &c. The *Iſraelites* moved with their repulſe, revolt from *Rehoboam.*

Ver. 21, 22. *Rehoboam* intending to make War on thoſe Tribes that revolted, is inhibited.

After that *Jeroboam* had ſetled his Court in the City of *Sichem*, he made his ordinary abode in that place, except that ſometimes he ſojourned in the City of *Phanuel*. Not long after this, the feaſt of Tabernacles being at hand, *Jeroboam* (ſuppoſing that if he permitted the people to go up and worſhip God in *Jeruſalem*, and ſolemnize the feaſt in that place, they might either repent themſelves of the revolt, or that by the magnificence of L the Ceremonies uſed in the worſhip of God in the Temple, and ſervice that was celebrated therein, they might be perſuaded to forſake him, and ſubmit themſelves to their firſt King, and by that means he might be drawn into danger of his life) to prevent the danger of ſuch a miſchief, took this courſe: He cauſed two golden Calves to be caſt, and built two ſeveral Temples, the one in *Bethel*, and the other in *Dan*, (which is ſcituate near to the ſource of little *Jordan*) in which he placed theſe Calves; and afterwards aſſembling the ten Tribes that were under his ſubjection, he ſpake unto them in manner following:

The Court and Palace of *Jeroboam.*

Ver. 26, 27, 28. Why *Jeroboams* Calves were made.

My Friends and Countreymen, I know that you are not ignorant how God is in all places, and that there cannot be any place wherein he aſſiſteth not, nor time wherein he heareth and beholdeth M *them not, that ſerve him with true affection: For which cauſe I think it not convenient, that you go up unto* Jeruſalem, *which is a City at enmity with us, neither that you make ſo long a journey to perform your devotion: for it was a man that built that Temple, even as I have conſecrated two golden Calves, the one in* Bethel, *and the other in* Dan, *to the end that every one of you that inhabit near unto thoſe Cities, may go thither and worſhip God. Neither ſhall you want Prieſts and Levites: for I will elect ſome ſuch among you, to the intent that you may have no more need of the Tribe of* Levi, *or the Sons of* Aaron. *Whoſoever therefore amongſt you would be a Prieſt, let him offer Calves and Muttons unto God, after the ſame manner that* Aaron *did when he was firſt appointed to be a Prieſt.*

Jeroboam perſuadeth the people to Idolatry.

By ſuch like Speeches ſeduced he the people, and cauſed them to fall from their Fore-
N fathers Religion, and tranſgreſs the Ordinances of their Countrey, and this was the beginning of all thoſe miſchiefs that afterwards fell upon the *Hebrews:* by which means being overcome in War, they fell into captivity, and were made ſubject to ſtrangers, (whereof we will treat further hereafter.) Now when the feaſt of Tabernacles (which hapned in the ſeventh month) was at hand, he himſelf intended to celebrate in *Bethel* after the ſame manner, as the two other Tribes had feaſted in *Jeruſalem*, and erected an Altar before the Calf, and was himſelf the High Prieſt, aſcending up to the Altar, being aſſiſted by the Prieſts.

The neglect of Gods ſervice is the cauſe of all evil.

Now at ſuch time as he was about to ſacrifice, and to offer up burnt-offerings in the ſight of the people, there came a Prophet and ſtood by him, called *Jadon*, (ſent from O *Jeruſalem* by the commandment of God) who ſtanding up in the midſt of the people, and in the hearing of the King, turned himſelf towards the Altar, and ſpake after this manner: *Thou Altar, thou Altar, thus ſaith the Lord, there ſhall a man riſe of the Tribe of* David,

The year of the World, 2971. *before Christ's Nativity*, 993.

vid, *called* Josias, *he shall kill upon thee the false Prophets of his time, and shall burn the bones of the deceivers and seducers upon thee: And to the intent that each man may believe that this Prophecy is true, it shall be confirmed by a Prodigy. This Altar shall suddenly break, and the fat of the Sacrifices that are laid thereon, shall be poured on the ground.* *Jeroboam* displeased with these words of the Prophet, stretched out his hand, commanding them to lay hold on him. But the hand that he stretched out, became instantly wither'd, so that he could no more draw it back again to himself, but held it hanging down, astonished and mortified. On the other side the Altar cleft in twain, and all that was thereon fell down (according as the Prophet had foretold.) The King perceiving that the man had a true and divine spirit of Prophecy, besought him to pray unto God, that his hand might be restored to him again in its full strength and vigor; and he prayed, and his hand was restored; wherewith *Jeroboam* being well-pleased, invited the Prophet to dine with him. But *Jadon* answer'd him, and said, *That he neither might enter into his house, nor taste any bread or water within the City, because God had prohibited him*: furthermore he told him, *That it was not lawful for him to return the same way that he came.* But the King admiring at the continency of the man, began the more seriously to suspect his estate, and (conjecturing by those things which he had both seen and heard) he divined the assured disaster of his estate and fortunes. There dwelt in that City a certain false Prophet, whom *Jeroboam* held in great honour, (in that he soothed him up in whatsoever was best pleasing to his ears.) This man lay at that time sick upon his Bed, being feeble through age; and when he was informed by his son that there was a Prophet come from *Jerusalem*, and what wonders he had wrought, and how *Jeroboam* by his prayers recovered again his withered hand; he fearing lest the King should make more account of this stranger, than of himself, commanded his sons presently to saddle his Ass, and to have him in a readiness against his departure. Which when they had performed, he mounted thereon, and went after the Prophet, whom he overtook, where he rested himself under a thick shadowy Oak; and upon the first encounter, saluted him, and afterwards expostulated, why he had not visited him, neither accepted of that hospitality which he willingly would have afforded him. *Jadon* answer'd him, *That God had forbidden him, and charged him not to taste any kind of sustenance in any mans house that dwelt within the City. Truly*, said the other, *with me thou mightest eat, for I also am a Prophet, and honour the same God that thou doest: and now also come I unto thee by his commandment, to conduct thee back again unto my house, and to entertain thee with a friendly dinner.* These words of the false Prophet made *Jadon* credulous, so that he turned back again with him. But as they sate at their Banquet, and were making merry together, God appeared unto *Jadon*, and said unto him, *That since he had broken his commandment, he should suffer punishment for the same:* and withal expressed unto him the manner, which was, *That in his return homewards, he should be torn in pieces by a Lyon; and that he should not be buried in the monument of his fathers.* This thing hapned in my opinion by the Will of God, to the intent that *Jeroboam* should not respect *Jadons* words, who had been found a lyar. As therefore *Jadon* returned back to *Jerusalem*, a Lyon met him on the way, and tore him in pieces from his Ass, and slew him, yet offered he no violence to the Ass that bare him, which he preserved with the body of the Prophet, standing fast by the same, until such time as certain passengers beholding the spectacle, brought news thereof into the Town unto the false Prophet, who sent his sons to bring back the body: which by their assistance he honourably buried, charging them, that after his death, they should bury his body by him, assuring them, that all that which he had prophesied against that City, against the Altar, the Priests, and false Prophets, was very true. And as touching himself, he commanded that after his decease, they should bury him by him, because that being buried with him, there might no difference be made betwixt their bones, and his Tomb might be honoured. When therefore he had interred the Prophet, and given his son these things in charge (being otherways a most wicked and impious man) he addressed himself to *Jeroboam*, and said unto him: *Why art thou troubled at the words of this mad man? The King told him all that which had hapned about the Altar, and his hand, and assured him, that he accounted him a true and divine Prophet, and one sent by God. But the false Prophet began most maliciously to weaken his belief, and disguise the truth of that which hapned by his persuasive words. For he told him that what had hapned to his hand, was only occasioned through weariness, and the pains he had taken in bearing the Sacrifices; and after that he had a little rested, that it came into his own natural state again: and that the Altar being newly built, and divers great Sacrifices laid thereupon, it cleft in twain, and fell down through the weight of what was laid on it. Consequently he declared unto him the death of him that had foretold these signs that were to come, and how he had been slain by a Lyon: for which cause he persuaded him to think that he in no sort was a Prophet, nor had the spirit of Prophesie.*

1 *Reg.* 13. 1, 2, 3. The Prophecy against the Altar in *Bethel*. The Prophecy is confirmed by a miracle.

Ver. 4. *Jeroboams* withered hand restored.

Hedio & Ruffinus cap. 9.

Ver. 7, *ad* 10. The Prophet is brought back, by the subtilty and fraud of the false Prophet.

Ver. 19, *ad* 23. The disobedience of the Prophet; his punishment and burial.

Jadons Prophecy is detracted to *Jeroboam* by the false Prophet.

By

A By such like allegations he made the King believe that which he said; and having wholly withdrawn his thoughts from God and good works, and the observation of Gods laws, he drew him to all wickedness and impiety: by which act of his he displeased God, and offended his laws, and sought daily after no other thing, than to invent some new and cursed wickedness that was far more heinous than all that which before time he had attempted. This is all that at this time we have to write concerning *Jeroboam*. *The year of the World, 2971. before Christ's Nativity, 993.*

Touching *Rehoboam*, *Solomons* son, (who was King of the two Tribes, as we have before declared) he built these great and strong Cities, *Bethleem*, *Itama*, *Thecos*, *Bethsor*, *Socoth*, *Odolam*, *Epan*, *Maresa*, *Zipha*, *Adoraim*, *Lachis*, *Saraim*, *Elon*, and *Hebron*, within the Confines of *Juda*. He built also other great Cities in the Countrey of the *Benjamites*, B which he walled, and placed Garisons and Governors in every one of them, and great store of Corn, Wine and Oyl: and generally in every City he made a great store-house with all sorts of provision, and victuals, with a great number of targets and launces. To him the Priests and Levites joined themselves, who were dispersed thorow *Israel*, who came and dwelt in *Jerusalem*. For they could not endure to be obliged to adore those Calves that *Jeroboam* had erected; and during the term of three years, they increased the Kingdom of *Rehoboam*: who being married to one of his own Line, had three children, and was afterwards married also to *Maacha* the daughter of *Thamar* daughter to *Absalon*, who was of his Parentage likewise, of whom he begat his son called *Abiah*. He had also divers other children by other women; but above all the rest, he loved *Maa-* C *cha* most intirely. He had eighteen wives married unto him according to the Law, and thirty concubines; he had eight and twenty sons, and threescore daughters, and declared for his successor in the Kingdom, *Abiah* the son of *Maacha*, and committed all his Treasures and strong Forts unto his hands. But Men most usually are corrupted by the flatteries of fortune, as appeareth by this King. For *Rehoboam* seeing his Kingdom thus increased, bent himself to all unjust and impious actions, and contemned the service of God: the people also conformed themselves to his impieties. For the life of the Subject is oftentimes perverted, by reason of the corrupt and dissolute life of their Princes; and those that are inferiors, beholding the riot of their superiors, will easily be withdrawn from all modesty, and follow those vices they profess, as if they had been their profes- D sed virtues: for should they do the contrary, they would seem to mislike the actions of their Princes: And thus it hapned under the Government of *Rehoboam*, where the Subjects addicted themselves to all manner of impiety: for they would not make profession of honesty, for fear of offending their Prince, in appearing to be more virtuous than he.

Hedio & Rufinus, cap. 10. *Rehoboams* defenced Cities. *2 Chron. 11. 5.*

2 Chro. 11. 13 The godly *Israelites* return to *Rehoboam*. *Ver. 18, 19, 20. Rehoboams* Wives and Children.

Regis ad exemplum totus componitur orbis.

CHAP IV.

Susac *King of* Egypt, *after the spoil of* Jerusalem, *carrieth away the riches of that City into* Egypt.

E BUT God sent *Susac* King of *Egypt* to take vengeance for that wickedness, which was committed against his Majesty by *Rehoboam*, (whose actions *Herodotus* wrongfully ascribeth to *Sesostris*.) For this *Susac* in the fifth year of *Rehoboam*'s Reign. assembled a huge Army of many thousands, and brought them out against *Rehoboam*: wherein it is reported, that he had twelve hundred Chariots, threescore thousand horsemen, and four hundred thousand footmen. The greater part of these were *Lybians* and *Ethiopians*: breaking therefore into the *Hebrews* Countrey with this power, without stroke, he seized the strongest places of the Kingdom of *Rehoboam*, and fortified them, and at last came and encamped before *Jerusalem*. But *Rehoboam* and his Associates, seeing them- F selves begirt on every side by *Susac*'s Army, at last had recourse unto prayer: yet could he not move God to favor him with victory. For the Prophet *Samæas* threatned and told him, *That God would abandon both him and his, in like manner as they had forsaken him and his service.* Which when they heard, they suddenly lost their courage, and seeing no means to escape, they all of them began to confess, that God had justly forsaken them, because they had offended against him, and perverted all his Laws. But God seeing them thus disposed, and making confession of their sins, said unto the Prophet, *That he would not utterly destroy them: yet notwithstanding that he would deliver them into the hands of the* Egyptians, *to the end that they might learn whether it were more difficult to serve God, or men.* When therefore King *Susac* had without bloodshed or resistance taken the City, and was received into the same by *Rehoboam*, he kept not those Covenants that were made be- G twixt them, but spoiled the Temple, and took away with him those Treasures that were dedicated unto God, and the service of the King, taking from thence innumerable thousands of gold and silver, not leaving any thing behind him. He carried away also those

1 Chron. 12. 2. Alias *cap. 5. Susac* invadeth *Judea* with great Forces.

Ver. 2. ad 8. Jerusalem besieged *Samæas* the Prophet reprehendeth the *Jews* of their impiety. *Samæas* comforteth the people.

Ver. 9, 10. &c. Jerusalem and the Temple are spoiled.

The year of the World, 2975. before Christ's Nativity, 989.

What *Herodotus* wrote of this expedition.

Targets and Bucklers of gold, which were made by King *Solomon*: neither left he behind him the quiver of gold, which was offered by *David*, and received by him of the King of *Sophena*: which done, he retired back again unto his own Countrey. Of this expedition, *Herodotus* of *Halicarnassus* maketh mention, (who differeth only in the name of the King) and saith that he assailed divers Nations, and subdued *Palestina* and *Syria*, and took many men prisoners without any resistance; whereby it is manifest that he meaneth no less, than that our Nation hath been overcome by the *Egyptians*. For he saith, that in their gates, who yielded themselves up unto him without making opposition, as an eternal Reproach of their Cowardize and Luxury, he erected Pillars which were figured with the secret parts of a woman. For King *Rehoboam* was the only Prince that ever yielded up the City without opposition. It is said that the *Ethiopians* have learnt of the *Egyptians* the use of circumcision of the Prepuce. For the *Phœnicians* and *Syrians* that are in *Palestine*, confess that they have learnt it of the *Egyptians*. But it is very manifest, that no other are circumcised in *Palestina* or *Syria*, but our selves. But let each one speak of these things, according as he pleaseth.

Ver. 9, 10. *Rehoboam* for the golden shields and bucklers, maketh new of brass.

After the Retreat of *Susac*, King *Rehoboam* made shields and bucklers of brass, instead of those of gold, and gave the like number unto his guard: and instead of living in a brave Army, in a Royal and Princely state, he reigned after a servile manner, being all his life-time an enemy to *Jeroboam*. He dyed after he had lived fifty seven years, whereof he Reigned seventeen. He was a haughty and undiscreet man, and lost his estate, because he would not give credit to his Fathers friends. He was buried in *Jerusalem* in the Sepulchre of the Kings, and his son *Abias* succeeded him in the Kingdom, at such time as *Jeroboam* had already Reigned eighteen years over the Ten Tribes.

Ver. 13, 14. *Rehoboam* dyeth, and *Abias* reigneth after him.

Hedio & Ruffinus, cap. 11. 1 *Reg.* 14. 2, *ad* 18.

Jeroboams impiety.

After having related the end of *Rehoboam*, we must give an account likewise of that of *Jeroboam*. He observing no mean or end of his impiety, employed himself continually in making of Altars and high places, and presumed to ordain Priests of the meanest of the people. But God with-held not long to heap the punishment of those his impieties, on the head of him, and of all his posterity. Whereas therefore his son *Obimes* was sick, about that time, he commanded his Wife to lay aside her Royal garment, and to apparel her self like a common Woman, and afterwards to go to *Achias* the Prophet, assuring her that he was admirable for his knowledge in foretelling things to come, and had foretold him that he should be King: wherefore he advised her to go to him after the manner of a stranger, and enquire of him if her son should escape that sickness. Whereupon she disguised herself according as her husband had commanded her, and came unto the City of *Silo* where *Achias* dwelt; and as she was upon entring his house, (notwithstanding he had lost his sight through age) God appeared unto him, and told him that *Jeroboams* Wife came unto him, and all that he should answer to her demands. At such time therefore as she entered into his house, after the guise of a common and strange Woman, *Achias* cryed with a loud voice;

Jeroboams son falleth sick, his mother is sent to *Achias* the Prophet.

Enter, thou Wife of Jeroboam, *wherefore hidest thou thy self? Thou canst not hide thy self from God, who had certified me of thy coming, and hath informed me what answer I shall give unto thee. He therefore said unto her, that she should return unto her husband, and certifie him of Gods answer to this effect: Of little and nothing that thou wert, I have made thee great; and having dismembred the Kingdom from* Davids *posterity, I have given it unto thee: But thou hast forgotten me; and having forsaken my service, hast molten down new gods, whom thou honourest: wherefore will I exterminate thee, and abolish all thy posterity, and cast them off for a prey unto the Dogs, and the Fowls of the Air. For I will constitute a King over my people, that shall leave no one of* Jeroboams *Race alive. The people also shall have part of this punishment, and shall be deprived of this their fruitful Countrey, and be scattered amongst the Regions on the other side of* Euphrates, *because they have followed the impieties of their King, and adoring those gods that were forged by him, have omitted to offer sacrifice unto me. And as concerning thy self (O Woman) haste thee, and certifie thy husband of these things; for thou shalt find thy son dead: for no sooner shalt thou enter into the City, but he shall finish his dayes. He shall be buried with the lamentation of the whole people in general. For he only was good of all the Race of* Jeroboam.

Ver. 10. *&c.* The punishment of *Jeroboam*, and the misery of the people foreprophesied.

When *Achias* had finished his Propheſie, the Woman started back, sore troubled and dismayed, through the danger of her son, and went lamenting onward on her way, to find out the King, not considering that the more haste she made, the more she hastened the death of her son, who was not to expire till she arrived, and (according to the prediction of the Prophet) she was not to expect to see him any more alive. When as therefore she was arrived, she found her son dead, as the Prophet had foretold her, and recited the rest unto *Jeroboam*.

Ver. 17.

CHAP.

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CHAP. V.

The year of the World, 2988. before Christ's Nativity, 976.

Jeroboams *Expedition againſt the ſon of* Rehoboam, *the overthrow of his Army*, Baſanes *rooteth out the whole poſterity of* Jeroboam, *and maketh himſelf King.*

Alias chap. 6. The expedition of Jeroboam againſt Abias King of Juda.

BUT *Jeroboam* nothing moved therewith, levied a great Army, with an intent to make War againſt *Abias*, the ſon of *Rehoboam*, who had obtained his Fathers Kingdom over the two Tribes. For he deſpiſed him, becauſe he was young. Notwithſtanding the young King, who was no whit diſmay'd, (although he was inform'd of *Jeroboams* coming) with greater wiſdom than was common to his years, and beyond all expectation of his forward Adverſary, levied an Army out of the two Tribes, with which he encountred *Jeroboam* at the Mountain of *Samaria*; where incamping his Hoſt near unto him, he provided all things in a readineſs that were requiſite for the Battel, and had with him four hundred thouſand fighting Men, but *Jeroboam* had twice as many. Now when the Armies were ranged, and expected orders to charge, *Abias* ſtood up in a certain high place from whence he might be ſeen and heard, and making a ſign with his hand, he required that *Jeroboam* and the people would firſt of all hear him peaceably; which granted, and each one attending in ſilence, he brake out into theſe words: *There is none of you but knoweth, that God hath promiſed the Kingdom to* David, *and his poſterity for ever; I therefore greatly admire how you have revolted from my Father, to ſubmit your ſelves to* Jeroboam *his ſervant, whom at this preſent you accompany, to war againſt thoſe whom God had ordained to Reign, and to take the Kingdom from them; the greater part whereof* Jeroboam *uſurpeth unjuſtly even at this day, and which, as I ſuppoſe, he ſhall not enjoy long. For God ſhall certainly puniſh him for thoſe Crimes which he hath committed, and which he continues daily to commit, and to the imitation of which he endeavoreth to ſeduce you that follow him. You have received no injury at my Fathers hands; but by reaſon that he was miſled by the ſiniſter counſels of certain wicked perſons, and ſpake unto you certain words which ſeemed harſh in your ears, you have forſaken him in your diſpleaſure: but, in effect, you have ſeparated your ſelves from God and his Commandments. Truly you ſhould have pardoned a young man untrained and untaught in Oratory, not onely for the rude words which he uſed, but although his youth and ignorance ſhould have moved him to commit ſome churliſh and indiſcreet action and error, yet ſhould you have endured the ſame. For the obligations which you had received from my Grandfather* Solomon, *ought to have prevail'd with you, to paſs by the defects of his ſon my father. But you have had no regard of all this, neither then nor at this preſent, but led forth a great Army againſt us. But whereupon ground you the hope of your victory? Is it on your Calves of gold? Is it on your Altars on the mountains, which are witneſſes of your impiety and irreligion? Is it your great number that ſurpaſſeth ours by far, that maketh you confident? Truly, the force of many thouſands is of no value, where the Army fighteth in an unjuſt quarrel. For in juſtice only and piety towards God, conſiſteth the moſt aſſured hope of obtaining victory over a mans enemies; which muſt needs be on our ſide, who obſerve at all times the ordinances of our God, whom mens hands have not faſhioned of corruptible matter, nor the ſubtlety of a cunning King could forge to deceive a Commonalty, but ſuch an one, whoſe work is the beginning and ending of all things. I therefore adviſe you, that preſently you repent your ſelves, and that taking a better way, you deſiſt from your War, and acknowledge the Laws of your Forefathers, and thoſe Ordinances which have advanced you to ſo great felicity.*

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Ver. 1, ad 9. Abias levied an Army againſt *Jeroboam.* *2 Chron. 13. 1, ad 4.*

Ver. 5, ad 12. Abias oration to the *Hebrews* wherein he upbraideth them of their ſuperſtition, and forſaking of their Religion.

Thus ſpake *Abias* to the people. But whil'ſt he yet continued his diſcourſe, *Jeroboam* ſent certain of his Soldiers by by-wayes to incloſe *Abias* within two ſtraits, before his followers could diſcover them. Now when *Abias* was thus incloſed in the midſt of his enemies, his Army began to be diſcomforted, and to loſe their courage: but he encouraged them, and exhorted them to put their truſt in God, who could not be incloſed by his enemies: ſo that altogether having called upon God to aſſiſt them, and after that the Prieſts had ſounded the Trumpet, they thruſt in amongſt their enemies with a great ſhout, and God ſo blinded the underſtanding, and abated the force of *Jeroboams* Soldiers, that they fled, and thoſe on *Abias* ſide obtained the victory. Never was there War recorded by the *Hiſtorians* either amongſt the *Greeks* or *Barbarians*, that was purſued with ſo great a ſlaughter as the Army of *Jeroboam:* whereby it appeared, that this wonderful and admirable victory came from God. For they diſcomfited five hundred thouſand of their enemies, and took their moſt defenced places by force, and ſpoiled them. *Bethel* and *Ithan* alſo, with their lands and ſigniories belonging unto them: ſo that as long as *Abias* lived, *Jeroboam* was never after able to raiſe any power ſince the loſs he received. *Abias* ſurvived after this his victory, onely for the ſpace of three years; and was buried in *Jeruſalem*, in the Sepulchre of his Anceſtors, leaving twenty two ſons, and ſixteen daughters behind him, all which he begat on ſixteen Women. His ſon *Aſa* ſucceeded him in the

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Ver. 13.

The death of *Abias.* *1 Reg. 15. 9.* *Aſa* King of *Juda.*

The year of the World, 2991. *before Christ's Nativity*, 973.

the Kingdom, whose Mother was called *Maacha*: under his Government the Countrey of *Israel* enjoyed a firm peace for the space of ten years. This is that which we have observed of *Abias*, son of *Rehoboam*, the son of *Solomon*: *Jeroboam* the King of the ten Tribes dyed likewise, after he had reigned twenty two years, and *Nadab* his son succeeded him, at such time as *Asa* had already reigned two years. The son of *Jeroboam* governed two years, resembling his father in impiety and wickedness. During these two years, he made War against *Gaban*, a City of the *Philistines*, and encamped thereabout to surprize it by force: but being betrayed by the treachery of a certain friend of his called *Baasa*, the son of *Machil*, he dyed. This *Baasa* taking possession of the Kingdom, exterminated all the posterity of *Jeroboam*: and it came to pass, that they of *Jeroboams* Race that dyed in the City, were torn in pieces, and devoured by Dogs; and they that were in the fields, were made a prey unto Birds, according as God had foretold by his Prophet. By this means the house of *Jeroboam* suffered a deserved punishment for their impiety and wickedness.

Hegio & Rufinus cap. 12. *al.* 8.

Asa's piety. 1 *Kings* 15. 9, *ad* 24.

2 *Chron.* 14. 1, *ad finem.*

CHAP. VI.

The Ethiopians *besiege* Jerusalem *during the Reign of* Asa, *and are repulsed.*

BUT *Asa* King of *Jerusalem*, was a man of an upright and honest life, and one that feared God; neither proposed he to himself any other rule of his Actions, than the Divine Law. He corrected whatsoever was vicious and irregular in his Kingdom, purging it from all impiety. He had an Army of three hundred thousand men of the Tribe of *Juda*, armed with Bucklers and Javelins, and two hundred and fifty thousand of the Tribe of *Benjamin*, bearing Bucklers and Bowes. After he had reigned ten years, *Zaræus* King of *Ethiopia* came out against him, with a great Army of nine hundred thousand footmen, and one hundred thousand horsemen, with three hundred chariots, and destroyed all the Land as far as *Maresa*, a City of *Juda*: in which place *Asa* met him, and set his Army in aray against him, in the valley of *Saphath*, not far from the City. Where seeing the great number of the *Ethiopians*, he besought God that he would give him the victory over his enemies: because he had not come forth against so formidable a power but in confidence of his assistance, who had the power to make a few men superior unto many and the feeble to overcome the mighty.

The *Ethiopians* war against *Asa*.

2 *Chron.* 14. 9, *ad* 14.

Whil'st *Asa* prayed thus unto God, a certain sign of victory was given him; so being confirmed in that God had given him a token that he would assist him, he assailed his enemies, and slew a great number of the *Ethiopians*: as for the rest that were put to flight, he pursued them as far as the Countrey of *Gerar*; and after they had conquered their Enemies, they sacked the City of *Gerar*, and brought from thence a great mass of gold, and much spoil, with Camels, Dromedaries, and Herds of divers kinds of Cattel.

Asa's victory. *Ver.* 12.

When *Asa* had obtained at Gods hands such a victory, and so great riches, he returned back again to *Jerusalem*: and when he drew near unto the City, the Prophet *Azarias* came out to meet them, who stayed him, and spake after this manner: *That sith they had obtained from God so notable a victory, they ought to behave themselves like virtuous men, and such as feared God, conforming themselves unto his will in all things; assuring them that if they persisted in the same, God would give them victory over their enemies, and all the happiness of this life: but if they forsook the service of God, they should fall into so great extremity, that neither true Prophet or Priest should be found among st them, that should instruct them in righteousness; that their Cities should be overthrown, and their Nation should be scattered over the face of the whole earth, that they should live like Wanderers and Vagabonds. In the mean while therefore, while they had time, he counselled them to live uprightly, wishing them that they would not deprive themselves of that favor which God bare unto them.* When the King and all the people heard these words, they were very joyful, and every one was careful to serve God. The King also sent out certain Deputies over the Countrey, who were commanded to see the laws duly executed. In this state were the affairs of *Asa* King of the two Tribes.

The exhortation of *Azarias* the Prophet.

2 *Chron.* 15. *ver.* 3, 4.

Now will I return to *Basa* King of *Israel*, who (having slain *Nadab* the son of *Jeroboam*) usurped the Kingdom. He made his abode in the City of *Thersa*, and reigned four and twenty years, shewing himself more wicked, than either *Jeroboam* or his son had been. He miserably oppressed his Subjects, and by his blasphemies dishonoured the Name of God, who sent the Prophet *Gimon* unto him, to foretell him, that his whole race should perish, and that his house should be persecuted with as many miseries as himself had inflicted on *Jeroboams* posterity: because that having received the government from God, he shewed himself ungrateful unto him for his goodness, and governed his people impiously and unjustly: whereas justice and piety are both profitable unto those that practise them, and well-pleasing unto God. Moreover, in that he had conformed him-

Religion renewed in *Israel*.

Basa's impiety. 1 *Reg.* 16. 1, *ad* 5.

A Prophecy against *Basa*.

H himself in his life, to the dissolute course that *Jeroboam* used, and had given himself over to follow the same vices, he might deservedly expect to suffer the same punishment. Although *Baasa* heard all those evils (that should shortly fall on him and his posterity, by reason of his wickedness) yet he redeemed not the time, nor endeavoured to obtain pardon of God, by repenting himself of his sins: but he continued still to engage himself further than before in all sorts of wickedness, and became worse and worse, to the utter ruine and confusion both of him and his household. In the end he assembled an Army, and assailed *Ramoth* once more, which was a great City, some four Leagues distant from *Jerusalem*; which he took, placed a Garison therein, and fortifi'd it, with a resolution, from thence to make his inroads into *Asa*'s Kingdom. But *Asa* fearing the invasion I of his Enemy, and considering that the Soldiers who were left in *Ramath*, did grievously pillage the adjacent Countries, sent Ambassadors to the King of *Damascus* with gold and silver, to induce him to become an Associate in the War, and to renew that amity between them,, which was begun betwixt their Fathers. The King graciously received those treasures that were sent him, and made a league with him, and brake the truce which he had made with *Baasa*: so that he sent the Governors of his Dominions against those Cities that were under *Baasa*'s subjection, with a commandment that they should destroy them.

The year of the World, 3006. *before Christ's Nativity*, 958.

1 *Kings* 15. 17, 21. *Baasa* surprized *Ramath*, and fortifi'd it.

Asa inciteth those of *Damascus* to invade *Baasa*.

Of these they burnt some, and ransackt others, amongst which were *Gelam*, *Dan*, and *Abelma*. Which when the King of *Israel* understood, he gave over the fortifying of *Ra-*
K *math*, and with all expedition turn'd to yield those of his subjects his assistance, who were assaulted by the Enemy. But *Asa* in the mean while built two strong Towns, *Gabath* and *Maspha*, of the materials which *Baasa* had prepar'd to build withal. *Baasa* afterwards (prevented by death) had no more opportunity to make War against *Asa*. He was buried in the City of *Arsane*, and his son *Ela* succeeded him in his Kingdom: who, after he had reigned two years, was traiterously slain by *Zamri*, a Captain of half his Horsemen. For whil'st *Ela* banquetted with *Osa*, who was the steward of his house, *Zamri* wrought so effectually, that he persuaded some of his horsemen to assault *Ela*, who at that time was alone, and destitute of his Guards, because all his Soldiers were at the siege of *Gabathan*, a City of the *Philistines*.

Alias, chap. 9. The death of *Baasa*.

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CHAP VII.

Baasa's *Off-spring being extinct*, Zamri *reigned in Israel*; *and after him* Amri, *and his son* Achab.

After that *Ela* was slain, *Zamri* took the kingdom upon him, and wholly rooted out *Baasa*'s posterity (according as the Prophet *Gimon* had foretold.) For after the same manner was his Family utterly overthrown for their impiety; as *Jeroboams* progeny was extinguish'd for their iniquity (as we have before declar'd.) For the Army which besieged *Gabathan*, hearing news of the Kings death, and that *Zamri* had murther'd him,
M and seized the kingdom, they made *Amri* General of the Army, and anointed him for their King: who raising the siege before *Gabathan*, came before the Royal City of *Therfa*, which he besieged, and took by force. *Zamri* seeing the City destitute of defence, had retired himself into the most secret place of the Palace; where setting it on fire, he burnt both himself and it, after he had reigned seven days. Suddenly after this, the *Israelites* fell at variance amongst themselves, because some of them thought to prefer *Thaman* to the kingdom, and others were wholly addicted to *Amri*; but they of *Amri*'s side had the better: and being of the better sort, slew *Thaman*, and made *Amri* Sovereign over the people. The thirteenth year of *Asa*, *Amri* began his Reign, and was King for twelve years space; six years govern'd he in *Therfa*, and six in *Mareon*, (which the *Greeks*
N call *Samaria*) himself impos'd this name of *Samaria*, from the name of him whom he purchased the Mountain, on which he built this City. He differ'd in nothing from the other Kings his predecessors, but in that he was worser than any of them; for there was nothing which he left unattempted, that by daily impieties he might alienate the people from God. For which cause God being displeas'd, exterminated him and his posterity from the face of the Earth. This *Amri* dyed in *Samaria*, and *Achab* his Son was his Successor.

Baasa's stock destroyed. *Ver.* 11, 12.

Divers factions of the people.

Ver. 16. *Amri* King of *Israel*.

Ver. 28. *Amri* dyeth, and *Achab* his son succeeded him.

Hereby a Man may easily perceive, what care the Divine Majesty hath of humane affairs, and how he loveth the virtuous, and utterly rooteth out the vicious. For the Kings of *Israel*, through their impiety, in a short and successive course, the one after the other,
O were cut off, and confounded with all their Families. But *Asa* (King of *Jerusalem*, and the two Tribes) living happily in the favor of God, for his piety and justice, attained to a reverend and old age: and after he had reigned one and forty years, he dyed a good death:

The year of the World, 3028. *before Christ's Nativity*, 936.

death: and after his death, *Jehoſhaphat* his ſon (whom he begat on his wife *Abida*) ſucceeded him; who, in all things that concern'd piety or fortitude, ſeem'd to emulate and equal his Grandfather *David*, according as it ſhall be declar'd hereafter. But *Achab*, King of *Iſrael*, made his abode in *Samaria*, and govern'd the Kingdom for the ſpace of 22 years, without any alteration of thoſe ordinances which his progenitors, Kings of *Iſrael*, had eſtabliſhed; but that he exceeded them daily in wickedneſs. For he imitated all their impieties, (but eſpecially the Apoſtaſie of *Jeroboam*) for he adored thoſe Calves that were erected by him; and beſides that, he added far worſe impieties than the former. He took to wife *Jezabel* the daughter of *Ithobal* King of the *Tyrians* and *Sidonians*, of whom he learnt to adore the gods of her Nation: for ſhe was a buſie and audacious woman, and ſo inſolent, that ſhe feared not to build a Temple in honour of *Bell*, the god of the *Tyrians*, and to plant a Grove furniſh'd with all kind of Trees, and to ordain Prieſts and falſe Prophets alſo, in honour of that god. The King alſo took delight to have theſe Men oftentimes about him, exceeding all other Kings before him in madneſs and malice. To him came a certain Prophet named *Elias*, ſent by Almighty God, that was born in *Thesbon* in *Galaad*, telling him that he fore-propheſied, That neither dew nor rain ſhould fall on the Earth a long time, until that himſelf, who was prepar'd to depart from him, ſhould appear again unto him: and binding the ſame with an oath, (for the better confirmation thereof) he retir'd himſelf to the Southward, where he liv'd by a certain River, from whence he fetcht his drink: for his meat was daily brought him by Ravens.

alias, chap. 10. *Aſa* dieth. *Jehoſhaphat* ſucceedeth him. 2 *Chron.* 17, 1, 2. 1 *Kings* 16. 30, 31.

Jezabel. 1 *Reg.* 17. 1, *ad* 4. The dearth of victuals propheſied to the *Iſraelites*.

Now when the River, through want of rain, was grown dry, God commanded him repair unto *Sareptha*, (a City not far from *Sidon* and *Tyre*, and ſcituate in the midſt between them both) where he ſhould find a Widow-woman, who would furniſh him with food. As ſoon therefore as he drew near unto the gate, he ſaw a woman that lived by her labour, gathering of ſticks, and God gave him to underſtand that it was ſhe to whom he was ſent. Whereupon he came unto her and ſaluted her, praying her that ſhe would bring him ſome water to cool his thirſt; and as ſhe was ready to depart, he called her back again, and willed her to bring him ſome bread alſo. Whereupon ſhe ſware unto him, that ſhe had nothing in her houſe but an handful of flowre, and a little oyl, and that ſhe was come forth to gather ſticks, to the end ſhe might bake the ſame, and make bread for her ſelf and her ſon; and when they had eaten the ſame, they muſt needs periſh through famine, becauſe they had not any thing more left. *Go*, ſaid the Prophet, *and be of good courage, and conceive better hopes; and when thou haſt prepared meat for me, bring it; for I tell thee, that thy flowre ſhall not fail, nor thy pot of oyl be empty, until God ſend rain upon the earth.* When the Prophet had ſpoken thus, ſhe approach'd unto him, and performed that which he commanded, and ſhe herſelf had ſufficient to feed upon, and ſhe gave the reſt unto her ſon, and to the Prophet: ſo that they wanted nothing, ſo long as the drought continued.

Ver. 4. 5. Crows feed *Elias*. *Ver.* 9, *ad* 16. The Widow of *Sarepthan* entertaining *Elias*, neither flowre nor oyl fail.

Menander maketh mention of this great drought, in the acts of *Ithobal* King of the *Tyrians*, ſpeaking after this manner: In this time there was a ſeaſon without rain, from the Month of *October*, until *October* in the next year after; whereupon the Prince cauſed prayers and ſupplications to be made, which were follow'd with great ſtore of Thunder. He built the City of *Botris* in *Phœnicia*, and *Auzate* in *Lybia*. Doubtleſs he expreſſed hereby the drought that hapned in *Achab*'s time: for about that time, *Ithobal* reigned over the *Tyrians*, as *Menander* teſtifieth in his Hiſtory. The woman (of whom we have ſpoken heretofore, that entertained the Prophet) ſeeing her ſon fallen ſick, and lying ſenſleſs, as if he had been already dead, or yielding up the ghoſt, wept, and brake out into ſo great a paſſion, that ſhe forbore not to ſay, that the cauſe of her misfortune was, in that the Prophet was come into her houſe, and had diſcover'd her ſins; and that he had been the cauſe, that God for her puniſhment, had taken away her onely ſon. But he comforted her, and willed her to be of good courage, and commanded her to bring the child unto him, aſſuring her that he would reſtore him to life.

Menander of the famine during the time of *Elias*.

Now when ſhe had brought him, he took the child, and carried him into his lodging, and laid him on his bed, and cryed unto God, ſaying, *That ſince the loſs of her onely ſon ſeem'd to be but an unequal recompence unto her that had ſo charitably received him, he therefore beſought him, that he would command the ſoul to return into the body, and reſtore life unto the Infant.* Whereupon, God having compaſſion on the mother, and being willing to gratifie the Prophet, and to the intent that no man might ſuppoſe that he came unto her to prejudice her, he reſtored the child to life, beyond all expectation. For which, the mother gave thanks unto the Prophet, ſaying, *That by this means, ſhe was thorowly perſuaded, that God had ſpoken unto him.* Not long after, he ſought out *Achab*, according as God had commanded him, to let him know that he ſhould have rain. At that time the famine reigned

1 *Kings* 17. 17. *ad finem*. *Elias* reſtoreth the Widows ſon to life.

H reigned over the whole Countrey, and there was great want of neceſſary Victuals; ſo that men did not only faint for want of Bread, but the Earth alſo for want of Rain, could not bring forth that which was requiſite for the ſuſtenance of Horſes and other Cattel. The King therefore calling *Obadiah* unto him (who was the Maſter of his Herds) he commanded him that he ſhould each way ſeek out for Fountains and Brooks, willing him, that if he found out any Graſs, he ſhould mow the ſame, and give it to his Cattel for their ſuſtenance. And whereas by his command the Prophet *Elias* was ſought in divers places, and could not be found, he appointed *Obadiah* alſo to follow him. So taking both of them ſeveral ways, the King followed one, and the Maſter of the Cattel another.

The year of the World, 3020. before Chriſt's Nativity, 924.

1 *King.* 18. 1, 2.

Elias is ſent by God to propheſie rain to *Achab*.

Achab ſeeketh for *Elias*.

I This *Obadiah* was a godly and virtuous man, who, when the Prophets were put to death, hid one hundred of them in Caves, and ſuſtain'd them with Bread and Water. After this man departed from the King, *Elias* met him, and he ask'd *Elias* what he was? which when he had told him, he humbled himſelf on his face before him. *Elias* commanded him to go unto the King, and to let him know, that he was nigh at hand. *Obadiah* ask'd him, *Wherein he had offended him, that he ſhould deſire to put him upon an Action that might occaſion the loſs of his Life? For there was not any ſtreight, whither he ſent not ſome of his men to find out* Elias, *with charge, that if they found him, they ſhould put him to death. Now it may be* (ſaid he) *that whil'ſt I repair unto the King, the Spirit of God ſhall carry thee away; the King not finding thee here, and fruſtrate of his deſire, will revenge himſelf on me.*

Obadiah concealeth and ſuſtaineth an 100 Prophets.

K *Nevertheleſs you may, if you pleaſe, ſave my life; and I conjure thee by the Kindneſs which I have ſhewn to an hundred Prophets, ſuch as thou art, whom I have delivered from the fury of* Jezabel, *and taken care to preſerve in Caves until this day.* Notwithſtanding all theſe words, *Elias* commanded him to go unto the King, and to caſt off all fear, ſwearing unto him by an oath, how that that day he would make himſelf known unto *Achab*.

When *Obadiah* had told the King that *Elias* was at hand, *Achab* went out to meet him, and being full of Indignation, ſaid unto him, *Is it thou that heapeſt ſo much Miſchief on the* Hebrews *heads? Art thou the man that art the cauſe of this ſterility?* To whom *Elias* replied, *That it was he and his race that were the occaſions of theſe Miſchiefs, becauſe they had brought ſtrange Gods into their Countrey, whom they adored, and had forſaken the true God,*

v. 17. *Achab* accuſeth *Elias* of impiety.

L *who was, and is only to be worſhipped. He therefore willed him preſently to aſſemble all the people on mount* Carmel, *and bring with him his wife and her Prophets, whoſe number he reckoned up: the Prophets likewiſe of the Woods, who were in number four hundred.* When therefore all of them being ſummoned by the King, were gathered together in that place, *Elias* ſtood up in the midſt of them, and ſaid, *How long will ye continue in this uncertainty, whom ye ought to follow? For if you think that the* Hebrews *God is the true and only God, why follow you him not, and why keep you not his Commandments? But if you think that the honour belongeth not to him, but to foreign Gods, follow them.* When *Elias* perceiv'd that the people replied nothing hereunto, he proceeded: *For an undeniable proof whereby ye may be ſatisfied which is the moſt powerful, either that God which I worſhip, or thoſe falſe ones which*

v. 21. *Elias* reproveth the ſuperſtition of the people.

M *ye are perſwaded to follow; and which is the true Religion, that which I profeſs, or that which is profeſſed by theſe* 400 *Prophets, I will take an Ox and kill it, and lay it upon the wood, without putting any fire thereto to conſume the Sacrifice; and they alſo ſhall do the like, and call upon their gods, and beſeech them to ſend down fire to conſume their ſacrifice: which if they ſhall do, and confirm the ſame by a miracle, then ſhall we know that they are true gods.*

This Propoſal of his was generally approved. Whereupon, *Elias* commanded the falſe Prophets firſt of all to chuſe an Ox, and to kill it, and afterwards to call upon their gods; and when it manifeſtly appear'd, that their Prayer was of no force, *Elias* began to mock them, ſaying, *Why call you not out upon your Gods with a loud voice? for it may be they are on ſome voyage, or elſe haply they ſleep.* Whilſt thus they had invocated from

v. 34, *ad* 38. *Elias* Doctrine and Office confirmed by miracle.

N the morning till mid-day (cutting themſelves with Knives and Lances, according to the cuſtom of their Countrey) *Elias* that was to make his Sacrifice, commanded the falſe Prophets to ſtand aſide, and the people to draw near unto him, and obſerve, for fear leſt ſecretly he ſhould convey fire under the Wood. When the people approached, he took twelve ſtones, according to the number of the twelve Tribes of *Iſrael*, and made an Altar, and digged a deep trench round about it; and afterwards heaping Wood upon the Altar, and laying his Sacrifice thereon, he commanded them to fill four Tuns with fountain water, and to pour it upon the Altar, that the trench might receive and drink up the Water. Which done, he began to Pray, and call upon God, beſeeching him, *That it might pleaſe him to manifeſt his power unto his people, who had ſo long run aſtray*: no ſooner

v. 38. Fire from Heaven devoureth the Sacrifice.

O had he finiſhed his Prayer, but fire fell from Heaven upon the Altar, in the ſight of all the people, and conſumed all the Sacrifice; ſo that the Water was dried up. Which when the *Iſraelites* beheld, they fell down on their Faces upon the Earth, adoring one only God:

The year of the World, 3040. *before Christ's Nativity*, 924.

God: confeſſing him to be the moſt mighty and only true God, and that all other were but vain and imaginary Names of Idols, which were without Holineſs or Power; and laying hands themſelves upon their falſe Prophets, they ſlew them by the Commandment of *Elias*. He willed the King alſo to depart, and take his refection, and to take care for nothing, becauſe he ſhould very ſhortly ſee that God would ſend him Rain; and thus departed *Achab* from him. But *Elias* went up to the top of Mount *Carmel* and ſate him down on the ground, leaning his head upon his knees: whil'ſt he thus ſate, he commanded his Servant to get up upon a certain Rock, and look toward the Sea, and to tell him if he ſaw any Clouds to ariſe in any part (for till that time the Air had been always clear.) His Servant having often gone up to the top of the Rock, and told that he ſaw nothing, at length going up the ſeventh time, in deſcending, he brought him this news, that he ſaw ſome black appearance in the Air, not much unlike to a mans foot-ſtep. When *Elias* underſtood this, he ſent unto *Achab*, wiſhing him to retire himſelf within the City before the Rain fell; who had no ſooner recover'd the City *Jezrael*, but that the Air was preſently cover'd with thick Clouds, and a vehement wind intermixt with Rain, fell upon the Earth, and the Prophet ſeized by the Spirit of God, ran with the Kings Chariot as far as *Jezrael* a City of *Aſſer*. When *Jezabel Achab's* Wife, had notice what Miracles *Elias* had perform'd, and how he had ſlain her Prophets, ſhe was diſpleaſed, and ſent Meſſengers unto him threatning him in like ſort to revenge her ſelf on him, as he had ſlain her Prophets. Which *Elias* fearing, fled into the City of *Berſabe*, which is upon the borders of the Tribe of *Judah*, bounding upon *Idumæa*: in which place he left his Servant, and retired himſelf into the Deſart: where whil'ſt he prayed God that he would take him out of the World, he fell aſleep under a certain Tree, and after he was awaked, he aroſe, and found Bread and Water ready prepared by him. When he had eaten, and was refreſhed, he went unto Mount *Sinai* (where it is ſaid that *Moſes* received the Law from God) where finding out an hollow Cave, he entred into it, and remained therein. And being demanded by a certain voice which ſpake unto him, he knew not from whence, *Wherefore he remained in that place and forſook the City?* He anſwer'd, *Becauſe he had ſlain the Prophets of the falſe gods, and becauſe he had perſwaded the people, that there was but one only God, who ought to be honoured by all men; and that for this cauſe he was ſought for by the Kings Wife, that he might be put to death.* The Voice replied again, and commanded him to ſhew himſelf openly, aſſuring him, that he ſhould underſtand that which it behoved him to perform.

Ver. 40. *Bells* Prieſts ſlain.

Ver. 43. *ad fin. Elias* foreprophecieth rain.

1 *Reg.* 19. 1, *ad* 4. *Elias* fleeth from *Jezabel.*

Gods care for his Servants.

V. 5, 6. God ſpeaketh to *Elias* in the deſart.

Hereupon as ſoon as it was day, he forſook the Cave, and perceiv'd the earth to tremble under his feet: and after all things were appeaſed, the voice which proceeded he knew not from whence, willed him, *That he ſhould in no ways be diſcomforted with that which he ſaw: for that no one of his enemies ſhould have power to hurt him, charging him to return unto his houſe, to the intent to proclaim* Jehu *the ſon of* Nimſi *King of the people, and* Azael *of* Damaſcus *King of the* Syrians, *aſſuring him, that in his place,* Elizeus *of the City of* Abela *ſhould be Prophet; and that the wicked people ſhould be deſtroyed, the one by* Azael, *and the other by* Jehu. When *Elias* heard thoſe things, he return'd into the Countrey of the *Hebrews*, and met *Elizeus* the Son of *Saphat* at the Cart, and with him divers others, driving before them twelve couple of Oxen: he came near him, and caſt upon him his Garment, and he inſtantly began thereupon to Prophetize, ſo that forſaking his Oxen, he followed *Elias*. Yet required he, that before his departure, he might take leave of his Parents; which when he had perform'd, he committed them unto God, and follow'd *Elias*, attending on him, during all his life, like his Diſciple and Servant. This iſſue had the affairs of this ſo excellent a Prophet. But a certain Citizen, called *Naboth*, of the City of *Azar*, had a Vineyard near unto the lands of *Achab*, who required him to ſell him the ſame, at what price he thought convenient, to the intent he might annex it to his own lands, and make them one Poſſeſſion; wiſhing him, that if he would not ſell it him for Silver, to chooſe in exchange thereof, any one field of his which he liked beſt. *Naboth* anſwer'd him, *That he would not do it, but that he intended to gather the fruit of his own land himſelf, which he had received as an Inheritance from his Father.* The King no leſs troubled with the repulſe, than if he had loſt his own Inheritance, would neither waſh, nor receive any ſuſtenance. Whereupon *Jezabel* his wife inquir'd after the cauſe of his Diſcontent, and how it came to paſs, that he neither waſht, nor eat: he told her of *Naboths* rude behaviour, and how having offer'd all juſt and reaſonable Compoſition, he could not obtain what he requeſted. Hereupon *Jezabel* willed him to be of good cheer, adviſed him to continue his ordinary Entertainment, becauſe ſhe her ſelf would take upon her to revenge him on *Naboth*. VVhereupon ſhe preſently ſent Letters in *Achabs* name to the Governours of the Countrey, whereby ſhe enjoyned them to celebrate a Faſt, and to aſſemble the people, charging them, that in that place *Naboth* ſhould have a ſeat prepared for him,

V. 16. *Jehu* King of *Iſrael.*

V. 19. *Elizeus* calling.

Hedio & Ruffinus, cap. 14. *ad* 11.

1 *King.* 21. 1, *ad* 16. The ſtory of *Naboth*, who was ſtoned to death for denying *Achab* his Vineyard.

H him, by reaſon of his birth and quality; willing them afterwards, that ſuborning three falſe Witneſſes to depoſe againſt him, that he had blaſphemed God and the King, they ſhould by this means cauſe him to be ſtoned and put to death by the people. All which was performed according as the Queen had written, and *Naboth* (accuſed by falſe witneſs for ſcandalizing God and the King) was ſtoned by the people, and put to death. When *Jezabel* had tydings hereof, ſhe repaired to the Kings preſence, and told him, *That he ſhould enjoy* Naboths *Vineyard, and diſburſe nothing for it.*

The year of the World, 3040. *before Chriſt's Nativity,* 924.

But God diſpleaſed with this her wickedneſs, ſent the Prophet *Elias* purpoſely to meet with *Achab* in *Naboths* ground, and to tell him, *That he unjuſtly poſſeſſed the lawful inheritance of another, whom he had put to death.* As ſoon as the King perceived that he came I unto him, ſuppoſing it to be unſeemly for a King to be reproved, he firſt of all confeſſed his fault, and offer'd him to make reſtitution according as he ſhould think fit. Then did the Prophet foretell, *That in the ſame place where* Naboths *Carcaſs was conſumed by Dogs, that both his and his Queens blood ſhould be ſhed, and that all his Race ſhould be deſtroyed; for that they durſt commit ſuch an impiety, and ſo wickedly murder (againſt all Law) ſo good and innocent a man.* Theſe words made ſo great an impreſſion upon *Achab*, that he repented him of the offence he had committed: ſo that apparelling himſelf in ſackcloth, and walking barefoot, he taſted not any meat, but confeſſed his ſins, with hopes to appeaſe Gods wrath. Whereupon God certified him by the Prophet, *That during his life-time, the puniſhment of his Race ſhould be deferred, becauſe he had repented him of his miſdeeds: but* K *that the threats and menaces ſhould take effect in his ſons time.*

Ver. 17, *ad* 26. *Elias* propheſieth what revenge God will take of *Achab* and *Jezabel.*

Ver. 27, 28. *Achab's* repentance.

CHAP VIII.

Adad *King of* Damaſcus *and* Syria, *fighteth two ſeveral Battels with* Achab, *and is overthrown by him.*

WHileſt *Achabs* affairs were after this manner diſpoſed, the ſon of *Adad* (that reigned over the *Syrians*, and thoſe of *Damaſcus*) aſſembled the Forces of his whole Countrey, and aſſociated with him two and thirty other Kings, with whom he came and made War againſt *Achab.* Who being far inferior to him in power, came not into the L open field to bid him battel, but cloſing up his Soldiers in his ſtrongeſt Cities, he himſelf retired into *Samaria*, (which was begirt with a very ſtrong wall, and very hard to be taken.) For which cauſe the *Syrian* (taking his Army with him) came to *Samaria*, and encamping before it, intended to batter the City. But firſt of all he ſent a Herald to *Achab*, to require him to give audience to his Ambaſſadors which he would ſend unto him, by whom he ſhould be certified what his reſolution was. As ſoon as the King of *Iſrael* had granted them free acceſs, the Ambaſſadors came, and (according to the Kings directions) required that *Achabs* goods, his children and wife ſhould be at *Adads* command: which if he would yield to, and ſuffer him to take ſo many as he pleaſed, he would raiſe the ſiege, and batter the City no more. *Achab* gave the Ambaſſadors order M to certifie the King of *Syria*, that both himſelf, and all whatſoever was his, was at his command. Upon which anſwer, the King ſent a ſecond meſſage unto *Achab*, enjoining him the next day to admit ſuch of his ſervants as he ſhould ſend unto him, to ſearch his Royal Palace, and the houſes of his friends and kinſmen, and take from thence that which they liked beſt.

1 *Kings* 20. 1, *ad* 13. *Adad's* War againſt *Achab.*

The *Syrians* Embaſſage to *Achab.*

Achab amazed at this ſecond Embaſſage of the King of *Syria*, aſſembled his People, and let them know, that he was ready to deliver up into the Enemies hands his wives and children, for their ſafety and repoſe, and to abandon all that likewiſe which was in his poſſeſſion; (for the *Syrian* had demanded no leſs at his hands in his firſt Embaſſage:) But that now he required that his Servants might be admitted to ranſack all their hou- N ſes, to the end they may leave nothing therein that was of any value, making it hereby appear to the World, that he had no intent to make Peace, ſince that after the *Syrian* was ſenſible that *Achabs* tenderneſs for his Subjects ſecurity, had prevail'd ſo far with him, as to grant him whatſoever belonged peculiarly to himſelf, he ſought nevertheleſs an occaſion of a breach, by demanding liberty to ſeize upon their Proprieties; notwithſtanding that he would do whatſoever they ſhould think good of. To this the People anſwer'd, *That they could not endure that any of his demands ſhould be liſtened unto, or reſpected; but that the King ſhould prepare for War.* Whereupon he called for the Ambaſſadors, and diſmiſſed them with this anſwer, *That they ſhould report unto their Maſter, that* Achab *agreed unto thoſe things which were required,* (*becauſe he deſired the happineſs of his Subjects:*) *but* O *touching his ſecond demand, that he would no wayes condeſcend thereunto:* and thus ſent he them away. When *Adad* heard this anſwer, he was moved, and ſent unto *Achab* the third time, threatning him, *That his Soldiers ſhould make a bulwark higher than the walls* (*he*

Ver. 10, 11. His anſwer to the Legates.

The year of the World, 3400. *before Christ's Nativity*, 924.

so much truſted in) *yea, though only each of them ſhould bring but an handful of earth with them*; (which boaſt he uſed to terrifie him, and to expreſs thereby how great a multitude of Men he had to oppoſe againſt him.) But *Achab* anſwered, *That he ought not to glory in his Army, but in thoſe actions that ſhould determine the War.* When the Ambaſſadors were returned back, they found the King at Dinner with two and thirty Kings his Allies, to whom they made report of *Achabs* anſwer. Hereupon *Adad* gave commandment to begirt the City with Paliſadoes, and to raiſe bulwarks of earth, and to ſtreighten the ſiege. Whil'ſt theſe things were in hand, *Achab* was grievouſly troubled, and all the People with him: but at length he grew confident, and caſt off all his fear, through the arrival of a certain Prophet, who ſaid unto him, *That God promiſed to deliver all thoſe thouſands of Soldiers, and his Enemies, which he beheld, into his hands.* The ſame Prophet being afterwards asked, *By whoſe means this victory might be gained?* He ſaid, *That it ſhould be by the Sons of the Governors, whom the King himſelf ſhould lead forth.* *Achab* therefore calling unto him the Governors Sons, found that their number amounted to 232; and having notice that the *Syrians* intended nought elſe but pleaſure and banquetting, he opened the City-gates, and ſent theſe young Men out againſt them. Now when the Centinels of the adverſe part had diſcovered them, they certified *Adad* thereof, who ſent out certain Soldiers againſt them, commanding them, *That if they were come out in warlike ſort to bid the Battel, they ſhould bring them unto him faſt bound; and if they came in peace, they ſhould do the like.* Now *Achab* had within the City ranged another Army, and kept them in a readineſs. When therefore the young men had charged the *Syrian* guard, and ſlain a great number of them, and had purſued the reſt even unto their own Camp, *Achab* ſpying his preſent victory and advantage, cauſed his whole Army to ſally forth; who giving an unexpected charge upon the enemies, diſcomfited the *Syrians*, (who little expected ſuch a ſtratagem from the *Hebrews*) and aſſailed them diſarmed and drunken: ſo that they left both armor and weapons behind them, and fled from their Camp; and their King likewiſe was ſo hotly purſued, that he ſcarcely had opportunity to ſave himſelf by the ſwiftneſs of his Horſe. *Achab* made a long chaſe in following the *Syrians*, and ſlaughtering them that fled; he ſpoiled their Camp likewiſe, and carried thence great riches, and an huge quantity of gold and ſilver. He took *Adads* Chariots and Horſes alſo, and with them returned back into the City.

Ver. 12. *Adads* confidence in his Soldiers.

V. 13, 14, *&c.* The *Iſraelites* God promiſeth victory againſt the *Syrians.*

Ver. 20, 21. *Achab's* victory againſt the *Syrians.*

But whereas by the advice of the ſaid Prophet, he was perſwaded to prepare and keep an Army in readineſs againſt the next year, (for that the *Syrians* were reſolved to aſſault him again) the King omitted no preparation that concerned the War. For *Adad* (being eſcaped from the fight with thoſe few Forces that remained after the battel) conſulted with his friends, how he might war againſt the *Iſraelites*. Who adviſed him from thenceforth, never more to fight with them in mountainous places, for that their God was powerful upon the Mountains, and for that cauſe they had been overcome by them: but if he fought with them in the Plain, both he and his ſhould be aſſured to have the upper hand. Moreover they counſelled him, that he ſhould diſmiſs thoſe Kings that he had confederated with him, to the end that each of them might return into his own Countrey, and that in their ſtead he ſhould retain their Forces, over which he ſhould ordain Chieftains; beſides, (to ſupply their places that were loſt) they adviſed him to levy Horſemen and Chariots thorow all his Countrey. *Adad* ſuppoſing that they had diſcreetly counſelled him in this matter, ordered his Army according as they had adviſed. And as ſoon as the Spring was come, he aſſembled his Army, and led them forth againſt the *Iſraelites*; and coming near unto the City of *Aphec*, he encamped in a plain field. But *Achab* with his Forces marching out to meet him, pitched his Tents near unto him, although he were far inferiour both in force and number. To him the Prophet appeared again, telling him, *That God would once more give him the victory, to make it known, that his power was not only in the Mountains* (*as the* Syrians *perſuaded themſelves*) *but in the Plains alſo.* Thus continued both the Armies, and encamped the one againſt the other, for the ſpace of ſix dayes. On the ſeventh, when the Enemy forſook their Trenches early in the morning, and placed themſelves in battel-array, *Achab* drew out his Army and faced them and preſently charged them: where after a long and dangerous fight between them, the Enemies were put to flight, and many of them ſlain in the chaſe. For ſome of them were intangled with their own Chariots, others ſlew thoſe of their own party, and ſome few of them found the means to flie unto their City of *Aphec*, who periſhed likewiſe to the number of ſeven and twenty thouſand (being ſlain by the walls that fell upon them) beſides One hundred thouſand men that periſhed in the fight. But *Adad*, attended by ſome of his principal Officers, went and hid himſelf in a Cave under the ground; and they repreſenting unto him, that the Kings of *Iſrael* were merciful, and that there was hope of pardon to be had (if after the manner of Suppliants they ſent unto him) *Adad* permitted them. Whereupon they incontinently preſented themſelves to *Achab* cloathed in Sack-

Ver. 23, *ad* 27. *Adad's* ſecond expedition againſt the *Iſraelites.*

H Sackcloth, with Ropes about their Necks, (according to the manner of Supplicants amongst the *Syrians*) telling him, *That* Adad *besought his Majesty to grant him his life; promising on his behalf, that from thenceforth he would alwayes continue his servant, and acknowledge his favor. Achab* answer'd them, *That he was very glad that their King was as yet alive, and had escaped from the fury of the fight, offering him by them that kindness which one brother ought to shew unto another. And sware unto them, that he should offer him no wrong, if he discover'd himself unto him.* Whereupon they brought him from the place where he was hidden, and presented him unto *Achab*, who was mounted upon a Chariot. *Adad* prostrated himself before him: but *Achab* stretching out his hand, made him come up unto him into his Chariot, and kissed him, willing him to be of good courage, assuring I him, *That he should be no otherwise treated by him than as became the dignity of a King.* Hereupon *Adad* gave him thanks, protesting, *That during his life-time, he would never be forgetful of his favours*: promising him moreover, *to restore unto him those Cities which his Predecessors, Kings of* Syria, *had taken from the* Israelites; *and that he should have as free access to* Damascus, *as to* Samaria. After this Treaty confirmed by oath, *Achab* gave him many worthy Presents, and sent him back into his Kingdom. Thus ended the War betwixt *Adad* and the King of the *Israelites*. After this, a certain Prophet called *Micheas*, came unto another *Israelite*, commanding him to wound him upon the head, assuring him, *That God was so pleased, and had so commanded him.* When this *Israelite* would in no sort condescend hereunto, he propheſied unto him, *That since he had disobeyed Gods commandment,* K *he should meet with a Lyon, which should rent him in pieces.* Which coming to pass, according as it was foretold, the Prophet addressed himself again unto another, commanding him to do the like: and when he had wounded him in the head, he bound up the wound, and came unto the King, telling him, *That he had been in the Wars, and had received a Prisoner in charge from his Captains hands, and that (his Prisoner being fled from him) he feared lest he that had committed him to his charge, should for that cause take his life from him; the rather, for that he threatned no less. Achab* answer'd him, *That he was justly condemned.* Whereupon *Micheas* discover'd his head, and made it known who he was. And to this intent used the Prophet this artifice, that his words might be of greater force and value. For he told the King, *That God would chastise him because he had permitted the blasphemer* L Adad *to depart unpunished*; assuring him, *That God would cause him to be slain by* Adad, *and suffer the people of* Israel *to be slaughtered by the* Syrian *Army.* The King displeased with the liberty and free speech of the Prophet, commanded him to be cast into Prison; and being vehemently affrighted with this his Prediction, he departed home unto his house.

The year of the World, 3040. *before Christ's Nativity*, 923.

Ver. 31, *ad* 34. *Adad* is received into favor by *Achab*, and dismissed upon condition.

Ver. 35, *ad fin.*

Achab was reproved for dismissing *Adab.*

The reward of learned Preachers.

CHAP. IX.

The exemplary Piety of Jehoshaphat *King of* Juda, *his Prosperity, his Military power. He marrieth* Joram *his Son, to a Daughter of* Ahab *King of* Israel, *and assisteth him* M *with his Forces against* Adad *King of* Syria.

HItherto have we spoken of *Achab*, but now I must return unto *Jehoshaphat* King of *Jerusalem*; who having enlarged his kingdom, and planted Garisons in those Cities that were subject unto him, and in those likewise which his Grandfather *Abiah* had possessed in the Tribe of *Ephraim*, at such time as *Jeroboam* reigned over the ten Tribes) the King had perpetual assistance and favour at Gods hands, in that he was a just and virtuous Prince, studying day and night for nothing more, than how he might please and honour God. The Kings his Neighbors round about him, honour'd him with Presents: so that his riches and reputation were very great.

N In the third year of his Reign, he assembled the Governors and Priests of his Countrey, enjoining them to ride their Circuit about the Provinces, and to teach the Inhabitants of every City the Law of *Moses*, training them up in the observance thereof, and in the study of piety. Which all the Citizens embraced and entertained so willingly, that they seemed to emulate and strive one with the other, which of them should exceed the rest in the service of God. The Nations likewise that dwelt round about him, loved *Jehoshaphat*, and were at peace with him. The *Philistines* also payed those Tributes which were imposed on them. And the *Arabians* furnish'd him every year with six hundred and threescore Lambs, and the like number of Horses. He fortified also other great Cities of importance, and made preparation of Munition of War and Arms against the O Enemy. He mustered in the Tribe of *Juda* Three hundred thousand Men, over whom he placed *Edraus* General, and Two hundred thousand under the conduct of *Johanan*, who besides these had Two hundred thousand Archers on foot of the Tribe of *Benjamin.*

Jehoshaphats piety. 2 *Chron.* 17. 1.

The peace in *Jehoshaphats* time.

Jehoshaphats Army. *Ver.* 13.

The year of the World, 3047. *before Christ's Nativity*, 917.

Another Chieftain called *Ochobat*, levied and led for the King One hundred and four- A
ſcore thouſand Men armed at all points, (beſides thoſe which he ſent into fenced Cities.)
He married his Son *Joram*, to *Athalia* the Daughter of *Achab* King of the ten Tribes.
And not long after (reſorting to *Samaria*) *Achab* received him very courteouſly, and
magnificently entertained his Army with bread, wine and fleſh in abundance; deſiring
him to yield him his aſſiſtance againſt the King of *Syria*, to the intent he might recover
the City of *Ramath* in the Countrey of *Galaad*, which *Adads* father had won, and con-
quered from his father. *Jehoſhaphat* promiſed to aſſiſt him; and being no wayes inferior
unto him in force, he ſent his Army from *Jeruſalem* to *Samaria*. When theſe two Kings
were departed out of the City, and each of them were ſeated upon their Thrones, they
diſtributed their Pay to every one of their Soldiers. At that time *Jehoſhaphat* comman- B
ded, *That if at that preſent there were as yet any Prophets amongſt them, they might be ſent for to give notice what the iſſue ſhould be of this their War againſt the* Syrians: *and whether they thought it good to make War againſt them, by reaſon that at time there was amity and peace betwixt* Achab *and the* Syrians, *confirmed for the ſpace of three years, ſince the time that he took* Adad *Priſoner, and delivered him.*

Jehoſhaphats expedition with *Achab* againſt the *Syrians.*
1 *Kings* 22. 2, *ad* 8.
2 *Chron.* 18. 1, *ad* 8.

CHAP X.

Achab *fighteth againſt the* Syrians, *and is overcome and ſlain in the battel.* C

HEreupon *Achab* called for the Prophets, (who were in number four hundred) and commanded them to enquire of God, *Whether he would give him the victory in that War which he undertook againſt* Adad? *And whether he ſhould recover the City which he intended to beſiege?* Who anſwered and counſelled him to hazard the Battel: *For he ſhould overcome the* Syrian, *and ſhould take him Priſoner as he had done before. Jehoſhaphat* underſtanding by their words that they were falſe Prophets, asked *Achab*, *If he had not any other Prophet of God, who might more exactly certifie him of that which ſhould follow? Achab* anſwered, *That he had one as yet remaining, but that he hated him, becauſe he propheſied nought elſe but miſhap and miſery unto him, and had foretold him, That if he ſhould fight againſt the* Syrians, *he ſhould be overcome and ſlain; and for that cauſe he held him at that time in* D *Priſon, ſignifying unto him, that his name was* Micheas *the ſon of* Imlah. *Jehoſhaphat* deſired that he might be brought into his preſence, which was accordingly performed by one of his Eunuchs; who by the way certified *Micheas, That all the other Prophets had propheſied to the King victory*, But *Micheas* told him, *That it was not lawful for him to lye againſt God, but that it concerned him to ſpeak that which God ſhould inform him of, concerning the King.* As ſoon as he came before *Achab*, and was adjured to ſpeak the truth, he ſaid, *That God had ſhewed him the* Iſraelites *put to flight, and diſperſed by the* Syrians, *that purſued them no otherwiſe than ſheep without their ſhepherd. All which ſignifieth no leſs*, (ſaid he) *but that the reſt of the people returning home in ſafety*, Achab *only ſhould be ſlain in the battel.* When *Micheas* had ſpoken after this manner, *Achab* turning himſelf towards *Jehoſhaphat*, E
ſaid unto him, *I told you before, how this fellow was affected towards me.* But *Micheas* conſtantly avowed, *That he propheſied nothing but that which God had commanded him to ſpeak, aſſuring* Achab *that he was ſollicited by the falſe Prophets unto War, under hope of victory, whereas he ſhould aſſuredly periſh in the Battel.* Theſe words of his made *Achab* much diſcomforted. But *Sedechias*, one of the falſe Prophets, ſtepped forth, and exhorted him *to ſet light by* Micheas's *words, becauſe he ſpake untruly. And for confirmation of this, he appealed to* Elias, (*who was a far more skilful Prophet in foretelling things to come, than* Micheas *was*) *yet that the ſame* Elias *had foretold, that the Dogs ſhould lick* Achabs *blood in the City of* Jezrael *in the field of* Naboth, *becauſe* Naboth *had been ſtoned to death at the inſtance of* Achab. *Whereby it appeared manifeſtly, that ſince he contradicted a Prophet ſo* F
excellent as he was, he lyed, in ſaying that the King ſhould dye within three dayes. Moreover, (ſaid he) *it ſhall appear whether he be truly ſent from God or no, if as ſoon as he ſhall receive a buffet from me, he cauſe my hand to wither, according as* Jadon *made* Jeroboams *hand ſhrink, at ſuch time as he thought to apprehend him. For I think* (ſaid he) *O King, that thou art aſſuredly informed hereof*: which ſaid, he ſtruck him; and becauſe no inconveniency fell upon him, by reaſon of that his audacious attempt, *Achab* aſſured himſelf, and recovered his courage, and ſet forth againſt the *Aſſyrian* Army. For as it is to be ſuppoſed, the Will of God was ſuch, that it cauſed the falſe Prophets to triumph over the true: which was the cauſe that the falſe Prophets were truſted more than the true, to the intent that Gods preordained Will might be fulfilled. G
But *Sedechias* made him iron horns, and ſaid unto *Achab*, that God by them ſignified unto him, that he ſhould lay waſte all *Syria*; but *Micheas* propheſied to the contrary, that within

1 *Kings* 22. 6. 2 *Chron.* 18. 5. The falſe Prophets propheſie plauſibly.

1 *Kings* 22. 14, *ad* 28. 2 *Chro.* 18. 13. *ad fin.* *Micheas* the true Prophet.

H within very few days *Sedechias* ſhould walk from Cave to Cave to hide himſelf, and avoid the puniſhment of his falſhood. *Achab* diſpleaſed hereat, commanded that he ſhould be led thence, and kept Priſoner with *Achmon* the Governor of the City, allowing him nothing but bread and water for his ſuſtenance. Thus marched theſe two Kings with their Armies againſt *Ramath* which is in *Galaad*: which when the King of *Syria* underſtood, he drew his Army into the field, and came out to meet them, and encamped near unto *Ramath*. Now it was concluded betwixt theſe two confederate Kings, that *Achab* ſhould enter the battel in a private habit, and *Jehoſhaphat* ſhould be inveſted with the Royal ornaments, and ſupply *Achabs* place, to the intent that *Micheas* prediction might be made fruſtrate. But notwitſtanding this diſguiſe, Gods juſtice prevented him: for *Adad* King
I of *Syria* commanded his Army, that they ſhould put no one of the Enemy to the ſword, but only the King of *Iſrael*.

The year of the World, 3047. *before Chriſt's Nativity*, 917.

Hedio & Ruffinus, cap. 15.

1 *Kings* 22. 28, *ad* 38. 2 *Chron.* 18. 28, *ad fin.*

Achab and *Jehoſhaphat* War againſt the *Syrians*.

As ſoon as the battel was begun, the *Syrians* perceiving *Jehoſhaphat* in the front of the Army, and conjecturing that it was *Achab*, they made head all together againſt him, and having invironed and preſſed him very nearly, they perceived that it was not he: for which cauſe they retired back again. But although they had fought from the morning until the evening, and had the upper hand; yet ſlew they no man (becauſe they fought after no other but *Achab* to put him to the ſword) whom notwithſtanding they could by no means meet withall. At length, one of *Adads* ſervants called *Aman*, ſhot at random amongſt the Enemies, and hurt *Achab* in the breaſt, and ſhot him thorow the lungs.
K This hurt of his concealed he from his Soldiers, for fear leſt they ſhould be diſcomforted. For which cauſe, he commanded his ſervant to drive his Chariot out of the battel; for that he felt himſelf mortally wounded: and although he were in much pain, yet ſate he in his Chariot until Sun-ſet, at which time he gave up the ghoſt. When night came, the *Syrian* Army withdrew themſelves into their Camp, and receiving tydings by an Herald, that *Achab* was dead, every one retired home unto his houſe: but *Achabs* body was conveyed to *Samaria*, and interred in that place. As for his Chariot, it was waſhed in the fountain of *Jezrael*, becauſe it was bloody, by reaſon of the Kings hurt, whereby the truth of *Elias* Prediction was ratified and confirmed; for the Dogs lickt his blood, and from that time forward, the common Women continually waſhed themſelves in that
L fountain: he dyed alſo in *Ramath* (according as *Micheas* had propheſied.) Whereas therefore all things fell unto *Achab*, according as two Prophets had foretold him, it appeareth that we ought to honour and magnifie the Majeſty of God, and to reverence his Propheſies, and to aſcribe always more credit unto them, than to the vain and plauſible ſpeech of flatterers; and no leſs to reſpect them, than things of infinite profit, ſince by them we are divinely admoniſhed what we ought to take heed of. It behoveth us alſo to conſider what force the Decree of God is of, by examining thoſe things which befell *Achab*. For it is impoſſible to avoid what God has fore-ordain'd, notwithſtanding that Men flatter themſelves with vain hopes, which inveigle them ſo far, that finally they are overtaken in the ſnares thereof. For this careleſs inconſideration was fatal to King *Achab*,
M in that he believed not his death which was foretold him; but being deceived by the flattering perſuaſions of falſe Prophets, ran headlong upon his own danger and ruine. After him ſucceeded his ſon *Ochozias*.

Ver. 34. *Achab*, wounded by an arrow in the battel, dyeth.

Ver. 38. The dogs lick *Achabs* blood, according to *Elias* prediction. 1 *King.* 22. 28. 2 *Chron.* 18. 27.

The oracles of the Prophets are to be reverenced.

The matchleſs neceſſity of fate.

N

O

The year of the World, 3048. *before Christ's Nativity*, 916.

The Ninth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Ninth Book.

1. Joram, Achabs *Son*, *overcometh the* Moabites *in battel.*
2. Joram *King of* Jeruſalem *obtaining the Crown, killeth his brothers and his fathers friends.*
3. Jorams *Army is overthrown by his Enemies, and his ſons are ſlain, only one excepted, at length he himſelf dieth a miſerable death.*
4. *The King of* Damaſcus *warreth againſt the King of* Iſrael.
5. Joram *with all his poſterity is ſlain by* Jehu. Ochozias *King of* Jeruſalem *is ſlain alſo.*
6. Jehu *reigneth amongſt the* Iſraelites *in* Samaria, *and his poſterity after him till the fourth generation.*
7. Athalia *reigneth five years in* Jeruſalem; *and is ſlain by the High Prieſt* Joas. Ochozias *Son, is Proclaimed King.*
8. Azael *King of* Damaſcus *gathereth an Army, firſt againſt the* Iſraelites, *and afterwards againſt* Jeruſalem.
9. Amaſias *King of* Jeruſalem, *maketh War againſt the* Idumæans, *and* Amalechites, and ob*taineth the victory.*
10. Amaſias *making war againſt* Joas, *King of the* Iſraelites, *is overcome.*
11. Ozias *overcometh the Nations round about him.*
12. Raſin, *or* Rabe, *King of* Damaſcus *vexeth the inhabitants of* Jeruſalem *with War*, Achaz *their King is compelled to call the King of* Aſſyria *to aſſiſt him.*
13. *The King of* Aſſyria *taketh* Damaſcus *by force, and ſlayeth the King, and tranſlateth the people into* Media, *and planteth other Colonies in their City.*
14. Salmanazar *taking the King of* Iſrael *captive, tranſlateth ten of the twelve Tribes into* Media, *and cauſeth the* Cuthæans *to inhabit their Countrey.*

CHAP. I.

Joram, Achabs *Son*, *overcometh the* Moabites *in battel.*

2 *Chron.* 19. 2, *v.* 2. *Jehu* the Prophet reprehended *Jehoſaphat* for helping *Achab.*

AS ſoon as King *Jehoſaphat* was returned back again to *Jeruſalem* (from the War wherein he had aſſiſted *Achab* againſt *Adad* the King of *Syria*, as we have before related) the Prophet *Jehu* (in his return) came forth and met him, and reproved him, becauſe he had given *Achab* (who had been an impious man) his aſſiſtance, aſſuring him that God was diſpleaſed with that his confederacy; yet notwithſtanding that he of his goodneſs had delivered him from his Enemies, although he had provoked him to anger. After this admonition, *Jehoſaphat* began to offer ſacrifices, and thankſgivings, and peace offerings unto God: Which done, he rode in progreſs about thoſe Countries that were under his dominion, giving order that the people ſhould be inſtructed in thoſe ordinances which were delivered from God by the hands of *Moſes*, and exhorted his Subjects to the practice of piety. He placed Judges likewiſe in every City, commanding them to execute juſtice without reſpect of perſons. He charged them likewiſe, that they ſhould not be corrupted with rewards, or ſeduced by dignity, riches, or, Nobility; but that they ſhould do juſtice indifferently to all men, knowing that God ſeeth all things, how ſecretly ſoever they be carried or contrived. Having in this ſort ordered every thing in each City of the two Tribes, he returned again to *Jeruſalem*, where he likewiſe choſe Judges from amongſt the Prieſts and Levites, and the Elders among the people; exhorting them in all things to give upright and juſt judgment. And if they of other Cities had any cauſes of greater conſequence (which ſhould be referred to their final determination) he charged them induſtriouſly to decide them: for that it was very convenient that the moſt uncorrupt ſentences ſhould be delivered in that City, where God had this Temple, and the King made his ordinary abode. Over all theſe he placed his two friends, *Amaſias* the Prieſt, and *Zabadias*, of the Tribe of *Juda*. After this manner did the King order his affairs.

v. 5. *Jehoſaphat* placed Judges and Magiſtrates in every City.

2 *Chron.* 20. 1, 2. The *Moabites* and *Ammonites* War againſt *Jehoſaphat.*

About this time the *Moabites* and *Ammonites* (with their confederates, a great number of *Arabians*) aſſaulted and aſſembled themſelves againſt him, and incamped themſelves near unto *Engaddi* (a City ſituate near unto the Lake *Aſphaltites*, and diſtant from *Jeruſalem* three hundred furlongs) in which place flouriſhed thoſe goodly and wholeſome

H ſome Palm-trees, whence diſtilleth the pure and perfect Balm. When *Jehoſaphat* had intelligence that the Enemies had paſt the Lake, and were already far entred into his Countrey, he was afraid and aſſembled the people of *Jeruſalem* in the Temple, and ſtanding up, and turning his face toward the Propitiatory, he beſought and requeſted God that he would give him power to overcome his Enemies. For ſuch had been the form of their ſupplication, who in times paſt built the Temple: namely, that it might pleaſe him to fight for that City, and oppoſe himſelf againſt thoſe that durſt attempt or aſſault that place, to diſpoſſeſs them of that Countrey which he himſelf had given them in poſſeſſion; and in pronouncing this prayer he wept; and all the people likewiſe, both men, women, and children, made their requeſt unto God. Preſently upon this, a certain Pro-

I phet called *Jaziel* aroſe up in the midſt of the Congregation, and cryed out, and aſſured the people and the King, that God had heard their prayers, and promiſed them to fight for them againſt their enemies, enjoyning them the next day to ſally out in Arms, and to make head againſt their adverſaries, whom they ſhould encounter in the mountain ſituate betwixt *Jeruſalem* and *Engaddi*, in a place called the hillock of *Sis* (which place in *Hebrew*, ſignifieth *Eminency*) willing them not to fight againſt them, but only to ſtay in that place, and ſee how God would fight for them. When the Prophet had ſpoken theſe words, the King and all the people proſtrated themſelves upon their faces giving thanks unto God; in the mean while the Levites ſung Hymns, with inſtruments and voyces. About the beginning of the day, the King departed into the deſart that is under the City

K of *Thecoa*, adviſing the people to believe all that which the Prophet had ſaid unto them, and not to range themſelves in battel-array: he commanded the Prieſts to march before them with their Trumpets, and the Levites that they ſhould ſing Hymns of thankſgiving unto God, as if their Countrey were already delivered from their enemies.

This advice of the Kings pleaſed them all; ſo that they performed whatſoever he counſelled them. But God ſent a great terror and diſorder among the *Barbarians*: ſo that ſuppoſing themſelves to be enemies one againſt the other, they ſlew one another in ſuch ſort, that of ſo great an hoſt, there was not one that eſcaped. But *Jehoſaphat* looking down into the valley (wherein the enemies had pitcht their tents) and ſeeing it full of dead men, rejoyced greatly at the unexpected ſuccours that God had ſent him, who

L had given them the victory, not by the dint of their own ſwords, but by his providence and power only. He therefore permitted his Army to pillage the enemies Camp, and to ſpoil the dead; and ſo great was the multitude of them that were ſlain, that they could ſcarcely take the ſpoils of them in three dyes ſpace. On the fourth day, the people aſſembled together in a valley, where they bleſſed God for the ſuccours he had ſent them, by reaſon whereof the place was called *the valley of Benediction*. From thence the King led back his Army into *Jeruſalem*, and for divers dayes he ſpent the time in offering ſacrifices and making feaſts. After this diſcomfiture of his enemies was publiſhed amongſt foreign Nations they were all of them afraid, ſuppoſing that God did manifeſtly expreſs his power, and extend his favour towards him. And from that time forward,

M *Jehoſaphat* lived in great glory; He likewiſe was a friend to the King of *Iſrael* that reigned at that time, who was *Achabs* Son, with whom he adventured in a voyage by Sea, intending to traffique with certain Merchants of *Tarſis*, but he received great loſs: for his ſhips were caſt away becauſe they were ſo large, that they could not eaſily be governed; and for this cauſe he had never more mind to exerciſe Navigation. Hitherto have we ſpoken of *Jehoſaphat* King of *Jeruſalem*.

But as touching *Ochozias*, *Achab*'s Son, who reigned over *Iſrael*, and reſided at *Samaria*, he was a wicked men, and reſembled his father and mother every way in his impieties, and was nothing inferiour to *Jeroboam* in wickedneſs, who firſt fell from God, and made the *Iſraelites* revolt from him. The tenth year of his Reign, the King of the

N *Moabites* rebelled againſt him, and denied to pay him thoſe tributes which he was wont to pay unto *Achab* his Father. But it came to paſs that as *Ochozias* aſcended the ſtairs of his Palace, he fell down from the top thereof, and being indiſpoſed by the fall, he ſent to *Accaron* unto the god called *Myiodes, or the Flie*, to enquire whether he ſhould recover of that ſickneſs or no. But the God of the *Hebrews* appeared to *Elias* the Prophet, and commanded him to go and meet thoſe Meſſengers that were ſent by *Ochozias*, and to ask them if the people of the *Iſraelites* had not a God, that the King ſent to forreign gods to enquire of his health? and to charge them to return and declare unto their King, *That he ſhould not eſcape that ſickneſs*. *Elias* did that which God had commanded; and the Meſſengers of the King having underſtood that which was declared unto them, returned

O back again with all expedition.

Ochozias marvelling much at their ſudden return, asked them the cauſe, whereupon they anſwered him, *that a certain man came unto them, and forbad them to paſs any further but*

The year of the World, 3048. *before Chriſt's Nativity*, 916.

v. 5. *ad* 13. *Jehoſaphat's* prayer in the Temple of *Jeruſalem* for victory.

v. 14, 15, *&c.* *Jaziel* the Prophet aſſureth them of victory.

v. 16, 17. The manner and weapons whereby *Jehoſaphat* overcame his Enemies.

v. 22, *ad* 24. The *Ammonites* and their confederates, kill one another.

The ſpoils of the *Ammonites*.

v. 25. 26. The fame and praiſe of *Jehoſaphat* in every place.

Hedio & Ruffinus, chap. 2. *Ochozias Achabs* Son King of *Iſrael*. 2 *King* 1. 1, 2, 3, &c.

v. 2, 3, &c. *Ochozias* having a grievous fall, ſeeketh to be informed of a falſe Oracle, and is reproved by *Elias*.

but to return, and let their Maſter know from God, that his ſickneſs ſhould wax worſe and worſe. A
The year of the World, 3048. *before Chriſt's Nativity*, 915.
Hereupon the King commanded them to deſcribe what manner of Man he was that ſpake theſe words unto them: who anſwer'd, *That he was an hairy Man, girded with a leathern girdle.* And underſtanding hereby that it was *Elias*, he ſent a Captain with 50 Soldiers unto him, commanding him to bring the Prophet priſoner unto him. This Captain that was ſent, perceiving *Elias* ſitting on the top of a Mountain, commanded him to come down and repair unto the King, who had ſent for him; which if he performed not preſently, he threatned him to make him do it by force. *Elias* anſwer'd him, *To the end thou mayeſt know by thine own experience that I am a true Prophet, I will pray that fire may fall from Heaven, and conſume both thee and thy Soldiers.* And incontinently after *Elias* had prayed, lightning fell down from heaven, and conſumed both the Captain and his Soldiers. B

Ver. 8. *Elias* form and habit.

Ver. 9. 10. *Ochozias's* Soldiers ſent to fetch *Elias*, are conſumed with lightning.

When the King had tydings of this loſs, he was ſore diſpleaſed, and ſent another Captain to *Elias*, with the like number of Soldiers, who threatned the Prophet, that if he would not willingly come down, he would violently pull him thence: but *Elias* prayed that fire might fall from Heaven, and incontinently both he and his were conſumed in like manner as the firſt. When the King had underſtood likewiſe how his ſecond meſſenger had ſped, he ſent a third; but he being a diſcreet man, when he came to the place where *Elias* was, he ſaluted him very courteouſly, and ſaid unto him, *That contrary to his own will, and to no other purpoſe but to fulfill the Kings pleaſure, he was come unto him; and that they that were ſent with him, came not thither voluntarily, but by the ſame command: He therefore required him to have compaſſion both of him and his Soldiers, and to vouchſafe to come down, and to come after them to the King.* *Elias* being moved by his diſcreet and courteous demeanor, came down and followed him. As ſoon as he came into the Kings preſence, he propheſied, and told him that God ſaid, *That ſince he had deſpiſed him, and ſo lightly accounted of him, as if he had been no God, or elſe ſuch an one as had no power to foretell him any truth touching his ſickneſs; but that he had ſent to the gods of* Accaron, *to enquire after the ſucceſs of his ſickneſs: know* (ſaid he) *that thou ſhalt dye.* And not long after (according to the Prophecy) he dyed, as *Elias* had foretold him, and his brother *Joram* ſucceeded him in the Kingdom, becauſe he departed without iſſue. C

Ver. 17. *Ochozias* dying without iſſue, *Joram* his brother reigned in his ſtead.

This *Joram* was a wicked man alſo, and as impious as his father: for abandoning the ſervice of the true God, he ſet up ſtrange gods. In all things elſe he was a man fit for government. In his time *Elias* was no more ſeen amongſt men, and until this day no man knoweth what his end was. But he left a Diſciple behind him called *Elizeus* (as we have heretofore declared.) It is written in Holy Writ touching *Elias*, and *Enoch* who was before the Deluge, that they diſappeared: for no man hath known the manner of their deaths. After that *Joram* had taken poſſeſſion of the kingdom, he reſolved to make war upon *Miſa* the King of the *Moabites*, (who paid *Achab* his father before him the tribute of two hundred thouſand ſheep bearing wooll.) When he had aſſembled his Forces, he ſent unto *Jehoſhaphat*, requiring him, *That ſince he had been his fathers friend, he would likewiſe ſecond him, and ſend him aid in his War intended againſt the* Moabites, *who had then newly revolted from his government.* *Jehoſhaphat* not only promiſed him to afford him ſuccors, but moreover he aſſured him, *That he would draw the King of* Idumæa (*who depended on him*) *into their aſſociation.* When *Joram* underſtood theſe things by thoſe whom he had ſent unto *Jehoſhaphat*, he took his Army with him, and repaired to *Jeruſalem*, where he was magnificently received and entertained by the King of that City: where, after they had concluded to march thorow the Deſart of *Idumæa*, and that way to charge the Enemy, (in that they expected nothing leſs than to be endangered on that ſide) theſe three Kings departed together from *Jeruſalem*, namely the King of *Jeruſalem*, the King of *Samaria*, and the King of *Idumæa.* When they had marched ſeven dayes journey, they found a great ſcarcity of water amongſt them, both to water their Horſes, and to refreſh their whole Army, by reaſon that their Guides had led them aſtray out of the High-way: ſo that they were in great want, and eſpecially *Joram*, who, by reaſon of the neceſſity wherewith he was preſſed, cryed unto God, expoſtulating with him for what offence of his he would deliver up three ſuch Kings into the hands of the King of *Moab.* But *Jehoſhaphat*, who was a virtuous man, encouraged him, and ſent into the Army, to know *whether there were any Prophet of God that had followed them to the battel, to the intent* (ſaid he) *that we may underſtand from God what we ought to do:* and whereas one of the ſervants of *Joram* ſaid, that he had ſeen *Elizeus* the Son of *Saphat*, the Diſciple of *Elias*, all the three Kings (by the perſuaſion of *Jehoſhaphat*) reſorted unto him. When they drew near unto the Prophets Tent (which he had pitched apart from the reſt of the company) they asked him, *what ſhould become of the Army, and* Joram *eſpecially?* To whom *Elizeus* anſwered, *That he had no reaſon to ſollicite him in this ſort, but to repair unto his fathers and mothers Prophets, who would certifie him the truth.* Notwithſtanding, D E F G

2 *Kings* 2. 11. *Elias*, according as *Enoch*, was taken from the ſight of men. *Hedio & Ruffinus*, cap. 3. 1 *Kings* 3. *Elizeus.*

Ver. 11, 13. *Joram* asketh aid againſt the *Moabites.*

Ver. 17. Want of water in the *Hebrews* Army.

Ver. 13. The Kings ſeek for counſel at *Elizeus's* hand.

Joram

H *Joram* intreated him, *that he would propheſie, and preſerve the Army, and his life:* but *Eli-zeus* ſware by the living God, *That he would anſwer him nothing, except for* Jehoſhaphats *ſake, who was an upright man, and one that feared God.* Afterwards calling unto them a certain Man that could cunningly play upon Inſtruments (for ſo had the Prophet commanded) whil'ſt he ſung, *Elizeus* was fill'd with the Spirit of God, and enjoined the Kings to make certain Trenches in the Channel of the River: *For* (ſaid he) *you ſhall ſee the River full of water, without either wind, cloud, or rain; ſo that both the whole Army and all their Cattel ſhall be ſaved, and ſufficiently ſuſtained: and God will not only beſtow theſe benefits on you, but will give you the upper hand of your Enemies alſo; and you ſhall ſurprize the faireſt and ſtrongeſt Cities of the* Moabites; *and you ſhall cut down their Trees, ruinate their Countrey, and fill up their Fountains and Rivers.* When the Prophet had ſpoken
I thus, the next day before Sun-riſe, the River flowed abundantly with water: for three days journey off, God had ſuffered a very violent rain to fall in *Idumæa*, ſo that both the Soldiers and their Horſes were ſufficiently refreſhed and watered. When the *Moabites* were informed that the three Kings came out againſt them, and took their way thorow the Deſart, their King aſſembled his Army, and commanded them to keep the paſſages of the Mountains, to the end they might hinder the Enemy from entering their Countrey unawares. But beholding about the Sun-riſe, that the water of the River was blood-red, (for at that time it aroſe in the Countrey of *Moab*, and at this hour the water is red) they conceived a falſe opinion, that the three Kings being preſſed by thirſt, had
K ſlain one another, and that the River flowed with their blood. Being in this ſort ſeduced with this imagination, they beſought the King to give them leave to gather their Enemies ſpoils: which when they had obtained, they altogether inconſiderately marched forth, as if to a Prey already prepar'd for them, and came unto the Kings Camps, with hope to find no Man to reſiſt them. But their hope deceived them; for their Enemies environed them round about, and ſome of them were cut in pieces, the reſt turned their backs, and fled towards their own Countrey; and the three Kings entering into the Territories of the *Moabites*, deſtroyed their Cities, pillaged the Countrey, broke down their Incloſures, filling them with ſtones and mud taken out of the River; cut down their faireſt Trees, ſtopped up the ſources of their Waters, and levelled their Walls with the
L ground. The King of the *Moabites* himſelf, ſeeing himſelf purſued and beſieged, and that his City was in danger to be taken by force, ſallied out very valiantly with 700 Men, hoping by the ſwiftneſs of his Horſe, to break thorow the *Iſraelites* Camp on that ſide where he thought it was leaſt guarded. Which when he had attempted, and could not execute, becauſe he charged on that ſide which was beſt defended, he returned back again into the City, and committed a deſperate action: for he took his eldeſt ſon, who ought in right to ſucceed him in the kingdom, and ſet him on the wall of the City, and in the ſight of all his Enemies, offered him for a burnt-ſacrifice unto God. The Kings beholding this woful ſpectacle, were moved with compaſſion, and overcome with humanity, left the ſiege, and returned back again to their Countries. After that *Jehoſhaphat*
M was returned into *Jeruſalem*, he enjoyed a peaceable Government, but lived not long after, but dyed when he was 60 years old, in the 25*th* year of his Reign, and was magnificently buried in *Jeruſalem*, according as the Succeſſor to *Davids* virtues and his kingdom ought to be interred.

The year of the World, 3049. before Chriſt's Nativity, 915.

Ver. 17. Elizeus foreprophecieth ſtore of water, and their victory.

Ver. 22, 23. A wonderful blindneſs of the Enemy, grounded on the redneſs of the water that flowed.

Ver. 24. The victory of the *Hebrews* againſt the *Moabites.*

Ver. 27. The King of the *Moabites* ſacrificeth his own ſon.

Jehoſhaphats death.

CHAP. II.

Joram *obtaining the Kingdom of* Jeruſalem, *ſlayeth his brothers and his fathers friends.*

Joram, Jehoſhaphats ſon, King of *Jeruſalem.*

N *Jehoſhaphat*, King of *Juda*, left behind him divers children, the eldeſt of whom he appointed his Succeſſor in the kingdom, who was called *Joram* (as his Uncle was, who was his Mothers Brother, and *Achabs* Son, lately King of *Iſrael.*) The King of the ten Tribes turning back unto *Samaria*, kept with him the Prophet *Elizeus*, whoſe actions I will here recite, becauſe they are notable, and deſerve to be regiſtred in writing, according as we have gathered them out of the Holy Scripture. The Widow of *Obadiah*, (who was ſometime ſteward of *Achabs* houſe) came unto him, and told him, *That he was not ignorant that in that perſecution wherein* Jezabel *ſought to murther the Prophets, her Husband ſaved one hundred of them, for whoſe private maintenance he had horrowed much money of other men; and that now being dead, his Creditors ſtrove to draw both her and her children into bondage: For which cauſe ſhe beſought him, in conſideration of this act, to have compaſſion on her, and to yield her ſome ſuccor.* Hereupon *Elizeus* ask'd her, *If ſhe had any thing*
O *in her houſe?* ſhe anſwer'd him, *That ſhe had nothing but a very little oyl left her in an earthen Pot.* Whereupon the Prophet commanded her to depart, and to borrow divers empty veſſels of her Neighbors: that done, he willed her to lock up her doors, and to pour oyl

2 *Kings* 4. 1, *ad* 7 *Elizeus* commandeth the Widow to fill her empty veſſels with oyl.

The year of the World, 3050. *before Christ's Nativity*, 914.

oyl into the veſſels, becauſe it was Gods pleaſure to fill them all. The Woman did according as he had commanded her, and all the veſſels were found full, ſo as none of them were empty: whereof when ſhe had certified the Prophet, he adviſed her to go and ſell her oyl, and pay her Debts; and when all was paid, he aſſured her, that there would be ſome remainder, that might ſerve to ſuſtain both her and her children. A

2 *King.* 6. 9, &c 12. *Elizeus* adviſeth *Joram* to avoid *Adads* ambuſh, who lay in wait to kill him.

By this means *Elizeus* diſcharged the Widow of her Debts, and that trouble which her Creditors intended againſt her. He admoniſhed *Joram* likewiſe, by certain Meſſengers, that he ſhould take heed of a certain place wherein the *Syrians* lay in ambuſh, intending to ſlay him: by means of which admonition, the King went not out on hunting. But *Adad* being ſore diſpleaſed, becauſe his ambuſhment was diſcovered, began to ſuſpect his own followers: whereupon calling unto him his houſhold ſervants, he maliciouſly termed them Traytors; and furthermore threatned them with death, for that they had diſcovered a matter, which was onely committed to their truſt, unto his enemy. Whereupon one of the aſſiſtants told him, *That he ought not to conceive that falſe opinion of them, neither ſuſpect that they had diſcovered his intended ambuſh to cut off his enemy: but rather that he ought to conceive, that the Prophet* Elizeus *had diſcovered all that which was intended againſt him.* Whereupon he ſent out his Soldiers with an expreſs charge, to know in what City *Elizeus* made his ordinary abode; who returning back, brought him news that he remained in *Dothaim*: For which cauſe, *Adad* ſent a great number of Horſemen and Chariots to *Dothaim*, to lay hold on *Elizeus*, who begirt the City by Night, and laid watch round about the walls, that no Man might eſcape them. Early in the morning, when the Prophets ſervant had notice hereof, and was advertiſed that the enemies ſought to ſurprize *Elizeus*, he fearfully haſted, and diſcovered their intent to his Maſter, who encouraged him, and commanded him not to be afraid, becauſe he was aſſured of Gods help: whereupon he prayed to God, that at that preſent he would ſhew his power and aſſiſtance both toward the relief of his neceſſity, and the confirmation and encouragement of his ſervant. At that time God hearing his prayer, repreſented to the Prophets ſervant a great number of Chariots and Horſemen that invironed *Elizeus*; ſo that he laid his fear aſide, and was aſſured, when he perceived theſe ſuccors. That done, *Elizeus* beſought God again, *That he would blind his enemies eyes, and cauſe a thick cloud to fall upon them, to the end they might not diſcover him.* Which done, he preſently thruſt himſelf amongſt the thickeſt of his enemies, demanding of them, *Whom they came to ſeek for?* They anſwer'd him, *That they ſought for the Prophet* Elizeus: he promis'd them to deliver him into their hands, if ſo be they would come with him into the City where he was. They being blinded in eyes, and depraved in their underſtanding, followed the Prophet willingly, who marched before them. When therefore *Elizeus* had brought them into *Samaria*, he willed King *Joram* to lock the gates, and to inviron the *Syrians* with his Soldiers. This done, he prayed God that he would open the eyes of the *Syrians*; and they being delivered from their blindneſs, perceived that they were in the midſt of their enemies. Whereat being ſore aſtoniſhed, and uncertain whence this divine and unexpected act had befallen them, King *Joram* asked the Prophet, *Whether he ſhould kill them with darts?* But *Elizeus* forbade him to do ſo: *For* (ſaid he) *it is a juſt and convenient matter, that they who are taken in War, ſhould loſe their life; but that they had done no evil unto his Countrey, but by Gods providence came thither, without their own knowledge: for which cauſe, he counſelled him to give them Preſents, and refreſh them, and afterwards to ſuffer them to depart without any injury.* B C D E

V. 13, 14, 15. *Elizeus* beſieged in *Dothaim* by his enemy.

Ver. 16, 17. The Angels about *Elizeus* the Prophet.

Ver. 18, 19. *Elizeus* leadeth the *Syrians* blinded into *Samaria*, where by his perſuaſion they are courteouſly entertained and preſented by *Joram*, and ſent home.

Joram giving ear to the Prophets words, entertained the *Syrians* magnificently, and with great humanity, and ſent them back unto *Adad* their King; to whom, upon their arrival, they declared all that which had hapned unto them. *Adad* aſtoniſhed at this unexpected event, and wondering at the power of the God of the *Iſraelites*, and admiring the Prophet whom God ſo wonderouſly aſſiſted, he concluded from that time forward, never more to attempt the King of *Iſrael* in ſecret, becauſe he feared *Elizeus*; but concluded to make open War againſt him, hoping to have the upper hand of his enemies, by means of the great number and force of his Army: ſo that he iſſued out with a mighty power againſt *Joram*, who ſuppoſing himſelf to be overmatched by the *Syrian* Army, locked himſelf up within *Samaria*, putting his truſt and confidence in the fortification and ſtrength of the walls thereof. *Adad* hoping to take the City, if not by force, at leaſt wiſe by famine, and default of things neceſſary, drew near unto *Samaria* to beſiege it. But *Joram* was ſo deſtitute of convenient ſupplies, that by reaſon of the incredible want of victuals, an Aſſes head was ſold in *Samaria* for 80 pieces of ſilver, and a meaſure of Pigeons dung at five pieces of ſilver, which they uſed inſtead of Salt: neither was there any thing that more troubled the King, than that he feared leſt ſome one conſtrained by famine, ſhould deliver or betray the City unto the enemy. For which cauſe, F G

Hedio & Ruffinus cap. 4.

Ver. 24. *Samaria* beſieged by the *Syrians.*

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H he every day walked the round about the walls, and visited the Centinels of the City, for fear lest any one should lie hidden within: and with all care and diligence he gave order, *That if any one had such a sinister intent, the means to execute the same should be taken from him.* And whereas a certain Woman cryed out unto him, *Have mercy upon me, O King*; he incensed with wrath, and supposing that she asked him some meat, began to rail on her, telling her, *That he had neither Grange nor Wine-press, whereby he might any ways supply her necessity.* *The year of the World, 3050. before Christ's Nativity, 914.*

The Woman answer'd him, *That she had no need thereof, and that she was not troubled for want of food, but onely desired that he would determine a debate betwixt her and another Woman:* whereupon he commanded her to express and declare what she required. Here- I upon she said, *That she had made an agreement with another Woman her Neighbor and Friend, that since the famine and scarcity was such, as they could find no redress for the same that they should kill their children, (for each of them had one) and in this sort should nourish one another. As for my self* (said she) *I have first of all strangled mine, and we have both of us yesterday eaten thereof: but now she will not do the like, but breaketh the accord betwixt us, and concealeth her child.* *Joram* was grievously tormented to hear these words, and rent his garments, and cryed out with a loud voyce, and afterwards wholly enraged against the Prophet, he devised in his heart to put him to death, because he prayed not unto God to grant him means to escape those evils that invironed them round about: so that he sent a Man presently to cut off his head; who prepared himself with all expedition to K the slaughter. But *Elizeus* was not ignorant of this resolution of the Kings: for sitting at home with his Disciples in his house, he told them, *That* Joram *the murtherers son sent a Man to take away his head: but* (said he) *when he that hath the matter in charge shall come hither, suffer him not to enter, but make him attend and stay at the gate; for the King will follow him, and will resort to me in his own person, having altered his resolution:* and they, according as they were commanded, shut him out of the doors whom the King had sent. *Joram* repenting himself of that displeasure which he had conceived against the Prophet, and fearing lest he that had the commission to murther him, should speedily execute the same, hasted himself all that he might to hinder the slaughter, and save *Elizeus.* When therefore he came into his presence, he accused him, *For that he had not* L *besought God to deliver them from those many evils which they suffered; considering that he himself was an eye witness, they were miserably consumed by them.* *Elizeus* promised him the next day, (about the same hour that the King came unto him) *That he should have so great abundance of victuals, that two measures of barley should be sold in the market for a shekel, and a measure of flowre for a shekel.*

Ver. 28. The famine so great in *Samaria*, that Women eat their own children.

Ver. 31, 32. *Joram* threatneth *Elizeus*'s death.

Ver. 33.

By these words of his, the King, with all his attendants, were wonderfully comforted, and made no difficulty to believe the Prophet, because that before-time they had been ascertained by their experience of the truth of his Prophesies; and the expectation of this day, was the cause that the necessity and misery of the present was more patiently endur'd. But a certain friend of the Kings, and the Governor of the third part of his Army (on M whose shoulder the King at that time hapned familiarly to lean) spake unto him after this manner: *Prophet, thou tellest us incredible matters: for as it is impossible that God should rain down heaps of barley and flowre from Heaven, so cannot that which thou speakest come to pass.* To whom the Prophet replied, *Thou thy self* (said he) *shalt see the issue hereof, but shalt not partake of it.* Which Prediction of his had a most certain effect, according as hereafter it appeareth.

1 King. 7, 1, 2. 17, 18, 19.

It was a custom in *Samaria*, that they that were defiled with a leprosie, should live without the City-walls, for fear lest their conversation might infect others: and at that time also there were some who for this cause had their dwelling without the gate. These, for that (by reason of the extreme famine that reigned within the City) they receiN ved no relief or sustenance out of it, and whether they had licence to return into the City, or whether they contained themselves in their houses, they knew that they should assuredly perish by famine, resolved amongst themselves to submit themselves to the enemies mercy, to the end that if they spared them, they might live; and if it hapned otherwise, that they might dye with less torture. Now having agreed upon this amongst themselves, they repaired by Night unto the Enemies Camp. At that time God began to terrifie and trouble the *Syrians*, and to fill their ears with a noise of Chariots and Arms, as if an Army had violently charged them. Whereupon they grew suspicious, and were so moved, that they forsook their Tents, and ran unto *Adad*, and told him, *That* Joram *King of the* Israelites *had entertained the King of* Egypt, *and the King of the Isles* O *for his Confederates, whom he let out against them, and how already they had heard the noise of them that approached to bid them the battel.* *Adad* whose ears were filled with no less rumor than those of the People) was amazed at their sayings: so that all of them abandoned

Ver. 3, 4.

Ver. 5, 6, 7. The enemies flight, by reason of a terrour that God sent among them.

The year of the World, 3050. *before Chriſt's Nativity*, 914.

doned their Camp, their Horſes, Beaſts of carriage, and riches, and betook them to flight, with diſorder and confuſion. Thoſe Lepers that were retired from *Samaria* into the Enemies Camp, (and of whom we have heretofore made ſome mention) being near unto the Camp, perceived that there was great ſilence in the ſame, and no leſs abundance of all things: for which cauſe approaching the ſame, and entering into a Tent, they found no body therein: whereupon they fell to eating and drinking, and that done, to bear away a quantity of the rayment and gold which they took and hid without the Camp. Afterward reſorting to another Tent, they bare away likewiſe that which was therein, and did the like by four others, without any oppoſition: and conjecturing thereby that the Enemies were retired, they began to accuſe themſelves, becauſe they had not given notice thereof to *Joram*, and the Inhabitants of *Samaria*. For which cauſe drawing near unto the Walls of the City, they cryed out unto the Watch, giving them to underſtand in what ſtate they had found the Enemies Camp, who told it to *Joram's* guard, ſo that at laſt it came unto his ears. Whereupon he preſently ſent for his Friends and Captains, and told them, *That the departure of the* Syrians, *made him ſuſpect ſome ſtratagem or ambuſh: for they* (ſaid he) *having loſt their hope to ſurprize us by Famine, are retired, under an intent, that when we ſhall iſſue forth, and fall a ſpoiling of their Camp, they may come upon us, and kill us; and afterwards take our City, without any ſtroke ſtruck. For which cauſe* (ſaid he) *I adviſe you to keep good guard within the City, and let this retreat of our Enemies make us the more conſiderate.*

Ver. 8, 9, 10. The Lepers certifie the *Samaritans* of the flight of their enemies.

Some of his Council approved of this advice of his, and allowed his foreſight, adviſing him to ſend out two Scouts on Horſeback to ſearch every quarter betwixt that and *Jordan*, to the end, that if they ſhould be taken and ſlain by the Enemies ambuſh, their fall might give warning to the whole Army to ſtand upon their guard, (for fear leſt they ſhould be ſurprized in like manner) concluding that the loſs of two Horſemen would not be very great, ſince perhaps they might otherwiſe have been cut off by famine. This advice was allowed by the King, and aſſented to by the reſt: ſo that preſently there were two Spies ſent out, who rode along without encountering any Enemy; but they met with great quantity of victuals, and arms, caſt away and abandoned by the *Syrians*, to the intent they might flie away with greater expedition. Which when the King underſtood, he ſuffered the People to iſſue out, and ſpoil the Camp; who took therein things of no ſmall value, much gold and ſilver, and troops of all ſorts of Cattel: and beſides that, they found ſo great a quantity of wheat and barley, that they could not hope or imagine the like. Thus were they delivered from all their precedent afflictions: for there was ſo great quantity of Corn, that two meaſures of barley were ſold but for one ſicle, and a meaſure of wheat-flower for a ſicle, according as *Elizeus* had propheſied. Now the meaſure which we call *Sat*, containeth an Italian buſhel and an half. But the Captain of the third part of the Army, was he onely that enjoyed no part of this benefit; for being appointed by the King to have the keeping of the gate, and to reſtrain the multitude from headlong preſſing out, for fear leſt thruſting one another, ſome of them ſhould be trodden under foot, and ſlain, he himſelf was trodden upon, and ſlain, (according as the Prophet had foretold) for that he onely amongſt the reſt would not give credit to that which he had ſaid, touching the great abundance of victuals that they ſhould enjoy.

Ver. 11, 12, 13, 14. Spies ſent abroad.

Ver. 15, 16. The enemies Camp ſpoiled by the *Samaritans*.

Ver. 17, 18, 19. The truth of Gods Oracles. The puniſhment of Incredulity.

When *Adad* King of the *Syrians* was ſafely returned to *Damaſcus*, and knew that God had ſuffered ſuch a confuſion and fear to fall both on him and his Army, and that it had not hapned by reaſon that the Enemy ſallied out upon him; he was much diſcouraged, to ſee that God was ſo diſpleaſed with him, and through anguiſh and agony of mind, fell ſick: and for that (at that very time) *Elizeus* was come unto *Damaſcus*, *Adad* being informed thereof, ſent *Azael* (who was one of his moſt truſty ſervants) unto him, to preſent him, and conſult with him concerning his ſickneſs, whether he ſhould recover or no. Hereupon *Azael* loaded 40 Camels with the faireſt and moſt honourable Preſents, that either *Damaſcus*, or the Princes Royal Court afforded; and repairing to *Elizeus*, ſaluted him very courteouſly, telling him, *That he was ſent unto him by King* Adad, *to preſent him, and to ask counſel of him touching his malady, Whether he ſhould recover?* The Prophet told him, *That he ſhould certainly dye; but adviſed him not to carry the King any tydings thereof.* *Azael* hearing thereof, was much grieved; and *Elizeus* himſelf began to weep, ſo that the tears fell from his eyes abundantly, in that he foreſaw how many evils the People ſhould ſuffer after the deceaſe of *Adad*. And when *Azael* demanded him the cauſe, wherefore he was ſo diſcomforted? *I weep* (ſaid he) *for the compaſſion that I have of the People of* Iſrael, *by reaſon of thoſe calamities which they ſhall endure by thy means. For thou ſhalt kill the better ſort of them, and ſhalt burn their ſtrongeſt Cities: thou ſhalt murther their Infants, and daſh them againſt the ſtones, and ſhalt open the Womens wombs that are with child.*

2 *Kings* 8, 7.

Ver. 8, 9. *Elizeus* is ſent unto by *Adad*, to enquire counſel of him as touching his ſickneſs.

Ver. 11, 12, 13. The Propheſie of *Adads* death, and *Azaels* government. *Hedio & Ruffinus*, cap. 5.

Azael

H *Azael* answered, *What force is there in me to execute these things? Elizeus* said unto him, *That God had certified him that he should be King of* Syria. When *Azael* was returned back unto *Adad*, he signified nothing unto him but glad tydings, touching his sickness: but the next day he cast a wet cloth upon him, and strangled him, and seized the kingdom into his own hands. This Prince was a man fit for government, and well-beloved among the *Syrians*, and common people of *Damascus*, who even until this day honour *Adad* and *Azael* his Successor as gods, by reason of their benefits, and those Temples which were built by them, which adorn the City of *Damascus*. For every day do they celebrate feasts in memory of these Kings, and honour of them, by reason of their antiquity, not knowing that they were modern, and such as reigned not past 1100 years since. But *Jo-*
I *ram*, King of *Israel*, hearing of the death of *Adad*, began to give over his fear, and cast off that suspicion which he had conceived of him, rejoycing that yet at last he might have liberty to live in peace. The other *Joram*, King of *Jerusalem*, (for he likewise was so called, as we have heretofore declared) by murthering of his brethren and his fathers friends, who were Governors, obtained the Kingdom, and became so wicked and impious, as he differed in nothing from the Kings of *Israel*, who transgressed the first laws and ordinances of the *Hebrews*, and perverted the service of God. For *Athalia*, *Achabs* daughter, (his Wife) taught him to execute divers mischiefs, and, amongst the rest, to adore strange gods. This notwithstanding, God would not altogether abolish his race, by reason of his promise made unto *David*: yet he omitted not daily to introduce new
K impieties, and corrupt the ancient laws of his forefathers. Mean-while it came to pass, that the *Idumæans* revolted, and slew their King, who had been before-time subject unto *Jehosaphat*, *Jorams* father, and in his place established another to their own liking. For which cause, *Joram* invaded *Idumæa* by Night with his Horses and Chariots, and spoiled the Countrey round about his Kingdom, without passing any further: yet profited he nothing in so doing; for all of them revolted from him, and, amongst the rest, the Inhabitants of the Countrey of *Labia*. But so great was the fury of this Man, that he constrained the People to ascend the high mountains, and adore strange gods. Yet whil'st he behav'd himself in this manner, and utterly rooted out of his thoughts the laws of
L his forefathers, there was a Letter brought unto him from the Prophet *Elias*, which certified him that God would do justice upon him, because he had forsaken the wayes of his forefathers, and followed the impieties of the Kings of *Israel*, constraining the Tribe of *Juda*, and the Inhabitants of *Jerusalem*, to forsake the service of their God, to serve Idols, as *Achab* had constrained the *Israelites* to do: Furthermore, because he had murthered his brethren, and slain upright and virtuous men. The Prophet likewise certifi'd him by Letters, what punishment he should suffer; namely, the ruine of his People, the death of his Wives and Children, and lastly his own death: which should happen unto him by a sickness in his belly, wherewith he should be so tormented, that his intrails strangely rotting within him, should drop out, and that he himself should see his misery, which should be such, as neither might be recover'd by medicine, or should ever leave him, until
M he had finished his days. These things did *Elias* denounce unto him by his Letters.

The year of the World, 3207. before Christ's Nativity, 757.

Ver. 18. Joram's impiety.

The Idumæans revolting. Ver. 22.

2 Chro. 21. 12. Joram's wickedness reproved by Elias's Letters.

CHAP. III.

Joram's *Army is discomfited, all his sons are slain except one: and himself, finally, dyeth a miserable death.*

NOT long after, the *Arabians* that dwell towards *Ethiopia*, confederating themselves with other *Barbarians*, invaded *Joram's* Countrey, and spoiled the same, and ransacked the Kings House, and slew his Sons and Daughters, and left him but one onely Son called *Ochozias*, who escaped from his Enemies hands. After this adversity, he himself was strucken with a long sickness, according as the Prophet had foretold him; and God
N visited him with a disease in his bowels, whereof he dyed miserably: the People likewise handled his body ignominiously; supposing, that being cut off in that sort by Gods displeasure, he was unworthy of a Royal Funeral, for he was not buried in the Sepulchre of the Kings, neither was any honor done unto him. He lived 40 years, and reigned eight: they made *Ochozias* King.

The expedition of the Arabians against Joram. 2 Chron. 21. 16, 17, 18. Ver. 19, 20.

CHAP. IV.

The King of Damascus *maketh War against the King of* Israel.

JOram King of *Israel*, hoping to recover *Ramath* in *Galaad* from the *Assyrians*; after he had made great preparations for War, led his Army against it. In this siege he was hurt
O by an Arrow shot by a certain *Syrian*, and retir'd himself into the City of *Jezrael*, untill he should recover of his wound, (leaving *Jehu* with his Army at *Ramath*, who took the City) intending to make War against the *Syrians*. But *Elizeus* sent one of his disciples to *Ramath*,

2 Kings 8. 25. ad finem. Hedio & Rufinus, cap. 6. Joram's expedition against Ramath.

The year of the World, 3060. *before Christ's Nativity*, 904.

gave him holy oyl, willed him to anoint *Jehu*, and to say, *That God had chosen and anointed him for King*: and after he had given him some other instructions, he commanded him to depart, as one that flieth, making no man privy to it. When this disciple of his came to the City, he found *Jehu* in the midst of the Captains of War, (as *Elizeus* had told him) and drawing near, he told him, *That he would communicate certain secrets unto him*; for which cause he arose and follow'd him. Whereupon the young man taking out the oyl, poured it on his head, saying, *That God had chosen him to exterminate the race of* Achab, *and revenge the blood of the Prophets unjustly murthered by* Jezabel: *and that both he and his house might be brought to nought in like sort, as the sons of* Jeroboam, *the son of* Nebat, *and the children of* Basa, *were extinguished for their impiety; so that no one of the race of* Achab *might survive in the world.* As soon as he had spoken thus, he issued out of the chamber, that he might not be discovered by any of the Army. Now when *Jehu* came out, he returned to his place to his Captains, who besought him to declare unto them, wherefore the young man came unto him? (alledging, that they supposed him to be out of his wits.) *Truly* (said he) *you have divined well; for he hath talked unto me after the manner of a mad man*; wherein he told them what he had said unto him, namely, *how God had chosen him to be King over the people.*

2 *Kings* 9. 1. *ad* 6.

Jehu, by Gods commandment anointed King.

Ver. 11.

As soon as he had spoke, every one of them cast off their garments, and spread them before him, and sounding a Trumpet, they proclaimed *Jehu* King; who assembling his Army, determined to conduct them toward the City of *Jezrael* against *Joram* (who lay there to recover his wound which he had received at the siege of *Ramath*, in *Galaad*, as we have heretofore declared.) Thither also resorted in the way of friendship and consanguinity, *Ochozias* King of *Jerusalem* to visit *Joram*, and to see how he was recovered of his wound: for he was his nephew, and son unto his sister, as we have said before. *Jehu* desirous to surprize *Joram* and his followers, on the sudden gave command, that none of the Soldiers should run before, to give any intelligence of his repair unto *Joram*, alledging, that it should be a demonstration of their good will towards him: whereas contrariwise, they that did otherwise, declared that they held him not for their King.

Ver. 13.

CHAP. V.

Joram *with all his Race is slain by* Jehu: Ochozias *King of* Jerusalem *is likewise slain.*

Ver. 17. *ad* 23.

THE Men of War were very joyful to execute this his command, and guarded the ways, that no Man might secretly steal into *Jezrael* and bear tydings of that which had hapned. Mean-while, *Jehu*, attended by his choicest Horsemen, and mounted in his Chariot, marched towards *Jezrael*. And when he drew near unto the City, the Centinel that was appointed by *Joram* to discover those that repaired to the City, perceived *Jehu* resorting thither with a multitude of attendants, and told *Joram* that a Troop of Horsemen were at hand. Whereupon a Scout was sent out to discover who they were; who drawing near unto *Jehu*, asked him what News there was in the Army? telling him, that the King was desirous to know the same. *Jehu* willed him to take no care thereof, but to follow after him. The Centinel perceiving this, certified *Joram*, that the Messenger whom he had sent, went along with them that came, and followed their General. Whereupon the King sent out a Messenger the second time, and *Jehu* commanded him to attend him, as he did the first: which the Centinel signified to *Joram* likewise, who thereupon took his Chariot to meet them, accompanied with *Ochozias*, King of *Jerusalem*, who (as we have said) was come to the City, to see how the King was recovered of his hurt, because he was allied unto him. But *Jehu* marched on in good aray, till *Joram* meeting him in the field of *Naboth*, asked him how the Army did? who instead of returning an answer, reviled him bitterly, and called him *the son of a Poysoner, and of an Harlot.* For which cause, *Joram* (fearing his turbulent spirit, and suspecting he designed some Treason against him) fled away as swiftly as his Chariot could be driven; telling *Ochozias*, *that they were both of them betrayed:* but *Jehu* flung a Dart at him, and pierced him thorow the heart. Whereupon *Joram* instantly fell on his knees, and dyed. Hereupon *Jehu* commanded *Badac* to cast *Jorams* body into *Naboths* field, remembring him of the Prophecy of *Elias* foretold to *Achab*, who murthered *Naboth*: namely, *That he and his Race should dye in that field.* For sitting behind *Achabs* Chariot, he heard these words pronounced by the Prophet: in effect it so fell out as he had propheſied. When *Joram* was fallen down, *Ochozias* was afraid to be slain: for which cause, he turned his Chariot to take another way, hoping that *Jehu* would not discover him. But he was overtaken in a steep way, and was hurt with an Arrow: whereupon he forsook his Chariot, and being mounted on a swift Horse, posted to *Maggedo*, where, after his wounds had been dressed some few dayes, he deceased, and was carried to *Jerusalem*, and buried there, after he had reigned one year, and surpassed his father in wickedness.

Ver. 24. *Jorams* slaughter.

Ver. 25, 26. The truth of *Elias* Prophesie.

Ver. 27. The death of *Ochozias* King of *Jerusalem*, and his burial.

CHAP.

H

CHAP. VI.

The year of the World, 3060. before Christ's Nativity, 940.

Jehu *reigneth over* Israel, *and keepeth his Court in* Samaria; *and after him, his Progeny, to the fourth generation.*

AT such time as *Jehu* arrived at *Jezrael*, *Jezabel* being on the top of a Tower in her Princely Robes, cried out; *O trusty Servant* (said she) *that hath slain his Master*! He looking upward, asked her what she was, commanding her to come down unto him: at length he charged her Eunuchs to cast her down from the top of the Tower: in her fall, she besprinkled the walls with her blood, and as soon as she came to ground her body was trampled under the horses feet, until she died. That done, *Jehu* repaired to the Palace with his friends, and reposed himself there, commanding his servants that they should bury *Jezabel*; (in respect of the Royal Race from whence she was descended) but they to whom the charge of the obsequies were committed, found no part of her body, but her hands and head, for all the rest was devoured by dogs. *Jehu* certified hereof, wondred at the prophecy of *Elias*, who had foretold that *Jezabel* should die in that sort in *Jezrael*.

v. 10, 30, 31. A famous example of Gods Judgment.

I

Now *Achabs* seventy Sons being brought up in *Samaria*, *Jehu* sent two Letters, the one unto the Masters of the infants, the other to the Governours of the City, giving them to understand, that they should choose one of the most vertuous amongst *Achabs* children, to reign as King over them, because they had a multitude of strong Chariots, horses, Armor, men, and strong Cities; to the end, that in so doing, they might take revenge on those that slew their Lord and Master. (This did he under a colour to sound how the *Samaritans* were affected towards him.) When the Governors and Tutors had received these Letters, they were afraid, and made account that they could prevail nothing against him, who had prevailed already against two mighty Kings. For which cause they wrote back unto him; acknowledging him for their Sovereign; and offering themselves in all duty, to be under his subjection. Whereupon *Jehu* sent back unto them again, commanding them, that (to express their obedience) they should send him the heads of *Achabs* children, divided from their shoulders. Which command of his they failed not to execute, but presently packed up the heads in panniers, and sent them unto him to *Jezrael*. As soon as they were brought thither, tidings thereof were carried to *Jehu*, as he sate at supper with his friends, who commanded that they should be laid in two heaps, at the City gates, on either side thereof. Which done, he issued out as soon as it was day, to see them; and beholding them, he began to tell those, that accompanied him, that he had voluntarily Armed himself against his Master, and slew him: but as touching those whom they saw there, he had no wayes layd hands on them. His only intent was, that all men should know, that all that which hapned unto *Achabs* race, was done by the ordinance of God, and that his house was destroyed according as *Elias* had foretold. And after he had slain and dispatched both these and all those that were found to be of *Achabs* race amongst the *Israelites*, he went unto *Samaria*: and meeting by the way with *Ochozias* houshold Servants (who was King of *Jerusalem*) he asked them, *whither they went?* who answered him, *that they went to salute* Joram *and their King* Ochozias, (*for they knew not as yet that they were both of them slain.*) Hereupon *Jehu* commanded his Servants to lay hands on them, and put them to the sword, notwithstanding, they were forty two in number. After them, he met with a virtuous man called *Jonadab*, (who in times past had been his ancient friend) who embracing him, praised his forwardness, in that he had performed all things according to the Will of God, in abolishing *Achabs* house. *Jehu* caused him to come up to him, into his Chariot, and accompany him to *Samaria*, telling him, *that he should see that he would spare no wicked man, but would punish all the false Prophets, and tellers of lyes, and abusers of the people, who had made them forsake the true service of God, and adore strange gods: because that which is most acceptable to a good man is to behold the punishment of the wicked.* *Jonadab* perswaded by these words, mounted up into his Chariot, and went with him to *Samaria*; and after *Jehu* had sought out *Achabs* kindred, he put them to death: and intending that no one of his false Prophets and Priests should escape his hands, he assembled them together by a subtil policy. For gathering the people together, he protested that he would have twice as many gods as *Achab* had: willing that all the Priests that belonged unto them, should present themselves, for that he intended to celebrate most magnificent sacrifices to *Achabs* gods; protesting that whatsoever Priest should be absent, he should lose his head. Now this god whom *Achab* honoured, was called *Baal*. Having in this sort assigned a day wherein he would offer sacrifice, he sent thorow all the Countrey of *Israel* charging all *Baals* Priests to repair unto him, and commanding that each of them

2 *King* 10. 1, ad 7.

K

Achabs 70. children slain in *Samaria*.

L

The rooting out of *Achabs* line. *v.* 12, 13, 14. The slaughter of *Ochozias* servants.

M

Jonadab.

N

O

The year of the World, 3061. *before Christ's Nativity*, 939.

shoulde have their vestments given them. As soon as they were apparelled, he resorted A to his lodging, accompanied with his friend *Jonadab*, and commanded that a search shoulde be made amongst them, to espie whether any one of a contrary quality, or condition were mixed with them; for that he intended that no stranger shoulde be amongst the Priests. When therefore he understood that none but the Priests were in that assembly, even at such time as they began to offer sacrifice, he caused them to be inclosed by fourscore Soldiers (whom he esteemed to be most trusty) commanding them to kill the false Prophets, and to punish them according to the custom of their forefathers, which had already too long been neglected; dreadfully threatning all those, who should any wayes omit to root out the name and memory of these wretches out of the world. They therefore slew all those Priests, and guarded the Kings Palace; and in so doing, cleared B *Samaria* of forrain gods. This *Baal* was the god of the *Tyrians* (for whom *Achab* built a Temple in *Samaria*, intending thereby to content *Ithobaal* the King of the *Tyrians* and *Sidonians*) to whom he assigned Priests, and honoured him with all sorts of sacrifice. After this Idol was exterminated, *Jehu* suffered the *Israelites* to adore golden calves. When this execution was performed in punishing the wicked, God (to whom this action of his was acceptable) told *Jehu*, by his Prophet, that his children shoulde enjoy the Kingdom of *Israel* to the fourth generation. This was *Jehu*'s state.

v. 18, *ad* 28. The slaughter of *Baals* Priests.

v. 30. *Baal* god of the *Tyrians*. The Kingdom promised to *Jehu*'s posterity.

CHAP. VII.

Athalia *reigned five years in* Jerusalem: *and after she was slain by the High Priest*, Joas *is proclaimed King.* C

Hedio & Rusfinus, cap. 7. 2 *King* 12. 1, 2, 3. *Athalia* rooteth out all the royal blood, only *Joas Ochozias* Son is saved.

ATHALIA, *Achabs* daughter, hearing news of the death of her Brother *Joram*, and her Son *Ochozias*, together with the utter ruine of all the Royal posterity, bethought her self to extinguish *Davids* memory, and in such sort to root it out, that no one of that line shoulde remain alive to enjoy the Kingdom hereafter: which when she had concluded in her heart, she began to put in execution. Yet notwithstanding, one of *Ochozias* Sons escaped her bloody hands, by this means. *Ochozias* had a sister by his fathers side, whose name was *Josabetha*, who was married to *Joiada* the High Priest; who entring into the Kings Palace, and finding *Joas* at that time but one year of age, hidden with D his nurse among the dead, she took both him and his nurse, and locked them up in a closet within the Temple, where *Joiada* her husband and she did secretly preserve them for the space of five years, during which time *Athalia* reigned in *Jerusalem* over the two Tribes.

v. 4, *ad* 12. *Joas* by *Joiada*'s means, who was the High Priest, is created King.

About the seventh year, *Joiada* conferred with five Centurions, and perswaded them to oppose themselves with mutual consent against *Athalias* proceedings, and to secure the Kingdom for little *Joas*. Whereupon giving and receiving promises of secrecy the one unto the other, they confidently addressed themselves to execute their intended purposes, after this manner. They whom the High Priest had chosen to execute this fact, went thorow all the Countrey, and gathered the Priests and Levites together, with all the Governors of the Tribes, and afterwards returned and brought them to *Jerusalem* E to the High Priest, who made them take an oath, that they would keep secret that which he shoulde inform them of, as a thing that required secrecy, and men of courage and resolution to perform the same. As soon as he had assured them by oath, he brought forth the little child whom he had till that time preserved, and said unto them: Behold your King, who is of that race, which (as you know) was chosen by God to reign over you for ever: I therefore think it fit that the third part of your Guard shall keep him within the Temple, and that the fourth make their watch round about the same. Another company shall have the guard of the great gate that leadeth to the Palace: as for the rest of the people, let them remain disarmed within the Temple, and suffer no armed men to enter thereinto, except the Priest only. He appointed also another company F of Priests and Levites to be about the King, with Javelins and drawn swords, charging them that whosoever durst be so bold to enter the Temple armed, they shoulde presently put him to the sword, and laying all fear aside, to attend the safety and guard of the Kings person. They being obedient to that which the High Priest had commanded them in effect expressed their readiness: whereupon *Joiada* opening the Arsenal, (which in times past was prepared by *David*) distributed amongst the Centurions, Levites and Priests, all the javelins, quivers, and all other sort of Arms that were therein, and disposed all them that were armed, round about the people, joyned hand in hand to hinder any one from entering in amongst them that were not of that faction. Afterwards bringing out the infant *Joas* into the midst of the company they set the Royal Crown on his head; and G *Joiada*, after he had anointed him with oyl proclaimed him King: whereupon all the people rejoyced, and clapping their hands, cried out, *God save the King.*

Athalia

H *Athalia* hearing this noiſe and applauſe, beyond all hope. was greatly troubled, and with thoſe ſoldiers which ſhe had about her, ſhe haſtily iſſued out of the Palace; and coming to the Temple, the Prieſts admitted her: as for the reſt of the men of War that followed her, they that by the High Prieſts ordinance begirt the Temple, would not ſuffer them to enter with her. Now when *Athalia* ſaw the child ſtanding before the Tabernacle with the Royal Crown on his head, ſhe rent her garments, and ſtorming through deſpite, ſhe cried out and commanded that the Traitor ſhould be ſlain, that had thus betrayed her, and ſought to diſpoſſeſs her of her Kingdom. But *Joiada* called the Centurions and commanded them to carry *Athalia* out to the brook *Cedron*, and there to kill her (becauſe he would not permit that the Temple ſhould be defiled with her I curſed blood.) Moreover he charged them, that if any one ſhould attempt to reſcue her, they ſhould kill them likewiſe. Hereupon, they (that were appointed to execute this his command) took her, and led her without the gates of the Kings Mules, and there ſlew her. After that *Athalia* was in this manner executed, *Joiada* aſſembled the people, and the men of War in the Temple, binding them all by an Oath, to yield the King their faithful ſervice, and to procure the proſperity of the Kingdom. Secondly, he made the King ſwear in like manner, that he would maintain the ſervice of God, and in no manner diſannul *Moſes* Laws. That done, they ran unto *Baals* Temple (which *Athalia* and her husband *Joram* had built to the diſhonour of God, and their fore-fathers, and for the honour of *Achab*) and levelled it with the ground, and put to death their High K Prieſt called *Mathan*. The charge and guard of the Temple, *Joiada* committed to the Prieſts and Levites, according to the other eſtabliſht by *David*, with commandment twice a day to offer their ordinary burnt offerings, and to make perfumes, according to the Law. He appointed alſo certain of the Levites to be porters to guard the Temple, to the intent that no unclean thing ſhould enter the ſame uneſpied: and after he had ordained theſe things, with the Centurions and Governors, and with all the people, he took *Joas* and led him out of the Temple, and attended him to the Palace, and having placed him on the Royal Throne, all the people cried, *God ſave the King*, and banquetted and feaſted for divers dayes. Thus after the death of *Athalia*, the City was at quiet. *Joas* was ſeven years old at ſuch time as he was made King, his mother L was called *Sabia*, and was of the Town *Berſabe*. He carefully obſerved the Laws, and highly affected the ſervice of God all his life time: and when he grew to mans eſtate, he married two Wives which the High Prieſt gave him, by whom he had Sons and Daughters. This is all that I have thought good to declare as concerning *Joas*, both how he eſcaped *Athalia*'s treaſons, and obtained the Kingdom.

The year of the World, 3067. *before Chriſt's Nativity*, 933.

v. 13, *ad finem.* *Athalia*'s puniſhment.

v. 17. The King and the people joyned by oath to ſerve God.

v. 18. The reſtoring of Gods ſervice.

2 *King.* 12. 1, *ad* 16. *Joas* piety during *Joiada*'s time.

CHAP. VIII.

Azael *King of* Damaſcus *levyeth an Army, and firſt of all aſſaulteth the* Iſraelites; *and after marcheth forward againſt* Jeruſalem.

M BUt *Azael* King of *Syria* making War againſt the *Iſraelites*, and againſt their King *Jehu*, deſtroyed the Countrey on the other ſide of *Jordan*, and all the Eaſtern tract inhabited by the *Reubenites*, *Gadites* and *Manaſſites*. Furthermore, he burnt and ſpoiled *Galaad*, and *Bathanæa*, violating and outraging all thoſe that he met withal. For *Jehu* went not out againſt him to reſiſt him, but (being become a contemner of God, and his Laws) he died after he had reigned ſeven and twenty years over the *Iſraelites*: he was buried in *Samaria*, and left behind him *Joas* his Son to ſucceed him in his Kingdom. But *Joas* King of *Jeruſalem* was deſirous to repair the Temple: for which cauſe, calling unto him *Joiada* the High Prieſt, he commanded him to ſend thorow all the Countrey the Levites and Prieſts, and to levy upon every one of their heads half a ſicle of ſilver, for N the building and reparation of the Temple, which was fallen to decay in *Joram*, *Athalia*, and her ſucceſſors times. But the High Prieſt would not obey him herein, knowing well no man would willingly disburs money. But in the three and twentieth year of his reign, the King ſent both for *Joiada*, and the Levites alſo, and expoſtulated with them for diſobeying his commandment, enjoyning them from that time forth to provide for the building of the Temple. Whereupon the High Prieſt uſed preſent diſpatch in levying the money, wherewith the people were well pleaſed. He therefore made a cheſt of wood cloſed on every ſide (except that on the upper lid thereof, there was a little cranny left open) which he placed near unto the Altar, commanding that every one ſhould offer according to his devotion, and put in his offering thorow the cranny into O the coffer, to be imployed in the repairing of the Temple; whereunto all the people ſhewed themſelves affectionate: ſo that they gathered together a great quantity of Gold and Silver, with great zeal; and when the coffer was filled it was emptied, and the account

2 *King.* 12. 18. *Hedio & Ruffinus*, cap. 8. The War between *Azael* and *Jehu*.

2 *Chr.* 24. 4. *ad* 14. The reſtoring of the Temple.

The year of the World, 3089. *before Christ's Nativity*, 911.

thereof taken and ſumm'd up by the Secretary and High Prieſt in the Kings preſence, and afterwards was brought together into one place, aſſigned for it; which order was obſerved every day. And when it was ſuppoſed that there was ſufficient money gathered, the High Prieſt *Joiada*, and King *Joas* hired Maſons, and Carpenters, and prepared great beams of excellent Timber. A

After that the Temple was repaired, they employed the remainder of Gold and Silver (which was of no ſmall quantity) to make cups, pots, and veſſels, and other utenſils: and every day offered they ſacrifice of great value upon the Altar, and this cuſtom was continued ſo long as *Joiada* lived. But after his deceaſe (which hapned in the hundred and thirtieth year of his age, after he had lived a juſt and upright life, and was interred in the ſepulchre of *David* in *Jeruſalem*, becauſe he had eſtabliſhed the Kingdom in *Davids* poſterity) King *Joas* had no more care to ſerve God, and with him the reſt of the Governours of the people were corrupted, ſo that they broke the laws and ordinances of their forefathers. For which cauſe God being provoked by this change, and incenſed againſt the King and the reſt, ſent his Prophets unto them, to proteſt againſt them, and expoſtulate with them for their offences, and to withdraw them from their iniquity. But they purſued ſin the more vehemently; ſo that neither the puniſhments, by which they, who had offended God before-times, had been plagued, with all their poſterities; neither all the advertiſements given them by the Prophets, could induce them to amend: or to forſake thoſe ſins wherein they were engaged: but, that which is worſt, King *Joas* ſtoned *Zachary*, *Joiadas* Son, and put him to death in the Temple, forgetting himſelf moſt ungratefully of the benefits he had received from his Father. And the occaſion was, for that *Zachary* having received a charge from God to propheſie, came into the midſt of the people, and counſelled both them and him to follow juſtice, foretelling them that they ſhould be grievouſly puniſhed, except they did believe. This *Zachary* did at his death call God to witneſs to judge of thoſe calamities he endured, ſuffering a violent death for the good counſel which he had given them, and the benefits which his Father had in times paſt done unto *Joas*. But many dayes paſſed not, before the King ſuffered due puniſhment for theſe miſdeeds. For *Azael* King of the *Syrians* invaded his Countrey, and after he had firſt of all ruinated *Girta*, he marched forward with an intent to beſiege him at laſt in *Jeruſalem*. *Joas* deſperate of all ſuccors, emptied all the treaſures of the Temple, and thoſe of the Kings, and took away the preſents that were hung up in the Temple, and ſent them to the *Syrians*, raiſing the ſiege by this means, leſt he ſhould be drawn into hazard to loſe all. The *Syrians*, pacified with ſo great riches, and abundant treaſure, ſuffered not his Army to paſs to *Jeruſalem*. After this, *Joas* was ſeized with a grievous ſickneſs, and (to the intent that the death of *Zachary* the Son of *Joiada* might not eſcape unrevenged) his friends conſpired againſt him, and he died by their hands. He was entombed in *Jeruſalem*, but not in the ſepulchre of his Anceſtors, becauſe he had faln from God: He lived ſeven and forty years.

Joas impiety after *Joiadas* death, and how he was reproved by the Prophet. 2 *Chron.* 24, 17. *ad* 20.

v. 21. *Zachary* ſtoned to death.

The ſpoil of the Temple. *Joas* death.

B C D

CHAP. IX.

Amaſias *King of* Jeruſalem *made War againſt the* Idumæans *and* Amalechites, *and obtained the victory.*

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2 *King* 14. 1, *ad* 15. *Amaſias* King of *Jeruſalem.*

Amaſias his Son ſucceeded him in the Kingdom. But in the 21 year of *Joas*'s reign *Joachas*, the Son of *Jehu*, took poſſeſſion of the Kingdom of *Iſrael* in *Samaria* and reigned for the ſpace of ſeventeen years. But he followed not his Fathers ſteps, but rather behaving himſelf impiouſly, according as his predeceſſors in the Kingdom, and contemners of God had done: For which cauſe the King of *Syria* ſubdued him, and cut off a great part of his dominions, and took his greateſt Cities from him, and defeated his Armies: ſo that at length he had but ten thouſand footmen, and five hundred horſemen. All which hapned to the *Iſraelites* according to the prophecy of *Elizeus*, which he foretold unto *Azael*, at ſuch time as he prophecied unto him, that he ſhould reign over the *Syrians*, and them of *Damaſcus*, after that he had murthered his maſter. *Joachas* being in this extremity, had his recourſe to God in prayer and ſupplication, beſeeching him that it might pleaſe him to deliver him from the hands of *Azael*, and not ſuffer him to be under ſubjection and thraldom unto him.

The forces of *Iſrael* weakned and reſtored by God.

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God (that regardeth the penitent as if they had been innocent, and that gently chaſtiſeth thoſe whom he might utterly exterminate, if he ſo pleaſed) gave him aſſurance againſt the War and danger, ſo that the Countrey (having obtained peace) recovered her former ſtate and proſperity. When *Joachas* was dead, his Son ſucceeded him in the government, and began to reign over the *Iſraelites* in *Samaria*, in the 37 year of *Joas* King of *Juda*. (For this King of *Iſrael* was called *Joas*, as well as he that reigned in *Jeruſalem*:)

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H *Jeruſalem:*) he governed the Kingdom ſixteen years. He was a good man, and was not like unto *Joachas* his Father. About this time *Elizeus* the Prophet was very old, and fell ſick: the King of *Iſrael* came to viſit him, and finding him in the extremity, and paſt hope of recovery, he began to weep and lament, calling him his Father, and his armour, becauſe that during his life, he had never occaſion to uſe the ſword againſt the Enemy; but that by means of his predictions he had alwayes the upper hand of them without fighting: that now he departed this life, and left him diſarmed to the mercy of the *Syrians*, and other his enemies; ſo that he was not ſecure of liberty, nor life, but that he rather wiſhed to die with him than live in thoſe dangers.

The year of the World, 3089. *before Chriſt's Nativity*, 911.

Joas King of *Iſrael* and *Samaria.*

Elizeus being moved with theſe complaints, comforted the King that lamented in this
I ſort, and commanding him to draw his Bow that he had brought with him (for the King had bent the ſame) *Elizeus* ſaid unto him, Draw, and he ſhot three Arrows, and gave over at the fourth. *Oh ſaid* Elizeus, *if thou hadſt ſhot more Arrows, thou hadſt utterly ruined the Kingdom of the* Syrians: *and ſince thou haſt contented thy ſelf with ſhooting thrice only, thou ſhalt overthrow the* Syrians *in three battels, which thou ſhalt fight againſt them, and ſhalt recover the Countrey they have taken from thy Father.* After the King underſtood theſe things, he departed, (and not long after the Prophet died) who was renowned for his juſtice, and beloved of God, who ſhewed miraculous and incredible works by his prophecies, and ſuch as the *Hebrews* ought to keep in perpetual remembrance, and was buried magnificently, according as it behoved a man, who was ſo highly favour-
K ed by God.

Elizeus foretelleth that *Joas* ſhould overcome the *Syrians* thrice. 2 *King.* 13, 20, 21. 2 *Chron.* 25. 18. *ad* 25. *Joas* trebble victory.

It chanced about that time, that certain thieves having caſt the body of a man that was murthered by them, upon the body of the Prophet where he lay buried, the dead body returned to life. Which made it appear that God had given him a power of working miracles not only in his life time, but alſo after his death. After the death of *Azael* King of *Syria*, *Adad* his Son obtained the Kingdom againſt whom *Joas* King of *Iſrael* made War, and having overcome him three times, he recovered all that Countrey and thoſe Cities, and Towns, that *Azael* his Father had conquered before him. (All which came to paſs according as *Elizeus* had prophecied.) After that *Joas* was dead, the Kingdom fell to *Jeroboam* his Son.

Elizeus death and the raiſing of a dead man to life, that was caſt into his Tombe.

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CHAP. X.

Amaſias *making War againſt* Joas *King of* Iſrael, *is overcome.*

THe tenth year of the reign of *Joas* King of *Iſrael*, *Amaſias* reigned over the Tribe of *Juda* in *Jeruſalem*: his mother was called *Judah*, and was a Citizen of *Jeruſalem.* He was very careful to maintain juſtice (notwithſtanding he was very young.) And having taken upon him the Government of the Kingdom, he reſolved with himſelf, that he ought firſt of all to revenge the death of his father *Joas*, who was traiterouſly ſlain by his friends: he therefore laid hands on them, and put them
M all to the ſword (yet extended he not his diſpleaſure to their children, but conformed his actions according to the Laws of *Moſes*; which ſaith, that it is not lawful to puniſh their children for their Fathers offences.) He afterwards levied an Army of the Tribes of *Juda* and *Benjamin*, and choſe ſuch as were in the flower of their years, and about twenty years of age: the number of which amounted to three hundred thouſand men, whom he divided into Centuries. He ſent alſo to the King of *Iſrael*, and hired an hundred thouſand of his armed men for an hundred talents of Silver, becauſe he intended to make War upon the *Amalechites*, *Idumæans* and *Gabelites.* Now whileſt he made this preparation, and was in a readineſs to undertake this exploit, a certain Prophet counſelled him to diſmiſs the *Iſraelites* that he had with him, becauſe they were wicked men,
N ſignifying unto him from God, that if he were followed by them in that War, he ſhould be overcome: and on the other ſide, that he ſhould have the upper hand over his Enemies if he fought with a few men, according to Gods direction. Hereupon the King was moved (becauſe he had already paid the *Iſraelites* their wages) but the Prophet ceaſed not to exhort him to do that which was pleaſing in Gods ſight, who would give him ſilver in abundance. Hereupon he diſmiſſed them, telling them that he freely gave them their pay; and he with the forces of his own Kingdom marched out againſt thoſe Nations, and fought with them, and overcame them, and ſlew ten thouſand of them, and took no leſs number of Priſoners (whom he afterwards cauſed to be led to a high Rock that bounded upon *Arabia*, and from thence caſt them down headlong) and from
O all theſe Nations he recovered a great booty, and brought home much riches.

Hedio & Ruffinus, cap. 9. *Amaſias* King of *Jeruſalem.* 2 *King.* 14, 1, 2.

2 *King.* 14. *Deut.* 24. 16.

The diſmiſſion of the *Iſraelites.* 2 *Chron.* 25. 11, 12, 13. *Amaſias* victory over the *Amalechites.*

Whileſt *Amaſias* ſtood upon theſe terms, the *Iſraelites* (that had taken wages of him, and were caſhiered by him) conceived a diſpleaſure againſt him, ſuppoſing themſelves

to

The year of the World, 3106. *before Christ's Nativity*, 894.

to be injured by him, as if he had dismissed them for want of courage. For which A cause they invaded his Countrey, and spoiled it as far as *Bethsemer*, and carried away a great quantity of Cattel, and slew three thousand men. But the victory and success made *Amasias* proud, so that he began to forget God, who was the Author thereof, and gave honour to those gods which he brought from the Countrey of the *Amalechites*. Whereupon a Prophet came unto him and said, that he wondred that he should esteem them for gods, who had so little availed them who honoured them, and had delivered them into his hands, so that divers of them were put to death, and divers led away Prisoners, which they themselves had brought unto *Jerusalem*, according to the custom of War. These words moved the King unto displeasure, so that he commanded the Prophet to keep silence, threatning him to punish him, if he entermedled with his B affairs any more. Who answered him, that he would no farther urge him, yet withal he fore-prophecied unto him, that God would not suffer this his innovation to rest unpunished. Anon after *Amasias* (not able to keep a moderation amidst his affluence and prosperity but waxing more insolent against Almighty God, by whom he possessed the blessings he enjoyed) in the height of his pride wrote to *Joas* King of *Israel*, commanding him to yield him homage according as in times past the *Israelites* were subject to *David* and *Solomon*; threatning him, that if he refused to do him service, he would enforce him to decide the controversy by Arms: to whom the *Israelite* replied thus King *Joas* to King *Amasias*. *There was in the mountain of* Libanus *a Cypres Tree of great height,* C *to whom a little thistle wrote, demanding of him his Daughter in marriage for his Son. But during this treaty, there came a certain wild beast, that trod down the thistle. Let this example admonish and dissuade thee from attempting of too mighty matters, neither grow proud of thy last victory, against the* Amalechites, *lest through thy presumption, thou expose both thy Wife and fortune to the uncertain hazard of War.* When *Amasias* had perused this answer of his, he was more inraged: (God also as it seemed pricked him forward, to the intent to chastise those iniquities that were committed by him.) When therefore he had drawn his Army into the field, and both the Armies were upon the point to joyn Battel, a sudden fear and discouragement seized him (such as God in his displeasure is accustomed to inflict) which made *Amasias* Army turn their backs: so that (by the apprehension they had conceived) they were scattered before they came to handy strokes; and D *Amasias* being left alone, was taken prisoner. *Joas* threatned that except he persuaded the inhabitations of *Jerusalem* to open their gates, and to receive both him and his Army into the City, he would put him to death. For which cause *Amasias* (constrained by necessity and fear of death,) wrought so far that his enemies were received into *Jerusalem*, who made a breach of three hundred Cubits in their wall; thorow which *Amasias* was led captive into *Jerusalem*. In this manner *Joas* was made master of the City, who afterwards carried away the Treasures of the Temple, and took away the Gold and Silver that *Amasias* had in his Palace: and having in this sort ransomed him from captivity, he returned back again into *Samaria*. This hapned in the fourteenth year of the reign of *Amasias*, who afterwards fled into the City of *Lachis* to avoid the conspiracy E of his domestick friends, by whom notwithstanding he was surprised, and slain: his body was royally intombed in *Jerusalem*. Thus died *Amasias*, for introducing innovations in contempt of God he lived fifty four years, and reigned twenty and nine: and his Son *Ozias* succeeded him in the Kingdom.

v. 15, 16. *Amasias* is reprehended by a Prophet for his Idolatry.

Amasias expedition against *Joas* King of *Israel*. *v.* 17, 18.

v. 23. *Amasias* taken prisoner by the King of *Israel*. *Jerusalem* ruinated. The Temple spoiled.

v. 24.

Amasias slain. *v.* 27, 28.

CHAP. XI.

How Ozias *overcame the neighbouring Nations.*

2 *King.* 14. 21. 2 *Chron.* 24. 1, 2, 3.

BUt in the fifteenth year of the reign of *Amasias*, *Jeroboam*, *Joas* Son, began to F reign over the *Israelites* in *Samaria*, and enjoyed the Kingdom for the space of fourty years. This King dishonoured God, and offended him grievously by worshiping of Idols, and divers absurd and strange actions, by which he heaped many miseries on the *Israelites* heads. To him there came a certain prophet called *Jonas*, who prophecied unto him, that he should make War against the *Syrians*, and that he should overcome them, and enlarge his Kingdom to the Northward, as far as the City of *Amatha*; and to the Southward as far as the Lake *Asphaltites* (for these in times past were the limits of the Countrey of *Canaan*, according as *Joshua* had set the bounds thereof.) *Jeroboam*, encouraged by his prophecy led forth his Army against the *Syrians*, and spoiled all their Countrey (according to the prophecy of *Jonas*.) And since I have promised to give an exact History in writing of all those things that hapned in our Nation, G methinks it will not be amiss to declare that which I have found written of this Prophet in our *Hebrew* Chronicles. This man being commanded by God to repair unto the Kingdom

Hedio & Ruffinus, cap. 11. The enlargement of the Kingdom of *Israel*.

H dom of *Ninus*, and proclaimed that which ſhould happen to the City of *Ninivie* (namely, that the government thereof ſhould be aboliſhed:) through fear which he conceived repaired not thither, but fled from Gods preſence into a City called *Joppa*; where finding a Ship he entred the ſame, and ſailed towards *Tharſis* in *Cilreicia*. But their aroſe ſo vehement a tempeſt upon the Sea, that the veſſel was ready to be drowned, and both the Mariners, Maſter and Owners of the ſhip, made their vow of thankſgiving unto God, if they might eſcape from this tempeſt: but *Jonas* hid himſelf and covered his face, taking no notice of the reſt. When therefore the turbulent waves, raiſed by violent winds, increaſed more and more; the Mariners and paſſengers began to imagine amongſt themſelves, that ſome one of them in the Bark had cauſed that tempeſt: Whereupon
I they agreed amongſt themſelves to caſt lots, to know which of them was the occaſion of their danger. Which done, the lot fell upon *Jonas*: who being demanded whence he was, and for what buſineſs he travelled? anſwered them, that he was an *Hebrew* by Nation, and a Prophet of the moſt High God; and counſelled them, that if they would be ſecured from that danger, they ſhould caſt him into the Sea, becauſe it was he only that was the cauſe of that tempeſt. Notwithſtanding this confeſſion of his, they durſt not perform that which he deſired, ſuppoſing that it would be an act of great impiety, in that ſort, to thruſt a ſtranger into that manifeſt perdition, whoſe life had been committed to their truſt. But ſince the ſtorm more and more increaſed and grew ſo vehement, that they wanted very little of being ſhipwrackt; and being beſides that, incited by
K *Jonas* himſelf, and likewiſe by the fear they conceived, to loſe their lives, they caſt him into the Sea; whereupon ſuddenly the ſtorm ceaſed. It was likewiſe ſaid, that being ſwallowed up by a great fiſh for the ſpace of three days and three nights, he was at the laſt vomited out, and caſt by the ſame fiſh on ſhore of the *Euxine* Sea alive, and without any maim in any of his members. There beſought he God, that he would pardon him the ſin which he had committed: and afterwards he went to the City of *Ninivie*, where going up to a place from whence he might be heard; he publiſhed, with a loud voice, unto them, that they ſhould loſe the Empire of *Aſia*: which after he had pronounced, he returned back again. *This recital have I made according as I have found it regiſtred in writing.*

The year of the World, 3120. *before Chriſt's Nativity*, 884.

2 *Kings* 14, 25. *Jonas* 1. *per totum.*

Jonas ſent unto *Ninivie*, flieth the preſence of God, and aſcending a Ship is caſt in a ſtorm into the Sea.

Jonah 2. *per totum.*

Jonas caſt into the Sea, is devoured by a Whale: and caſt upon the coaſt of *Ninivie*, foretelleth them of the loſs of their Empire.

L King *Jeroboam* having paſſed all his life time in proſperity, and reigned for the ſpace of forty years departed his life, and was intombed in *Samaria*, and *Zachary* his Son ſucceeded him in this Kingdom. At the ſame time, *Ozias* the Son of *Amaſias* reigned in *Jeruſalem* over the two Tribes, after that *Jeroboam* had already reigned fourteen years; his Mother was called *Achia*, and was of the City of *Jeruſalem*. He was a man of good nature, and ſuch an one as loved juſtice, a noble courage, and very laborious in providing for all occaſions: he made War againſt the *Philiſtines*, and after that he had overcome them in battel, he took *Ita*, and *Amnia*, two of their ſtrong Forts, and razed them. This exploit being paſt, he ſet upon the *Arabians* that bordered upon *Egypt*, and after that (having built a City upon the Red Sea) he planted a Gariſon
M therein. He afterwards diſcomfited the *Ammonites*, conſtraining them to pay him tribute, and ſubdued all as far as the marſhes of *Egypt*. After that he began to provide for the City of *Jeruſalem*: for he built it anew, and repaired the walls thereof, that had been beaten down, or decayed either by continuance of time, or by negligence of thoſe Kings who were his predeceſſors: he repaired thoſe alſo which the King of *Iſrael* had beaten down, at ſuch time as having taken *Amaſias* priſoner, he rode in triumph into the City. Beſides this, he erected a number of Towers, each of them one hundred and fifty Cubits high. Theſe incloſed he with walls to ſet Gariſons therein, and in divers barren places he cauſed divers fountain-heads to be made: for he had an infinite
N multitude of beaſts of carriage and other cattel, in that the Countrey was fit for paſture. He took pleaſure alſo in tillage, for which cauſe he was often buſied about his Land, in ſowing and planting the ſame. He had about him a choſen Army, to the number of three hundred and ſeventy thouſand fighting men, whoſe Generals, Conductors, and Captains, were valiant and invincible men, and were in number two thouſand.

2 *Reg.* 14. 23. *Jeroboams* death. *Ozias* King of *Juda.*

Ozias expedition, and the repairing of the City. 2 *Chron.* 26. 1, 2, 3, 4, 5.

Ozias riches and Army. *v.* 8, 9, 10.

He taught his ſoldiers to march in ſquare battel (in manner of the *Macedonian Phalanx*) arming each of them with Swords, Targets and Corſelets of Braſs, with Arrows and Darts. He made alſo great preparation of divers Engines to batter Cities, and to ſhoot Stones and Darts, beſides divers hooks, and other ſuch like inſtruments. But whil'ſt he was intent on theſe ſtudies and preparations, he grew inſolent and proud, and being puffed up with arrogance, he contemned that which endureth for ever (that is
O piety towards God, and the obſervation of his commandments.) For which cauſe he was overthrown by his proſperity, and fell into his fathers ſins, through the happineſs and greatneſs of his eſtate, wherein he could not moderately contain himſelf. So that upon

v. 6.

The year of the World, 3120. *before Christ's Nativity*, 880.

upon a certain ſolemn Feaſt-day, wherein all the People were aſſembled together, he attired himſelf in the High-Prieſts veſtments, and entered into the Temple, to offer ſacrifice unto God upon the golden Altar; notwithſtanding the High-Prieſt *Azarias* (accompanied with fourſcore Prieſts) forbade him, telling him, *That it was not lawful for him to ſacrifice, in that it was onely allowed in thoſe that were of the poſterity of the High-Prieſt* Aaron. A

Ver. 17, 18, 19. Whil'ſt after this manner *Azarias* expoſtulated with him, commanding him to go out of the Temple, and not to contradict the ordinances of God; the King waxed wroth, and threatned to take his life from him, except he kept himſelf quiet. Whereupon there fell a great trembling, and earthquake, and the Temple cleft in twain, and a great light of the Sun entered thereinto, and reflected on the Kings face in ſuch manner, that all his body was inſtantly covered with a leproſie; and before the City (in a place called *Eroge*) the half of a Mountain (that ſtood to the Eaſtward) brake and fell, and removed for the ſpace of four *ſtadia*, towards the Oriental Mountain, where it reſted: ſo that the publick wayes were ſhut up, and choaked, and the Kings gardens of pleaſure were wholly ruinated and disfigured. When the Prieſts beheld the Kings face covered with a leproſie, they told him what inconvenience had hapned unto him, and enjoined him to depart out of the Town, according to the cuſtom of Men that were polluted. Whereupon he (wholly confuſed at ſo grievous an accident, and having no more courage to ſpeak) obeyed the commandment that was given him, enduring a lamentable puniſhment for his pride, and for that he committed ſuch impiety againſt God. He therefore remained without the City for a certain time, and led a private life, and his ſon *Jotham* ſucceeded him in the kingdom. Finally, he dyed through grief and diſcontent, after he had accompliſhed 68 years, whereof he reigned 52, and was buried in his Garden. B C

Ver. 20, 21. *Ozias* tranſgreſſeth his vocation, and is puniſhed with a leproſie and compelled to depart out of the City.

Zachary, *Jeroboams* ſon, having reigned ſix Months over the *Iſraelites*, was ſlain by Treaſon complotted againſt him by a familiar friend of his called *Sellum*, the ſon of *Jabes*, who poſſeſſing the kingdom after him, enjoyed not the ſame above 30 dayes. For the General *Manahem*, being at that time in the City of *Tharſa*, and underſtanding of that which had hapned to *Zachary*, departed thence with all his Force, and came to *Samaria*, and in a battel which he fought, he ſlew *Sellum*: And afterwards obtaining the Crown, he went from thence towards the City of *Tapſa*, the Inhabitants whereof locked and barred their gates againſt him, and would not receive him: in revenge whereof, he ſpoiled all the Countrey round about, and took the City by force, and (being highly incenſed againſt the *Tapſians* for their inſolence) he put them all to the Sword, not ſparing their little children (which was an incredible and barbarous cruelty.) *Manahem* reigned in the manner for the ſpace of ten years, continuing a moſt cruel and unbridled tyranny over this people. Afterwards being aſſailed by *Phul* King of the *Syrians*, he went not out againſt him, neither practiſed to reſiſt him, but procured his peace for the ſum of 1000 talents of ſilver, which by way of compoſition he paid unto him. The people furniſhed *Manahem* with this ſum, by way of contribution, paying fifty drachms apiece. D

2 *Kings* 25. 7, 8, 9. *Zacharias* ſlaughter.

2 *King.* 15. 14. *Manahem* King of *Iſrael.*

The *Tapſians* ſlaughter.

Peace bought with money.

After his death, he was buried in *Samaria*, leaving behind him a Son to ſucceed him in the kingdom, whoſe name was *Phaceias*, who imitating his Fathers cruelty, enjoy'd the Soveraignty but two years: for he was ſlain at a feaſt in the midſt of his friends, by a Treaſon practiſed againſt him by *Phaceias* the ſon of *Romelias*, who enjoyed the kingdom for the ſpace of 20 years, addicting himſelf to all impiety and wickedneſs. But *Teglaphalaſſer* King of *Aſſyria*, led forth his Army againſt the *Iſraelites*, and ſpoiled all the Countrey of *Galaad*, and that beyond *Jordan* and *Galilee*, *Cidida* and *Aſor* alſo, and made all the Inhabitants thereof Priſoners, and tranſlated the kingdom to himſelf. This is that which we have thought good to write, touching the King of *Aſſyria*. E

Phaceias. The tranſlation of the *Iſraelites.*

Jotham the ſon of *Ozias*, reigned in *Jeruſalem* over the Tribe of *Juda*: he was the ſon of a daughter of *Jeruſalem* called *Jereſa*. There was no virtue wanting in this King, for he was devout towards God, juſt towards Men, and careful to repair the City: for he willingly employed himſelf in reſtoring that which had need of reparation and ornament. He built Galleries and Porches about the Temple, and repaired the walls that were fallen down: he erected huge and impregnable Towers: in a word, he reſtored all that which was deficient in his kingdom. He made war upon the *Ammonites*; and overcoming them in battel, he made all their Nation tributary, and conſtrained them to pay him yearly 100 Talents, and 10000 Cores of Wheat, and as many of Barley: and his kingdom in ſuch ſort encreaſed, as he was redoubted abroad, and happy at home. Now about the ſame time there lived a certain Prophet called *Naum*, who propheſied the overthrow of the *Aſſyrians*, and of the City of *Ninivie*, and ſpake to this effect: *All the people thereof ſhall be troubled, and put to flight, and ſhall ſay the one unto the other, Stay and abide, take gold and ſilver, and there ſhall be none that will receive it. For they ſhall have more* F G

Jothams piety. *Ver.* 34.

Hedio & Ruffinus, cap. 7. The prophecy of the deſtruction of *Ninivie.* *Naum* 2. 8, 9, 10. *ad finem.*

care

H *care to save their bodies, than their goods: for there shall be a great debate amongst them with lamentation: their members shall lose their vigor, and their faces shall be pale through fear: whither shall the Lyons retreat? or where shall the mother of the Lyons whelp rest her self?* Ninivie (God saith unto thee) *I will destroy thee, neither shall the Lyons that issue from thee, govern the world any more.* To this effect did he prophesie, and spake many other things to this intent, which it is not material to repeat. For I have omitted it purposely, because I would not be troublesom to the Readers. But all those things which he foretold touching *Ninivie*, came to pass 115 years after.

The year of the World, 3204. before Christ's Nativity, 760.

CHAP. XII.

I Rasin *King of* Damascus, *maketh War against* Jerusalem: Achaz *sendeth for the King of* Assyria *to assist him.*

AFter that *Jothan* had lived one and forty years, and reigned sixteen, he dyed, and was buried in the Sepulchre of the Kings; after him, the Kingdom fell to *Achaz* his Son, who was a contemner of God and a Transgressor of the Ordinances of his Forefathers, and conformed himself to the Customs of the Kings of *Israel*; for he erected Altars in the City of *Jerusalem*, and sacrificed unto Idols; offering up his own Son unto them (after the manner of the *Canaanites*) and committed divers such like offences. During these impious Idolatries of his, *Rasin* King of *Syria* and *Damascus*, and *Phaceias* K King of *Israel*, made War against him (for these two were Confederates:) leading therefore both their Armies against *Jerusalem*, they besieged it a long time, yet without any success, by reason the Walls were very strong. But the King of *Syria* having seized the City of *Elath*, near unto the Red Sea, and slain all the Inhabitants thereof, planted *Syrians* therein, putting all the Garison likewise to the Sword, and all the *Jews* round about, and carried away with him a great booty unto *Damascus*, and afterwards returned home with his Army. The King of *Jerusalem* understanding that the *Syrians* were retired, and supposing himself to be sufficient to fight against the King of *Israel*, led forth his Forces against him, and was overcome in battel (because that God was incensed against him for his impieties, which were without number.) For in that battel the *Israelites* slew L about Sixscore thousand Men; amongst whom was *Zacharias* the son of *Achiaz*, whom the General of the Army of the *Israelites* called *Amias*, slew, with *Ericam* the Governor of the whole Realm, and took *Elcan* the General of the Tribe of *Juda* prisoner also. They led away likewise a great number of Women and Children, with a great booty, and afterwards returned to *Samaria*. At that time there was a certain Prophet living in *Samaria*, whose name was *Obel*, who coming out to meet the Army, cryed with a loud voice unto the people, That the victory which they had obtained, was not through their own valor, but by reason of the wrath of God conceived against *Achaz* King of *Juda*. He further reproved them, for that not contenting themselves with the good success of that victory, they had so far presumed, as to make them of *Juda* and *Benjamin* Prisoners, who were of their own alliance: he therefore counselled them to send them back unto their M houses, without any injury offered unto them, threatning them, that if they omitted it, they might be assured that God would punish them.

Hedio & Rufinus, cap. 13. *Achaz* impiety. *2 King.* 15. 38. The sacrifice of his son. *2 Kings* 16. 1, 2, 3, 4. The punishment of impiety. *Esay* 7. 11. *2 Chron.* 28, 18, 19. The slaughter of the Army of *Juda*.

After this Admonition, the *Israelites* assembled themselves together to consult upon this matter, at which time *Barachias*, one of the principal Governors of the State, and three others with him, alledged, *That it was not lawful for the Citizens to lead their Prisoners into the City, for fear* (as they said) *that God should utterly extinguish them all. For those sins* (said they) *which we have already committed, and against which the Prophets have exclaimed, are cause enough to incense God; so that we have no cause to add new Impieties to the precedent.* When the Soldiers heard these words, they permitted them to execute N all that which they held convenient to be done. For which cause they took the Prisoners, and discharged them, and entertained them courteously, and gave them money to furnish them in their journey, and sent them home without offence: and besides that, these four persons conducted them onward of their journey as far as *Jericho*; and when they drew near unto *Jerusalem*, they returned back to *Samaria*.

2 Chron. 28. 9, *ad* 16. The *Israelites* by the Prophets advice, dismiss those prisoners they had taken of the Tribes of *Juda* and *Benjamin*.

CHAP. XIII.

The King of Assyria *taketh* Damascus *by force, killeth their King, translateth the People into* Media, *and planteth new Colonies in* Damascus.

O WHen King *Achaz* had received this overthrow by the *Israelites*, he sent unto *Theglaphalazar*, King of *Assyria*, requiring him to assist him in the War, which he intended against the *Israelites*, *Syrians*, and them of *Damascus*, promising to give him great

The year of the World, 3055. *before Christ's Nativity*, 909.

great Sums of money, and at that preſent alſo he ſent him very large Preſents. Who, after he had conſidered on the Embaſſage, came forth with his Army to aſſiſt *Achaz*: and ſpoiling *Syria*, and ſacking *Damaſcus*, he ſlew *Raſes* their King alſo, and tranſported them of *Damaſcus* into the higher *Media*, and ſent certain people of *Aſſyria* into *Damaſcus*. He wrought much miſchief likewiſe in the Countrey of *Iſrael*, and led away a great number of Priſoners from thence. After that the *Syrians* had been ſubdued and weakned after this manner, *Achaz* took all the gold and ſilver that was in the Kings treaſury, and in the Temple of God, and carried it unto *Damaſcus*, and gave it to the King of *Aſſyria*, according to the promiſe which he had made him; and after much rejoycing, he returned back again to *Jeruſalem*. A

2 Kings 16. 7, 8, *ad* 16. The tranſlation of the *Iſraelites*.

Achaz giveth the gold and ſilver of the Temple to the King of the *Aſſyrians*.

This King was ſo ſenſleſs and ignorant of his own profit, that although he was vanquiſhed in War by the *Syrians*, yet ceaſed he not to adore their gods, but perſiſted to honour them, as if he expected the victory by their means. And although he were overcome the ſecond time, yet he continued to worſhip the *Aſſyrian* gods; chooſing rather to reverence any, than the true God, whom his Forefathers worſhipped: yea, ſo far grew he in contempt, and neglect of all true piety, that at length he ſhut up the Temple-gates, and prohibited the ordinary Sacrifices, having before that, taken all the precious Preſents out of the ſame. After he had in this ſort committed theſe outrages againſt God, he died, when he was 36 years old, and after he had reigned 16 years, and left his ſon *Ezechias* to ſucceed him in the kingdom. At that very time died *Phaceias* King of the *Iſraelites*, by means of a certain conſpiracy, which *Oſeas* his intended friend wrought againſt him: who held the kingdom for the ſpace of nine years, ſhewing himſelf to be wicked, and a contemner of God. Againſt him *Salmanaſar* King of *Aſſyria* raiſed a War, and overcame him; becauſe God was not favourable unto him, neither aſſiſtant to his enterprizes: he was therefore ſubdued, and conſtrained to pay a certain tribute impoſed upon him. The fourth year of the Reign of *Oſeas*, *Ezechias* the ſon of *Achaz*, and *Abia* a Citizen of *Jeruſalem*, reigned over the two Tribes. He was a man of a virtuous diſpoſition, and one that loved juſtice and piety; for as ſoon as he came unto the kingdom, he reſolved with himſelf firſt of all, that there was nothing more neceſſary and advantageous, than the eſtabliſhment of the ſervice of God. When therefore he had aſſembled the People, the Prieſts, and the Levites, he began to diſcourſe with them in theſe or ſuch like words: *There is no one of you but knoweth, that for my fathers offences, and for your irreverence and diſregard to the ſervice of God, ye are fallen into many calamities, becauſe through your extreme madneſs, you have ſuffered your ſelves to be perſuaded to adore thoſe, whom he eſteemed to be no gods. Since therefore you have learnt (to your own miſery) how pernicious a thing impiety is, I exhort you, that you purifie both your ſelves, your Prieſts, and your Levites, from your former pollutions, that yet at length you may aſſemble together, and open the Temple, and cleanſe the ſame with ordinary Sacrifices, to the end it may be reſtored to the ancient honour which heretofore it enjoyed: for by this means God will be favourable unto us, when his wrath ſhall be appeaſed that was kindled againſt us.* As ſoon as the King had ſpoken after this manner, the Prieſts opened the Temple, and after they had gathered the ſacred veſſels, and caſt all uncleanneſs out of it, they offered Sacrifices upon the Altar, according to the cuſtom. Afterwards the King ſent to all the Provinces under his dominion, and gathered together the People of *Jeruſalem*, to celebrate the feaſt of unleavened bread (which had been intermitted a long time, through the impiety of the Kings Predeceſſors.) He ſent alſo unto the *Iſraelites*, exhorting them to forſake the cuſtoms which of a long time they had wickedly obſerved, and to return to the true and ancient manner of ſerving God, certifying them, that he would permit them to repair to *Jeruſalem*, to celebrate the feaſt of unleavened bread, promiſing them that he himſelf would ſolemnize the ſame with them alſo; proteſting that he did this, not in reſpect of his own profit, but through the deſire he had to promote their felicity, who ſhould be happy, if they obeyed this his counſel. B C D E F

2 Kings 17. 1, *ad* 6. *Oſeas*'s impiety and puniſhment. *Hedio & Ruffinus*, cap. 14. *2 Kings* 18. 1, *&c.* *2 Chron.* 29. 1, *&c.*

Ezechias Ambaſſadors that were ſent to the *Iſraelites* to exhort them to celebrate the feaſt of unleavened bread, are ſlain by by them. *2 Chron.* 29. The Word of God is never without fruit.

When *Ezechias* Ambaſſadors came unto the *Iſraelites*, and had delivered unto them the meſſage that they had in charge: ſo far were they from complying with them, that they mocked them, and eſteemed them to be mad, and ſpit upon thoſe Prophets that exhorted them to piety, and foretold them the evils they ſhould ſuffer, if they ſerved not the true God: and finally they laid hold on them, and put them to the ſword. And not contenting themſelves with this preſumption, they attempted yet far worſer things, and never gave over, until that God (for a puniſhment of their impiety) ſubjected them to their enemies, as ſhall appear hereafter: But divers of the Tribes of *Manaſſes*, *Zabulon*, and *Iſſachar*, (reſpecting the good counſels of the Prophets) ſubmitted themſelves to the ſervice of God, and repaired all together to *Jeruſalem*, to King *Ezechias*, to honour God. As ſoon as they were arrived there, *Ezechias* went up into the Temple, accompanied with the Governors and all the People, and offered there ſeven Bulls, ſeven Rams, G

and

H and as many Goats: and after that he and all the Governors had laid their hands upon the heads of the Sacrifice, they deliver'd them to the Prieſt, according as it appertained to them, and they ſacrificed, and made burnt-offerings of them. The Levites alſo (aſſiſting round about with Inſtruments of Muſick) ſung Hymns and Songs unto God, according as they had been taught by the ordinance of *David*. The other Prieſts had Trumpets, which they uſed in conſort to the tune of their Hymns. Which done, the King and all the People caſt themſelves proſtrate upon the ground, and adored God; and afterwards ſacrificed ſeven Oxen, an 100 Sheep, and 200 Lambs. The King likewiſe beſtowed 600 Oxen, and 3000 Sheep, upon the People, to feaſt withal. And when the Prieſts had joyfully performed all things (according to the cuſtom contain'd in the Law)

I the King ſate down and eat with the People, and gave thanks unto God. And when the feaſt of unleavened bread was come, they eat the Paſſeover, and during the ſeven other dayes, they offer'd up their other Sacrifices. The King gave, in way of gratuity, unto the People (beſides that which had been offer'd) 2000 Oxen, and 7000 Sheep. The Governors did the like, and gave the People a 1000 Bulls, and 1400 Sheep: and thus was the feaſt ſolemnized, which had not been ſo magnificently and devoutly celebrated ſince *Solomon*'s time. When the ſolemnity of this feaſt was paſt, they journeyed, and went thorow the Countrey, and purifi'd it. They purged the City likewiſe of all Idols; and the King ordained that the daily Sacrifices ſhould be made according to the Law, upon his charge. He enacted alſo, *That the People ſhould pay the Tenths to the Prieſts and Le-*

K *vites, with the firſt-fruits; to the intent they might wholly intend piety, and never eſtrange themſelves from the ſervice of God.* By which means it came to paſs, that the People brought all kind of fruit to the Prieſts and Levites: which the King put up in certain ſtore-houſes, which he had built, to be diſtributed to every one of them, their Wives and Children, and by this means they returned again to their former purity in Religion. After the King had diſpoſed all things in this ſort, he made War upon the *Philiſtines*, and overcame them, and ſeized all their Cities (between *Gaza* and *Geth*.) About this time the King of *Aſſyria* ſent unto him, and threatned him, *That if he would not pay thoſe Tributes which his father before him had paid unto him, he would deſtroy all his Countrey.* Never-

L theleſs *Ezechias* ſet light by his threats, aſſuring himſelf in that piety and zeal he bore towards God, and in the Prophet *Eſay*, by whom he was exactly inſtructed touching all thoſe things that were to ſucceed.

The year of the World, 3218. *before Chriſt's Nativity*, 746.

Ezechias's ſacrifice. 2 *Chron.* 29. 20, 21.

Ver. 30, 31. Reformation of Gods ſervice.

The King overcometh the *Philiſtines*. 2 *Kings* 19.

Ezechias forſaketh the ſervice of the King of *Aſſyria*.

CHAP. XIV.

Salmanaſar *ſlayeth the King of* Iſrael, *and leadeth the* Iſraelites *captive into the Countrey of* Media.

WHen tydings was brought to *Salmanaſar*, King of *Aſſyria*, that the King of *Iſrael* had privily ſent unto *Soan*, King of *Egypt*, to requeſt his aſſiſtance againſt the

M *Aſſyrians*, he was ſore diſpleaſed, and drew forth his Army againſt *Samaria*, in the ſeventh year of the Reign of *Oſeas*. But the King of *Iſrael* withſtood his entrance into the City, by which means he was beſieged therein for three years ſpace, and finally *Samaria* was taken by force, in the ninth year of *Oſeas*, and the ſeventh of *Ezechias*'s Reign. At which time all the Kingdom of *Iſrael* was deſtroy'd, and all the People tranſported into the Countries of *Media* and *Perſia*; and, amongſt the reſt, King *Oſeas* was taken Priſoner. The King of *Aſſyria* cauſed certain Nations of a Countrey called *Chut*, ſo ſtiled, from a River of that name, to remove their habitation, and to dwell in *Samaria*, and inhabit the Countrey of *Iſrael*. As for the ten Tribes of *Iſrael*, they were tranſported out of their Countrey 947 years, ſince their Predeceſſors (departing out of *Egypt*) poſſeſſed

N the Countrey of *Canaan*, 800 years after the government of *Joſhua*, and 240 years, ſeven months, and ſeven dayes, ſince they revolted from *Roboam*, *Davids* Nephew, to give the Kingdom to *Jeroboam*.) This was the end of the *Iſraelites*, who tranſgreſſed the Laws, and diſobeyed the Prophets, who foretold them of that calamity which ſhould happen unto them, except they repented them of their impieties. The ſedition that they rais'd againſt *Roboam*, in taking his ſervant for their King: was the original of their miſchiefs. For *Jeroboam* committing impiety againſt God, and they imitating his wickedneſs, cauſed God to be diſpleas'd with them, ſo that he puniſh'd them according as they deſerved. But the King of *Aſſyria* ravaged and ſpoiled all *Syria* and *Phœnicia* with his Army, and his name is found written in the Chronicles of the *Tyrians*: for he made War againſt the *Ty-*

O *rians*, at ſuch time as *Eulaleus* reigned in *Tyre*, whereof *Menander* maketh mention, who wrote the Hiſtory of *Tyre*, which hath been Tranſlated into the *Greek* Tongue. *The King*

Hedio & Ruffinus, cap. 5.

2 *Kings* 17. 24.

The *Iſraelites* removed from their poſſeſſions, are tranſlated into the Region of the *Chuthites*.

The year of the World, 3224. *before Christ's Nativity*, 740.

Eluleus (ſaith he) *reigned* 36 *years*, *and purſued the* Chutheans *that were revolted from him by Sea, and made them ſubject. Againſt whom the King of* Aſſyria *ſent forth his Army, and invaded all* Phœnicia, *and afterwards having made a Peace with them, he returned back again into the Cities of* Sydon, Arce, *and* old Tyre, *and divers other Cities revolted from the* Tyrians, *and ſubmitted themſelves to the King of* Aſſyria.

The *Tyrians* Chronicles touching the Wars of *Salmanazar* againſt the *Tyrians*, written by *Menander*.

For this cauſe, and for that they of Tyre *did not obey him, he drew his Army forth once more againſt them; and he was furniſhed by the* Phœnicians *with* 60 *ſhips, and* 800 *rowers. The* Tyrians *charging their ſhips with* 12 *of their veſſels, overthrew the Navy of the* Aſſyrians, *and took about* 500 *men Priſoners: which act of theirs wonderfully increaſed their honour. But the King of* Aſſyria *returning back again, planted a Gariſon upon the River, ſet a guard upon the fountain heads, to the intent the* Tyrians *might draw no water; which act of his (continuing for the ſpace of five years) they were enforced to find and dig for new ſprings to ſuſtain themſelves.*

Theſe things are written in the Regiſters of the *Tyrians* themſelves, as alſo the exploits of the King of *Aſſyria* againſt them. But theſe *Chutheans* from the Region of *Chut*, which is in *Perſia*, (where there is a River of that name) for that they were of five ſeveral Nations, they brought with them each of them the god whom they honour'd in their Nation, to the number of five gods, whom they ſerved after the manner of their Countrey. Whereupon the true God was diſpleas'd, and provok'd againſt them, for a Plague fell amongſt them, that conſumed them in ſuch ſort, that they could find no remedy, until they were told that they ought to adore the God of the *Hebrews*, and that therein conſiſted their ſafety. They therefore ſent unto the King of *Aſſyria*, requiring him to ſend them Prieſts from amongſt the *Iſraelites*, whom he had led away Priſoners in War. By whoſe aſſiſtance they learnt the Law, and the manner of Gods ſervice, and began very diligently to obſerve both: by which means the Plague ceaſed. And now even unto this day continue they in the ſame Religion, and are called by the *Hebrews*, *Chutheans*, and *Samaritans* by the *Greeks*. Theſe, as often as they find the *Jews* in proſperity, call them their Couſins, (according to the variety and changes of time;) but if they perceive their fortunes to be on the declining hand, then abjure they conſanguinity, and renounce their relation to them, and ſay, *That they were planted in the Countrey, and drawn thither from a foreign Nation.* But in time and place convenient, we will ſpeak of them more largely.

Gods diſpleaſure againſt the idolatrous *Chuthites*.

The *Chutheans* embrace the ſervice of God, and in proſperity claim kinred of the *Jews*.

A B C D E F G

THE

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The Tenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 3231. before Christ's Nativity, 733.

The Contents of the Chapters of the Tenth Book.

1. Senacherib *King of* Aſſyria, *beſiegeth* Ezechias *in* Jeruſalem.
2. Ezechias *having lived for a certain time in peace, dyeth, and leaveth his Son* Manaſſes *to ſucceed him.*
I 3. *The Kings of the* Chaldees, *and the King of* Babylon *make War againſt* Manaſſes, *and lead him away Captive.*
4. *The Hiſtory of King* Joſias.
5. Joſias *death in battel; he hindereth the King of* Egypt *from leading his Army againſt the* Babylonians, *and the event thereof.*
6. *The Army of* Nabuchodonoſor *cometh into* Syria.
7. Nabuchodonoſor *putteth* Joachim *to death, and maketh* Joachin *King.*
8. Nabuchodonoſor *changeth his purpoſe, beſiegeth* Joachin, *and is reconciled upon compoſition.*
9. Sedechias *is appointed King over* Jeruſalem.
K 10. Jeruſalem *is taken, and the people tranſlated into* Babylon *by* Nabuchodonoſor.
11. *The Succeſſors of* Nabuchodonoſor: *the deſtruction of* Babylon *by* Cyrus, *King of* Perſia.

CHAP. I.

Senacherib *King of* Aſſyria, *beſiegeth* Ezechias *in* Jeruſalem.

L IN the Fourteenth year of the Reign of *Ezechias* King of the two Tribes, *Senacherib*, King of *Aſſyria*, drew forth a huge Army againſt him, and ſurprized all the Cities of *Juda* and *Benjamin* by ſtrong hand. To him *Ezechias* ſent Ambaſſadors, promiſing him obedience, and ſuch a Tribute as it ſhould pleaſe him to impoſe. When *Senacherib* had heard the Ambaſſadors, he reſolved on Peace, and accepted *Ezechias* offer, promiſing that he would depart, as ſoon as he ſhould have received Three hundred Talents of ſilver, and Thirty Talents of gold; ſwearing unto the Ambaſſadors, *That upon theſe conditions he would depart away, without committing any outrage.* *Ezechias* giving credit to theſe words of his, emptied the Treaſuries, and ſent the prefixed ſum to *Senacherib*, hoping to be delivered from his enemy, and the hazard wherein his Countrey ſtood. But the *Aſſyrians* having received the money, ſet light by their promiſes, ſo that *Senacherib* went in perſon to make War againſt the *Egyptians* and *Ethiopians*. and left *Rapſaces* his General in *Judea* with a great power, accompanied with two of his chief Minions and Courtiers, with commiſſion to ſpoil *Jeruſalem:* The names of theſe two were *Tharata* and *Anacheris*. As ſoon as they were encamped near unto the Walls, they ſent unto *Ezechias*, and commanded him to come and ſpeak with them: but he through fear which he had conceived, went not unto them, but ſent three of his moſt familiar friends, *Eliacim* the Superintendent of his Realm, *Sobna*, and *Joachas*, that had the commiſſion of his Regiſters.

2 King. 18, 19. The deſtruction of *Judea.*

The oath of *Senacherib*, and his breach thereof.

M

Theſe three preſented themſelves before the Chieftains of the *Aſſyrian* Army, whom when *Rapſaces* beheld, he commanded them to return unto their Maſter, and to tell him,

N *That the great King* Senacherib *was deſirous to know, upon what hope he ſlighteth his Summons, and refuſeth to admit his Army into the City? It is perhaps, becauſe he hopeth the* Egyptians *will have the upper hand of the Kings Army? If that be his hope, doubtleſs he is deceived, ſhewing himſelf to be like unto a man that ſtayeth himſelf upon a broken reed; by which he is not only not ſupported, but in his fall hath his hand pierced therewith. He likewiſe wiſhed him to conceive, that this his expedition was not without the Will of God, who, as in times paſt, hath given them the victory over the* Iſraelites, *ſo now alſo is pleaſed to humble* Ezechias, *and to make both him and his Subjects ſtoop under the* Aſſyrian *government.* Whil'ſt *Rapſaces* ſpake thus in the *Hebrew* language, (wherein he was very skilful) *Eliacim* (fearing leſt the multitude ſhould be ſtrucken with fear upon the hearing of theſe words) beſought him

Ver. 17. *Rapſaces* perſuaſion to cauſe *Ezechias* to ſubmit.

O to ſpeak in the *Syriack* Tongue. But he ſufficiently inſtructed what it was that he feared, anſwer'd him with a louder voice in the *Hebrew* Tongue, and told them, *They ought to give ear unto the Kings commandment, and to yield themſelves to his mercy, becauſe it concerned*

The year of the World, 3231. *before Christ's Nativity*, 733.

their ſecurity. I am not ignorant (ſaid he) *that both you and your King do flatter the people with vain hopes, and fraudulently allure them to bear Arms againſt us. But if your Valor be ought at all, and you ſuppoſe that you can raiſe the ſiege from your walls, let us have ſome ſpecimen of your courage, and ſend out* 2000 *Horſe, to encounter the like number, which ſhall be drawn out of our Army: But alas! it is not to be expected, ſince you are not able to raiſe ſo great a Force. Why therefore delay you? Why yield you not to thoſe that are too ſtrong for you, and are able, even in ſpight of your reſiſtance, to ranſack your City? whereas you know that a willing ſubmiſſion is alwayes ſecure: contrariwiſe, whereas duty is enforced, there wanteth no peril of calamity.* A

2 *Kings* 19. 1, 2. *Ezechias* in adverſity hath recourſe to God, he is comforted by *Eſay*.

When both the Ambaſſadors and the People had heard what the *Aſſyrian* had ſpoken, they reported the ſame to *Ezechias*, who incontinently caſt his royal garments off, and cloathed himſelf in ſackcloth, diſcovering his trouble and ſorrow in his countenance; and caſting himſelf proſtrate upon the earth, after the manner of their Countrey, he beſought God to be aſſiſtant unto him, ſince all other hope was vain. He ſent alſo certain of his friends, and ſome Prieſts, unto the Prophet *Eſay*, requiring him to pray unto God, *That ſince Sacrifice was offered unto him for publick ſecurity, it might pleaſe him to fruſtrate the enemies hopes, and to have pity and compaſſion on his people.* When the Prophet had performed what was required, he received an anſwer from God, by which he aſſured the King, and all that were about him, foretelling them, that the enemies ſhould be overcome without ſtroke ſtrucken, and ſhould retire with ſhame, and not with that advantage which they promis'd to themſelves at preſent, becauſe God had already determined how they ſhould be overthrown. He foretold alſo, that *Senacherib* himſelf (the King of *Aſſyria*) ſhould fail of his enterprize in *Egypt*, and that upon his return to his own Court, he ſhould be ſlain. At that very time the *Aſſyrian* wrote Letters to *Ezechias*, in which he called him fool and mad-man, to think that he could ſecure himſelf from being his ſlave, yea, his in eſpecial, who had conquered divers and far greater Nations: threatning him with utter ruine at ſuch time as he ſhould ſurprize the City, if he opened not the gates of *Jeruſalem* willingly, to entertain his Army. When *Ezechias* had read theſe Letters, he ſet light by them, by reaſon of the confidence he had in God: and having opened them, he ſpread them in the Temple. And whil'ſt he renewed his prayers unto God for the ſalvation of the City and his Subjects, *Eſay* the Prophet told him, *That his prayer was heard: that hereafter likewiſe they ſhould manure their lands in peace and ſecurity, and ſhould enjoy their poſſeſſions without fear.* Not long after, the King of *Aſſyria* having but cold ſucceſs in his expedition againſt *Egypt*, turned back again without doing any thing, for this cauſe that enſueth. He had loſt much time in the ſiege of *Peluſium*: and at ſuch time as he had already raiſed certain Bulwarks as high as the Wall, ſo that he wanted nothing but to give the aſſault; News was brought him that *Targiſes*, King of *Ethiopia*, brought an Army to reſcue the *Egyptians*, with an intent to take his way thorow the Deſart, and ſuddenly to charge the *Aſſyrian* Army. *Senacherib* troubled with theſe tydings, ſpeedily departed thence with his Army. But *Herodotus* ſaith, *That he made War with* Vulcanus *Prieſts* (for ſo he ſtileth this King of *Egypt*, becauſe he was a Prieſt of that falſe god) and moreover addeth, *That beſieging* Peluſium, *for this cauſe he gave over the ſiege: The King of* Egypt *called to his God for aſſiſtance, by whoſe power the* Arabians *ſuffered much miſery. But in this alſo he erreth, in that he ſetteth down the* Arabian *for the* Aſſyrian. B C D E

Anno 20. *ad fin. Herodotus* of *Senacherib.*

Hedio & Ruffinus, cap. 11.

There came one night ſo great a number of Rats into the Army, that they gnawed to pieces all their Bowe-ſtrings, and made the reſt of their Arms unſerviceable: whence it came to paſs, that the King being diſarmed, withdrew his ſiege from Peluſium. *But* Beroſus, *a Writer among the* Chaldees, *maketh mention of* Senacherib, *and how he reigned among the* Aſſyrians, *and troubled both* Aſia *and* Egypt *with War, and declareth the manner in theſe words: But* Senacherib *returning from the* Egyptian *War, came before* Jeruſalem, *and received the Army that was there, at the hands of the Governor* Rabſake, *and God cauſed a peſtilent ſickneſs to fall upon his Army, which was ſo violent, that the firſt night of the ſiege, there dyed an hundred fourſcore and five thouſand men, with the Governors and Chieftains. With which loſs he was ſo affrighted, and troubled, that fearing to loſe his Army, he fled with thoſe that remained, and retired himſelf into his Kingdom to the City called* Nineve, *where after he had lived for a time, he was trayterouſly ſlain by* Adramelech *and* Selenar *his two elder ſons; and being dead, was carried into his own Temple called* Aruſche, *and his children were driven out of the Kingdom for committing the murther, and retired themſelves into* Armenia, *and* Aſſeradochus *his youngeſt ſon ſucceeded* Senacherib. *Such was the end of the* Aſſyrian *Army that came before* Jeruſalem. F G

Ver. 35, 36, 37. The puniſhment of *Senacherib*, for diſpleaſing God.

Patricides.

CHAP.

CHAP. II.

Ezechias *having for a time remained in peace, dieth: and leaveth his son* Manasses *to succeed him.*

The year of the World, 3214. before Christ's Nativity, 733.

H KIng *Ezechias* (being in this sort beyond all hope delivered from his fears) offered thanksgiving and sacrifices unto God, with all the people: acknowledging that there was no other cause that had slain part of his enemies, and put the rest to mortal fear, nor delivered *Jerusalem* from thraldom, but only Gods succour and assistance. And whilest he altogether intended and was occupied about the service of God, he fell sick I of a grievous disease, so as the Physicians despaired of his health, and his friends expected nothing but his death. But that which occasioned the greatest trouble, was, that he had no children, and saw that he was now to depart the world, and to leave his house without a successor, and his kingdom desolate. In this affliction he besought God, *That it would please him to lengthen his life a little time, until he had children to succeed him; and that he would vouchsafe that his soul might not be taken from him, before he were the father of a son.* Hereupon God taking compassion of him, (and the rather, because he was not grieved for that the pleasures of his kingdom were taken from him; but for that he sought for a lawful heir to succeed him) he sent the Prophet *Esay* unto him, to assure him, that after three days he should be recovered of his sickness; and that after he had lived K some fifteen years more, he should depart out of this life, and leave a lawful heir behind him. When the Prophet (according as he was commanded) had brought these tydings to the King, he doubted both the unexpected messenger, and the mightiness of his disease: for which cause, he required some prodigious sign at *Esaias*'s hands, to the intent that he might certainly believe, that he was sent as a messenger from God unto him: for the truth of those things which either exceed our hope, or reason, are wont to be confirmed by these means. Whereupon *Esay* asked him what sign he required, and it should be given him. He answered, that he desired to see the shadow of the Sun go back ten degrees upon his Quadrant. On this occasion the Prophet besought God, that it would please him to confirm the King by this miracle: who seeing that which he desired, was L suddenly delivered from his sickness, and went up into the Temple to worship and praise God. At that time it hapned, that the Monarchy of the *Assyrians* was destroyed by the *Medes*, (whereof I will speak in another place.) Not long after, *Balad* King of *Babylon* sent an Ambassador to *Ezekias* with Presents, calling him his ally and friend: who receiving his messengers, he feasted them, and shewed them his treasures, his arsenal, and all other magnificence that he had of gold and precious stones: and after he had given them Presents for *Balad*, he dismissed them. Whereupon the Prophet *Esay* came unto him, asking him from whence those Ambassadors came? To whom *Ezechias* answered, That they were of *Babylon*, and came unto him from their King; telling the Prophet how he had shewed them all that which he had, to the end that having seen and observed his M riches and power, they might afterwards certifie the King thereof. Whereunto the Prophet replied, saying, *Know thou, that within a little time thy riches shall be transported into* Babylon,, *and thy children shall be made Eunuchs, and (being no more men) shall be slaves unto the King of* Babylon. All which God gave him to understand before it hapned. *Ezechias* was troubled to hear these tydings, saying, *That he desired that his people might not fall into those miseries: but since it was impossible to change the Decree of God, he required that he might have peace during his life-time.* Of this *Balad* King of *Babylon*, *Berosus* maketh mention. This Prophet truly divine and admirable for the verity of his Prophesies, is accounted to have spoken nothing that was untrue, but to have left in writing all that which he propheſied: the truth whereof hath afterwards, in effect, appeared to po- N sterity. Neither did he alone perform thus much; but besides him, twelve others have done the like: and all that which is hapned unto us, either good or evil, hath fallen out truly according to their Prophecies. But hereafter we will speak of every one of them. Now when *Ezechias* had lived his prefixed time, (according as we have before related) and governed his kingdom in peace, he died when he was 54 years old, and in the 29 year of his Reign.

Hedio & Rufinus, cap. 3. 2 *Kings* 20. 1, *ad* 11.

Ezechias sickness, and the prolongation of his life assured by miracle.

Ver. 14, 15. The *Assyrian* Monarchy destroyed. The Embassage of the King of *Babylon* to *Ezechias*.

Ver. 16, 17, 18. The captivity of *Babylon* foreprophesied by *Esay*.

Hedio & Rufinus, cap. 4.

Ver. 21. 2 *Chr.* 32. 33. *Ezechias* death.

CHAP. III.

The Kings of Chaldæa *and* Babylon *war against* Manasses, *and take him Prisoner.*

O HIS son *Manasses* (the son of *Achiba*, a Woman born in *Jerusalem*) succeeded him in the Kingdom. This Man forsook his fathers wayes, and abandoned himself to all manner of viciousness and debauchery; but addicting himself to all the iniquities of

The year of the World, 3247. *before Christ's Nativity*, 717.

the *Israelites*, who were destroyed, because of their heinous sins committed against God. He was so impudent, as he spared not to pollute the very Temple of God, the City, and the whole Countrey: and being no longer to be restrain'd by any fear of the just vengeance of God, he barbarously put to death many good and virtuous Men, and spared not the very Prophets; so that *Jerusalem* was overflown with blood. For which cause God being provoked unto wrath by his heinous offences, sent divers Prophets, the one after the other, both to the King and the people, by whom he threatned to inflict the same calamities upon them, which (for contempt of Religion) the *Israelites* their Brethren had a little before suffered. But they not giving heed to their Predictions, (whose admonitions had they respected, they might have prevented their imminent evils) at length experimented the truth thereof. For whereas they persevered in their accustomed and dissolute manners, God stirred up the King of *Chaldæa* and *Babylon* against them; who sending their Armies into *Judæa*, and spoiling the whole Region, at length surprized and led away *Manasses* Prisoner, and made him liable to what punishment it should please them to inflict. Then this miserable Prince (taught by his own experience) acknowledged his sin, and humbly besought God to have compassion on him. His prayer was heard; and after some space of time, the *Babylonian* sending him home, restored him to his former government. As soon as he was returned back to *Jerusalem*, he made it appear, by the change of his life, that his repentance was sincere, and endeavoured nothing more, than to abolish the memory of his former actions, and employed his whole care to establish the service of God. He purged the Temple also, and cleansed the City; and from that time forward, he addicted himself wholly to think how he might give God thanks, for that he had thus delivered him from ruine, and how he might pass all the remnant of his life in his favour. He taught the People likewise to do the like, telling them what miseries they had endured within a few years, because they had demeaned themselves impiously. He repaired the Altar also, and according to *Moses* Prescript, offered thereon solemn Sacrifices: and after that he had provided those things that concerned the service of God, he took care likewise for the security of the City of *Jerusalem*, and repaired the old and ruined walls, and built some anew, for the enlarging of the City; he erected high Towers likewise, furnishing the same with munition, and victual sufficient for a City of defence. And so much was he changed during the rest of his life, that he was held most happy; and after that he began to serve God, he invited many to the imitation of his virtues. After he had lived 67 years, he dyed in the 55*th* year of his Reign, and was buried in his garden. His Kingdom came into the hands of his son *Amon*, the son of *Emalsema*, of the City of *Jabath*; who imitating the Impieties to which his father addicted himself in his youth, was slain in his own house, by a conspiracy plotted by his own household-servants, after he had lived 24 years, and reigned two. After his death, the people slew his murtherers, and he was buried with his father, and the kingdom was given to his son *Josias*, who was eight years old.

2 *Kings* 21. 1, &c.
2 *Chron.* 33. 1, *ad* 10.
Manasses impiety and cruelty.
Hedio & Ruffinus, cap. 5. *alias* cap. 4.
2 *Chron.* 33. *Av.* 1. *ad* 13.
Manasses surprized, and led Prisoner into *Babylon*, and after his repentance restored to his kingdom.
Ver. 14, 15, 16.
Manasses purifieth the City, and consecrateth the Temple again.
Manasses death.
2 *Kings* 21, 18.
2 *Chr.* 33. 20.
Amos King of *Juda*, a wicked Prince.
2 *Kings* 22. 1, *ad* 8.
1 *Chr.* 34. 1, *ad* 14.

CHAP. IV.

The History of Josias.

THE Mother of *Josias*, King of *Juda*, was of the City of *Bosceth*, and was called *Jeda*: This Prince was by nature so excellently disposed to all virtue, that during the whole course of his life, he proposed to himself no other example but that of his Predecessor King *David*. When he grew to be twelve years old, he gave a manifest proof of his piety and justice: for he drew the people to a conformable course of life, and to the detestation and abolishing of Idols, that were no gods, and to the service of the onely and true God of their forefathers. And considering the actions of his Predecessors, he began to rectifie them in that wherein they were deficient, with no less circumspection, than if he had been an old man; and that which he found to be advisedly done by them, he did promote and imitate. And besides this wisdom, which was innate to him, he made use also of the advice and counsel of the Elders: for following the laws, (both in respect of publick policy, as also in religion) he walked uprightly, in that by observing them, he could not err. He made a particular inquiry both in *Jerusalem*, and the Countrey round about, for those places where they had set up the worship of false gods, and overthrew their altars; and all those gifts that had been offered to them by his Predecessors, were defaced: and in this manner caused he the people to return to the service of God, and to forsake the honour they did unto Idols. He offered likewise the ordinary sacrifices and burnt-offerings upon the altar, and established Judges and Magistrates to determine publick debates, and to do each man right; charging them to have no less respect of equity, than they had of their own lives. He sent also thorow all the Countrey, commanding that all those that would be Contributers, either in gold or silver,

Josias King of *Juda*.
2 *Chron.* 34. 8.
Josias restoreth the true service of God.
2 *Kings* 22. *v.* 4, 24.
Josias rooteth out Idolatry.

H silver, towards the reparation of the Temple, ſhould bring in their benevolence, according to their abilities. And when all the money was gathered together, he appointed Superintendents, both over the Temple, as alſo over the charges that were defrayed in the reparation thereof: namely, *Amaſias*, who was Governor of the City, and *Saphan* the Secretary, and *Joata*, who was over the Regiſters, with the High-Prieſt *Elcia*: who with all expedition and diligence provided workmen, and all that which was requiſite for the building, and began the work. This ſudden and ſpeedy reparation of the Temple, gave a maniteſt teſtimony of the Kings piety: who, when he had attained to the 18*th* year of his age, ſent *Elcia* the High-Prieſt, and cauſed him to melt down the remainder of the money that was given towards the building of the Temple, and to make veſſels, cups and

I ewers for the ſervice of the Altar. He commanded alſo, that all the gold and ſilver that was in the Treaſury, ſhould be brought forth, and employed after the like manner, in cups and other veſſels. Now whil'ſt the High-Prieſt ſearch'd the Treaſury, he found the ſacred Books of *Moſes* in the Temple, which he brought and deliver'd to the Scribe *Saphan*; who, after he had peruſed the ſame, preſented them unto the King, giving him to underſtand, that all that which he had commanded, was accompliſhed: beſides that, he read the Books unto him, which when the King heard, he rent his cloaths, and called *Elcia* the High-Prieſt unto him, and the Scribe *Saphan*, with certain other of his inward friends and ſent them unto the Propheteſs *Olda*, the wife of *Sallum*, a man in high dignity, and famous for his Nobility, commanding them, *That when they came unto her,*

K *they ſhould endeavor to appeaſe Gods wrath, and labour to recover his favor, becauſe it was to be feared, that by reaſon that their anceſtors had tranſgreſſed the Laws of* Moſes, *they ſhould be in danger to be diſpoſſeſſed of their Countrey, and abandoned by all men, ſhould at length periſh miſerably.*

The year of the World, 3321. *before Chriſt's Nativity*, 643.

2 *Chron.* 34. 9, *ad* 14. The zeal of the people in the reparation of the Temple.

2 *Kings* 22. 8. 2 *Chr.* 14. 15. *Moſes* ſacred books found in the Temple. 2 *Kings* 32. 13. 2 *Chr.* 34. 2. *Olda* the Propheteſs ſent unto by *Joſias*. 2 *Kings* 22. 15, *ad finem.* 2 *Chron.* 34. 23. *ad* 28. The Prophecy of the *Jews* miſeries.

When the Propheteſs had heard the Kings commandment, ſhe willed thoſe that were ſent unto her, to return unto the King, and to certifie him from her, *That God had given ſentence againſt them which might not be revoked by any prayers whatſoever; namely, that ſince they had tranſgreſſed the Law of* Moſes, *the people ſhould periſh, and ſhould be caſt out of their Countrey, and deprived of all their goods, becauſe they had not repented of the violation of his moſt holy Laws; notwithſtanding the Prophets had exhorted them to repentance, and had fore-*

L *told the puniſhment of their impieties, which ſhould happen unto them, to the end that they might believe that God is God, and that he fails not in any thing that he hath foretold by his Prophets.* Furthermore ſhe ſaid, *That he forbore as yet to ſend theſe afflictions upon them for* Joſias *ſake, who was a virtuous man, but that after his deceaſe, God would pour out his wrath upon the people.* This Prophecy of the Woman they ſignifi'd unto the King, who ſent into all parts, and aſſembled the People in *Jeruſalem*, commanding the Prieſts and Levites, and generally all men, without diſtinction of age or perſon, to be preſent in that Convention. Now when they were aſſembled, he firſt of all cauſed the ſacred books to be read, and afterwards ſtanding aloft upon his Throne, he cauſed all the people to ſwear and promiſe, that they ſhould ſerve God, and keep *Moſes* Laws. Whereupon all of them did willingly

M approve of whatſoever he ſaid (promiſing to do that whereunto they were exhorted.) And therewithal offering up Sacrifices unto God, they beſought him to ſhew himſelf favourable and merciful towards them. The King likewiſe commanded the High-Prieſt, that if there were any veſſels in the Temple which were made by his Predeceſſors, in honour of Idols, and ſtrange gods, he ſhould caſt them out; and after that a great number were found therein, all of them were gather'd together and burnt, and the aſhes afterwards were ſcatter'd abroad. And as touching the Prieſts (that appertained to Idols that were not of the Race of *Aaron*) he put them to death. When theſe things were thus executed in *Jeruſalem*, he came afterwards to the plain Countrey; and all that which *Jeroboam* had erected there in honour of Idols, he utterly defaced it, and the bones of

N the falſe Prophets were burnt upon the Altar that *Jeroboam* had built. This had the Prophet foretold that came to *Jeroboam* at ſuch time as he offered Sacrifice, and told him in the preſence of all the people, all that which ſhould happen: namely, *That one of* Davids *poſterity called* Joſias, *ſhould do theſe things*: which Prophecy took effect 361 years after. After this, King *Joſias* applied himſelf to the *Iſraelites*, (who had avoided the captivity and ſervitude of the *Aſſyrians*) and perſuaded them to forſake their impieties, and the ſervices they had performed to ſtrange gods, and to honour the ſovereign and true God of their fathers, and to cleave unto him. He made a ſearch alſo thorow every houſe, borough and city, fearing leſt as yet there ſhould be an Idol hidden. He likewiſe ſought out the Chariots that were made by his anceſtors, in honour of the Sun,

O and all that which was adored, whatſoever it were, and utterly aboliſhed the ſame. After he had in this ſort purged the Countrey, he aſſembled all the people in *Jeruſalem*, where he celebrated the Feaſt of unleavened bread, which we call *Eaſter*. Towards the performance

2 *Chron.* 34. 29. *ad finem.* A lively image of a godly Prince.

The truth of the divine oracles. 1 *Kings* 13. 1, *ad* 4.

formance whereof, he gave the people young kids and lambs, to the number of 30000, and 3000 Bullocks, for burnt-offerings; and the chief among the Levites, distributed amongst the other Levites 500 Lambs, and 500 Bullocks. Having therefore such an abundance of Beasts, they sacrificed according to the Law of *Moses*, (the Priests taking charge thereof, and confirming the rest of the people by their example.) Neither was there ever such a solemnity kept by the *Hebrews*, since the time of *Samuel* the Prophet; because all things were done according to the Laws, and the ancient Customs, which were observed in the time of their Fathers. After this, *Josias* lived in peace, riches, honour, and estimation amongst all men: and thus ended his life.

The year of the World, 3321. before Christ's Nativity, 643.

2 *Kings* 23. 5, 11. The celebration of the Passeover. *Ver.* 21. *&c. Hedio & Ruffinus*, cap. 9. *alias* cap. 5.

CHAP. V.

Divers exploits of Nechao.

NEchao, King of *Egypt*, having gathered great Forces, conducted his Army towards the River *Euphrates*, to war against the *Medes* and *Babylonians*, who had destroyed the Empire of *Assyria*: for *Nechao* affected the government of all *Asia*. Now when he drew near unto the City of *Mende*, (which was under *Josias* subjection) King *Josias* denied him passage, and would not suffer his Army to march thorow his Countrey. For which cause *Nechao* sent an Herald unto him, to let him understand, That it was not against him that he made War, but that he bent his course towards *Euphrates*: for which cause he wished him in no sort to hinder his intended journey, lest thereby he should be constrained to make War upon him. But *Josias* regarded not this demand of his, but resolved himself to hinder his passage thorow his Countrey: And I am persuaded that his evil Genius put him upon making this resistance, to the end that he might have some occasion to do something against *Nechao*. For whil'st he set in order his Army, and rode from one Band to another, being mounted upon his Chariot, he was strucken with an Arrow that was shot by a certain *Egyptian*, which put a stop to his proceedings: For feeling himself oppressed with pain, by reason of his wound, he commanded his Army to retire, and returned himself to *Jerusalem*, where he dyed of his wound, and was buried with his Fathers with great magnificence, after he had lived 39 years, and reigned 31. For him the people mourned with great havines, lamenting for many days. The Prophet *Jeremy* also made an Elegy upon him in verse, which is as yet extant even in these days. This Prophet foretold in writing those evils which should afterwards happen unto the City, and the Captivity wherewith we are intangled at this present, and the surprisal of *Babylon*. Neither hath he alone foretold the same, but the Prophet *Ezekiel* hath likewise done the like, who first left two Books written of the same Argument. These two Prophets were of the race of the Priests. But *Jeremy* kept in *Jerusalem*, from the 14*th* year of the Reign of *Josias*, until the destruction of the City and Temple, as in time and place convenient we will declare, setting down those occurences that hapned to this Prophet. After the death of *Josias* (hitherto mentioned) his son *Joaz* succeeded him in the Kingdom, at such time as he was 23 years old, he reigned in *Jerusalem*, and his mothers name was *Ametala*: he was a man full of impiety, and of a malignant and perverse nature. The King of *Egypt* returning from the War, sent unto *Joaz*, commanding him to meet him in *Samath* a City of *Syria*, where he was no sooner arrived, but he kept him Prisoner, committing the Kingdom to *Eliachim* his brother, (on the Fathers side) who was his elder brother likewise. He changed his name likewise, and call'd him *Joachim*: he impos'd a Tribute also on *Judæa*, of 100 Talents of silver, and a Talent of gold, which *Joachim* paid; and as touching *Joaz*, he led him into *Egypt*, where he finished his days, after he had been King three months, and ten days. Now *Joachims* mother was called *Zabuda*, of the City of *Abuma*. He was a wicked person, and of a malignant nature, having neither piety towards God, nor respect towards men.

The *Egyptians* work their passage thorow *Judea*.

2 *King.* 23. 29. *Josias* death. 2 *Chron.* 35, 22, 23, 24. An Epitaph written by *Jeremy* on *Josias*. *Ver.* 25. Which was the *Lamentations* of *Jeremiah*. *Jeremiah* propheseth the captivity of *Babylon*. In what time *Jeremy* lived. *Joas* King of *Juda*. 2 *King.* 23. 30, *ad finem*. 2 *Chron.* 36. 1, *ad* 5. *Hedio & Ruffinus*, cap. 7. *alias* cap. 6. *Eliacim* called *Joachim*, made King of *Juda*.

CHAP. VI.

Nabuchodonosors *Army cometh into* Syria.

IN the fourth year of the Reign of *Joachim*, a certain man called *Nabuchodonosor*, possessed the Kingdom of *Babylon*, who at that time went out with a great Army against *Carchabesa*, (a City scituate near unto *Euphrates*) resolving with himself to fight against *Nechao* King of *Egypt*, under whose power all *Syria* was subject. *Nechao* understanding of the *Babylonians* intent, and how great his Army was, made very little account thereof, but with a huge Army advanced towards *Euphrates*, with an intent to repulse *Nabuchodonosor*,

2 *Kings* 25. *per totum*. 2 *Chron.* 36. 6, 7, *ad* 21. *Nabuchodonosor*, King of *Babylon* warreth against the *Egyptians*.

H *chodonoſor.* But he was overcome in battel, and loſt divers thouſands of his men. Where- upon, the *Babylonian* (paſſing *Euphrates*) ſeized all *Syria*, as far as *Peluſium*, (*Judæa* only excepted.) The fourth year that *Nabuchodonoſor* reigned over theſe conquered Countries, and in the eighth year of the Reign of *Joachim* over the *Hebrews*, the *Babylonian* led forth his Army againſt the *Jews* with a mighty power, threatning them to uſe all hoſtility, except *Joachim* would pay him Tribute. *Joachim* fearing his threats, bought his peace with ſilver, and payed for three years ſpace the Tributes that were impoſed on him. But in the third year (underſtanding that the *Egyptian* was up in Arms againſt the *Babylonian*) he denied the payment of the Tribute, notwithſtanding he was fruſtra- ted of his hope, for the *Egyptians* were not ſo hardy as to make War. All which the

I Prophet *Jeremy* daily foretold him ſignifying unto him, *That he built his hope in vain upon the* Egyptians; *and that it would fall out, that the City ſhould be overthrown by the King of* Babylon, *and* Joachim *himſelf ſhould be delivered Priſoner into his hands.* But becauſe there was no means for them to eſcape this juſtice, all that which he ſaid, was nothing available. For notwithſtanding the People and Governors heard thereof yet made they no reckoning of the ſame, but were diſpleaſed with thoſe counſels which he propoſed unto them, accuſing *Jeremy*, as if he took pleaſure to utter and publiſh ominous and ad- verſe Preſages againſt the King; they likewiſe called him in queſtion before the Kings Council, and requir'd that he might be condemn'd. Whereupon ſome of them gave ſen- tence againſt him: But others took a more diſcreet courſe, and perſuaded them to cauſe

K the Prophet to depart out of the Kings houſe, forbidding his Adverſaries to do him any miſchief: ſince that he had not only foretold the future calamities of the City, but that many before him had done the like, as *Micheas*, and divers others; and yet that no one of them had ſuffer'd any evil by the Kings of their time, but that contrariwiſe *Micheas* had been honour'd as a Prophet ſent from God. By theſe words they appeaſed the People, and deliver'd *Jeremy* from the death intended againſt him. This man wrote all his Pro- pheſies, and read them to the People in their Faſts, when they were aſſembled in the Tem- ple in the ninth month of the fifth year of the Reign of *Joachim*, which book he had compoſed touching that which ſhould happen unto the City, the Temple, and the People. When the Governors heard the ſame, they took the book from him, and commanded

L that both he and his Secretary *Baruch* ſhould withdraw themſelves out of the ſight of men: and they took the book, and preſented it unto the King; who, in the preſence of his Friends, commanded his Secretary to read the ſame: and after he had heard the con- tents thereof, he waxed wroth, and renting it in pieces, caſt it into the fire, intending that it ſhould never be ſeen. He ſent out likewiſe a ſtrict Commiſſion to ſeek out *Jeremy*, and his Secretary *Baruch*, and to lead them out to be puniſhed. But they were already fled, that they might prevent his indignation.

The year of the World, 3316. before Chriſt's Nativity, 628.

2 Kings 24. 11. ad 20. Joachim payeth *Nabuchadnezzar* tribute.

Hedio & Ruffinus, cap. 8. *Joachim* revolteth from the King of *Babylon.*

Jeremy foretelleth the deſtruction of *Jeruſalem. Jer. 22. 24.*

CHAP. VII.

M Nabuchodonoſor *putteth* Joachim *to death, and eſtabliſheth* Joachin *in the Kingdom.*

NOT long after this, he went out to meet the King of *Babylon*, who was marched out to make War againſt him: and being incredulous and careleſs of the Prophets Predictions he opened the gates unto him, ſuppoſing that he intended him no evil. But when the *Babylonians* were entered into the City, the King obſerved not his promiſes, but put all ſuch to death as were in the flower and ſtrength of their years, and ſpared none of the Inhabitants of *Jeruſalem*, with them alſo he ſlew their King *Joachim*, and cauſed his body to be caſt from the top of the walls, and vouchſafed him no Sepulchre, eſtabliſhing *Joachin* his ſon King of the Countrey, and of the City. Moreover, he took 3000 of

N the moſt honourable Citizens of *Jeruſalem* Priſoners, and led them to *Babylon* with him, amongſt whom was the Prophet *Ezekiel*, at that time very young in years. This was the end of King *Joachim*; who lived 36. years, and reigned 11. *Joachin* that ſuc- ceeded him in the Kingdom, was the ſon of *Noſta* of *Jeruſalem*, and reigned three months and ten days.

Nabuchadnezzars entertainment into the city and cruelty. *2 Kings 24. 1, ad 11. Joachin* of *Jechonias* King of *Juda.*

CHAP.

The year of the World, 3346. *before Christ's Nativity*, 618.

CHAP. VIII.

Nabuchodonoſor *changeth his purpoſe, and beſiegeth* Joachin, *and receiveth him upon compoſition.*

Hedio & Ruffinus, cap. 9. 2 *King.* 25,27.

AS ſoon as the *Babylonian* had beſtowed the Kingdom of *Judea* on *Joachin*, he was ſeized with a ſudden fear, which made him ſuſpect leſt *Joachin* remembring himſelf of the injuries he had done unto him by the murther of his father, might draw the Countrey into rebellion, and revolt againſt him. For which cauſe he ſent out certain Forces, and beſieged *Joachin* in *Jeruſalem:* who being a man of a good nature, and of an upright heart, was loth to forſake the City in that danger without a Governor, conſidering that it was for his cauſe that the Common-weal was in that hazard. For which cauſe, taking his wife, and his neareſt akin with him, he delivered them into the hands of the Captains that were ſent againſt him, receiving an oath from them, that neither they nor the City ſhould receive any harm. But this promiſe continued not a year: for the King of *Babylon* obſerved it not, but commanded his Captains to impriſon all the youth and artificers that were in the City, and to bring them bound unto him. The number of them was 10832 perſons, beſides *Joachin*, his Mother, and his near Allies, whom they took Priſoners.

Nabuchodonoſor a Truce-breaker.

CHAP. IX.

Sedechias *is made King over* Jeruſalem, *by the* Babylonians.

2 *King.* 24.17. *Sedechias* King of *Jeruſalem*, ſeduced by his Courtiers and falſe Prophets, giveth no ear to *Jeremy.*

INſtead of *Joachin*, he appointed *Sedechias* his Uncle King of *Jeruſalem*, whom he bound by an oath that he ſhould govern the Countrey without any innovation, and that he ſhould hold no intelligence with the *Egyptians.* This *Sedechias* was 21 years old, at ſuch time as he came unto the Kingdom, and was *Joachims* brother by the mothers ſide: he was a contemner of all laws, and a perverter of ordinances. For the young men that were about him, were without the fear of God, and all the people under his dominions, committed whatſoever outrages were beſt liking unto them. For this cauſe the Prophet *Jeremy* came unto him, proteſting oftentimes againſt him, and denouncing, *That if he would not forſake his impieties, and addict himſelf to that which was juſt, (but gave ear unto his Governors, amongſt which there were many wicked men, and to thoſe falſe Prophets that miſled him, truſting that the* Babylonians *ſhould not make War againſt his City, but that the* Egyptians *ſhould levy an Army, and overcome them) that then he ſhould ſuffer much miſery, For* (ſaid he) *they have no truth in their ſayings, and they will always miſlead you by falſe reports.* Whil'ſt *Sedechias* gave ear to theſe diſcourſes of the Prophet, he was perſuaded, and acknowledg'd all that to be true which he had ſpoken, and very profitable both for him, and his people; but anon after, his friends corrupted him, and diverted him according to their own opinions. *Ezekiel* alſo at the ſame time had propheſied in *Babylon* concerning all thoſe calamities which were to fall upon the Temple, and ſent notice to *Jeruſalem* of that which he had received from God. Notwithſtanding *Sedechias* gave no credit to his Propheſies, by reaſon that all the Prophets were accuſtomed to accord in all things the one with the other, as touching the ſurpriſal of the City, and the impriſonment of *Sedechias*: but *Ezekiel* differed in this, that he ſaid that *Sedechias* ſhould not ſee *Babylon*; notwithſtanding that *Jeremy* had propheſied, that the King of *Babylon* ſhould lead him away Priſoner in bonds: becauſe therefore theſe two accorded not in all their ſayings, he concluded that the matter wherein they agreed, was of no conſequence. Notwithſtanding all things hapned unto him according as the Prophets had pronounced, as we will declare hereafter. After that he had continued his alliance and friendſhip with the King of *Babylon* for the ſpace of eight years, he brake the league that was between them, and confederated with the *Egyptians* (under hope that they ſhould overcome the *Babylonians.*) Which when the King of *Babylon* underſtood, he led forth his Army againſt him, and deſtroy'd his Countrey to the uttermoſt; ſo that after he had taken his Cities of defence, he brought his Army before *Jeruſalem*, and beſieged it. The *Egyptian* perceiving the ſtate wherein his Ally *Sedechias.* was, levied an huge Army, and came into *Judea*, with an intent to raiſe the ſiege. Whereupon the *Babylonian* withdrew his Army from *Jeruſalem*, to encounter with the *Egyptian*, and fought with him, and overcame him in battel, and preſſed on him with ſuch courage, that he put him to flight, and drave him out of *Syria.* As ſoon as the *Babylonian* was diſlodged from *Jeruſalem*, the falſe Prophets deceived *Zedechias*, telling him, *That the* Babylonian *ſhould never more return to make War either*

Ezekiel propheſieth the deſtruction of the Temple.

Ver. 20. *Sedechias* revolts from the *Babylonian*

Hedio & Ruffinus, cap. 10. 2 *Kings* 25.4, *ad* 12. The King of *Egypt* coming to reſcue the King of *Jeruſalem*, is overthrown by *Nabuchodonoſor*, with all his Army, and driven out of *Syria.*

H *ther againſt him, or his Nation, and that he ſhould never any more depart from his houſe in* Babylon; *and that they who had been led away captives, ſhould return home again, loaden with thoſe veſſels of the Temple which the King of* Babylon *had taken from them.*

The year of the World, 3346. before Chriſt's Nativity, 618.

But the Prophet *Jeremy* preſenting himſelf before the King, propheſied the contrary to theſe Impoſtors, aſſuring both him and the People, *That no profit could befall them by means of the* Egyptians, *for that the* Babylonians *ſhould overcome them, and ſhould return and encamp before* Jeruſalem, *and beſiege the ſame, and deſtroy the People by Famine, and lead them away Priſoners that were remaining, and carry away all their ſubſtance; and that after they were ſeized of the riches of their Temple, they ſhould finally burn the ſame. As for the City, they ſhould raze it; and* (ſaid he) *they ſhall keep us captive for the ſpace of 70 years: And* I *from this ſervitude the* Perſians *and* Medes *ſhall deliver us, at ſuch time as they have gotten the Empire out of the hands of the* Babylonians; *then ſhall they ſend us back again into our Countrey, and we ſhall build our Temple anew, and eſtabliſh the City of* Jeruſalem.

Zedechias ſeduced by falſe Prophets.

The Prophecy of the captivity of *Babylon*, and the delivery.

Jer. 25. v. 1. ad 12.

Jer. 29. 1, ad 10.

C. 37. per tot.

Divers men gave credit to theſe words of *Jeremy*; but the Governors, and ſuch as contemned God, intreated him very cruelly, as if he had been a man beſide himſelf. And whereas he had an intent to viſit his Native Countrey *Anathoth*, ſome 20 furlongs from *Jeruſalem*, one of the Magiſtrates encountring him in his journey, and laying hold on him, retained him, loading him with this ſlander, *That he ſtole away, to ſubmit himſelf to the* Babylonians. But *Jeremy* anſwer'd, *That he was falſely accuſed, and that he repaired only to the place where he was born.* This Prince giving him no credit, arreſted him, and brought him K before the judgment-ſeat, where he ſuſtained all ſorts of outrages and torments, and was ſhut up in Priſon to be puniſh'd, and remain'd there for a time, ſuffering the extremity of wrong and injury. The ninth year of the Reign of *Zedechias*, and on the tenth day of the ninth month, the King of *Babylon* came and encamped the ſecond time before *Jeruſalem*, and intrenched himſelf round about the ſame, for the ſpace of 18 months, and laid ſiege thereto, uſing his utmoſt endeavor to make himſelf Maſter of the place. And they that were beſieged therein, were afflicted with two of the greateſt calamities, Famine, and a moſt grievous Peſtilence. At this time the Prophet *Jeremy* being in Priſon, held not his peace, but cryed with a loud voice, and preached and exhorted the People, willing them *to entertain the* Babylonians, *and to open their gates unto them: becauſe that in ſo* L *doing, they might ſecure themſelves with their families, whereas otherwayes they were aſſured of deſtruction.*

Jeruſalem beſieged *2. Kin. 25. 1, &c. Jer. 39. 1. ad 10.*

Two mighty enemies, Famine and Peſtilence.

Jeremy perſuadeth them to yield.

He foretold them alſo, *That if any one remained in the City, he ſhould moſt aſſuredly either periſh by famine, or the enemies fury; but if ſo be they ſubmitted themſelves to the enemies mercy, they ſhould eſcape from death.* But thoſe Governors that heard him ſpeak after this ſort, gave him no credit, in that they were not as yet preſſed with the danger: for which cauſe they came unto the King, and after a deſpiteful manner, told him all that which had been ſpoken, accuſing *Jeremy*, and reproving him for a mad man; urging this, *That he had abated their courage; and by his woful predictions, had weakned the hearts of the people, which were otherways ready to fight for him and their Countrey, by reaſon that he flying unto* M *the enemy, menac'd them with the ſurprizal and utter ruine of their City.*

The King, in regard of the natural humanity and juſtice that was in him, was not any wayes hereby provoked againſt *Jeremy*; yet to the intent that he might not ſeem utterly to oppoſe the Governors, he delivered the Prophet into their hands, to deal with him howſoever they pleaſed. Who, having obtained this liberty from the King, entred the Priſon on the ſudden, and laying hold on *Jeremy*, they let him down into a Pit full of mud, to the intent he might die in that place, and be ſtrangled by the filth; in effect, he was ſet therein up to the neck. But one of the Kings ſervants (an *Ethiopian* by Nation) certifi'd the King of the Prophets affliction, aſſuring him, *That his Friends and Governors did not juſtly, ſo to thruſt and bury the Prophet in the mud, and curſedly to conſpire againſt* N *him, tiring him with bonds and tortures worſe than death.* Whereupon the King hearing this, was ſorry that he had delivered the Prophet to the Governors, and commanded the *Ethiopian* to take 30 men of his Court with him, (with cords, and ſuch other things neceſſary, as might concern the ſafety of the Prophet) charging him with all expedition to deliver him from that captivity. Hereupon the *Ethiopian* furniſhed with men and neceſſary means, drew the Prophet out of the mud, and diſmiſs'd him without any guard. That done, the King ſent for him in private, demanding of him, *If he had any meſſage to deliver him from God, praying him to let him underſtand whatſoever he knew as touching the ſucceſs of the ſiege?* The Prophets anſwer was, *That although he ſhould tell him, yet it would not be believed; and that if he ſhould exhort him, he would not give ear, or liſten unto him.* O *But* (ſaid he) *O King, thy friends have condemned me to death, as if I had been a moſt wicked Malefactor. But where are they now at this preſent that have deceived thee, and born thee in hand*

Jer. 39. 11, 12. The reward of godly Preachers in this life.

Zedechias neglecteth the Prophets good counſel, for fear of the Governors.

hand, saying, That the Babylonian *would not come and besiege thee? Now will I take heed* A
The year of the World, 3354. before Christ's Nativity, 610. *how I tell thee the truth, for fear lest thou condemn me to death.*

Hereupon the King swore unto him, *That he should not die, neither that he would deliver him into the hands of the Governors:* For which cause, *Jeremy* grounding himself upon the faith which he had plighted unto him, counselled the King *to yield up the City to the* Babylonians; *because that God had willed him to signifie unto the King, that if he would save his life, and avoid the imminent danger, and save his City from utter ruine, and preserve the Temple from burning, he should submit; or otherwise, that none but he should be reputed to be the cause of all those evils that should happen unto the City and Citizens, and of that calamity that should confound both him and all his family.* When the King heard this, he told him, *That he would do according as he had counselled him, and perform whatsoever he thought neces-* B
sary to be done: but that he feared that his Subjects, who were already gone over to the King of Babylon, *would do him ill offices with that King, and that by their means he might be accused, and deliver'd unto death.* But the Prophet encourag'd him, telling him, *That his fear was in vain; assuring him, that he should suffer no evil, if so be he yielded up the City: and that neither his wife, nor children, nor the sacred Temple should suffer any mischief.*

Upon these words the King dismissed *Jeremy*, charging him to communicate the counsel that was held between them to no one of the Citizens, no not to the Princes, if they should ask of him wherefore the King had sent for him; advising him to answer, if so be they were inquisitive, *That he resorted to the King, to request him that he might be no more imprisoned*: all which the Prophet performed; but they pressed him very much, to know C
for what cause the King had sent for him.

CHAP. X.

Jerusalem *is taken, and the People carried into* Babylon *by* Nabuchodonosor.

MEan-while the *Babylonian* continued his violent siege against the City of *Jerusalem*, and having raised Towers upon certain Bulwarks, he drave away by this means D
2 Kings 25. 1, &c. Jerusalem besieged eighteen months, and at length taken.
all those that approached near unto the walls: he raised also (round about the City) divers platforms, that equalled the walls in height. Mean-while, the City was as valiantly and couragiously defended by the Inhabitants; for neither Pestilence, nor Famine, plucked down their spirits: And although that within the City they were tormented with these scourges, yet were not their resolutions broken, nor did the enemies inventions astonish them, nor their engines affright them; so that all the battel betwixt the *Babylonians* and *Jews*, seem'd to be a tryal both of valor and art, whil'st these do assuredly hope to surprize the City; and the other thought their safety consisteth herein, if they ceased not by new inventions to frustrate their enemies endeavors. And in this state continu'd they both, for the space of 18 months, until they were consumed by Famine, E
Ver. 5, 6, 7. Zedechias flieth by night, and is surprized by the enemy.
and by the darts that were shot against them by those that shot from the Towers. At length, the City was taken by the Princes of *Babylon*, (in the eleventh year of the Reign of *Zedechias*, the ninth day of the fourth month (who were put in trust by *Nabuchodonosor* to manage the siege; for he himself made his abode in the City of *Reblata*. Now if any man be desirous to know the names of them that had command at such time as *Jerusalem* was surpriz'd, these they be, *Nergelear*, *Aremantus*, *Emegar*, *Nabosar*, and *Echarampsor*. The City being taken about midnight, the Princes of the Enemies Army entred into the Temple; which when *Zedechias* understood, he took his wives and his children, with the Princes and his friends, and fled thorow a great valley by the desart: which when the *Babylonians* understood by certain *Jews* that were revolted, and had submitted F
themselves unto them, they arose early in the morning to pursue them, and overtook and surprized them near unto *Jericho*. Whereupon those Princes and friends of *Zedechias* that had taken their flight with him, seeing the Enemies near unto them, forsook him, and scattering themselves here and there, endeavour'd each of them to save himself. When therefore the Enemies had apprehended him, attended by a few followers only, and accompanied by his children and wives, they brought him unto the Kings presence; who no sooner beheld him, but he called him wicked and perfidious, and upbraided him with breach of his promise, and contempt of Majesty. Furthermore, he reproached him for his ingratitude, in that having received the Royalty from his hands (which he had taken from *Joachin*, to bestow on him) he had, notwithstanding, employed all his Forces against G
his Benefactor.

But

H *But* (ſaid he) *that great God that hateth thy Treachery, hath delivered thee into my hands: and when he had ſpoken theſe words, he cauſed* Zedechias *Friends and Children to be ſlain before his eyes, with all his other priſoners: afterwards commanding his eyes to be plucked out, he led him to* Babylon. *All which happened unto him, according as the Prophets,* Jeremy *and* Ezekiel *had foretold him: namely, that he ſhould be ſurprized and brought before the King of* Babylon, *and ſhould ſpeak with him face to face, and ſhould ſee him with his eyes (for ſo had* Jeremy *prophecied) but being made blind and conducted to* Babylon, *he ſhould not ſee the City of* Babylon (*according as* Ezekiel *had foretold.*) *All which may ſufficiently expreſs to thoſe that know not the nature of God, how divers and admirable his judgments be, in diſpoſing all things in good order, and pre-ſignifying thoſe things that are to come, even as*

The year of the World, 3356. *before Chriſt's Nativity,* 608.

Ver. 5. 6, 7. *Zedechias* hath his eyes pulled out, and his Children ſlain before his face.

I *in this place there appeareth a moſt ſignal example of humane error and incredulity, by which it was not lawful for them to avoid their future calamity, nor ſhun their unalterable deſtiny. Thus was the Race of the Kings extinguiſhed that deſcended from* David, *who were in number, One and twenty, that reigned after him. All of them together governed Five hundred and fourteen years, ſix months, and ten days: adding thereunto the twenty years of the firſt King* Saul, *who was of another Tribe. After this, the* Babylonian *ſent* Nabuzaradan, *General of his Army, unto* Jeruſalem, *to ſpoil the Temple, giving him in charge, to burn both it and the Kings Palace, and to raze and level the City with the ground; and afterwards to tranſport the People unto* Babylon. Nabuzaradan *arrived there the eleventh year of the Reign of* Zedechias, *and ſpoiled the Temple, and carried away the Veſſels that were conſecra-*

How many and how long the Kings reigned, that were of *David's* Line. *V.* 9. *ad* 18. The Temple, the Palace, and the City ſpoiled and burnt.

K *ted to Gods ſervice, both thoſe of Gold, as alſo thoſe of Silver: he took likewiſe the great Laver that was given by* Solomon; *the Columns and Pillars of Braſs, with their Chapters likewiſe, and the Tables and Candleſticks of Gold: and after he had born away all things, he burned the Temple the firſt day of the* 5th *month, of the eleventh year of* Zedechias *Reign, which was the eighteenth of* Nabuchodonoſor's. *He burned alſo the Kings Royal Palace, and razed the City. This Temple was burned* 470 *years, ſix moneths, and ten days after the foundation thereof: and in the year* 1062. *ſix months, and ten days after the departure of the people out of* Egypt: *and* 1950 *years, ſix months, and ten days, after the Deluge: from the Creation of* Adam, *until the ruin of the Temple, there were three thouſand five hundred and thirteen years, ſix moneths, and ten days.* Thus have we ſet down the number of the years, and

V. 18. *ad* 22. The captivity of *Babylon.*

L expreſſed in what time every thing hath been performed. The General for the King of *Babylon* having deſtroyed the City, and tranſported the People, took priſoner the High-Prieſt *Sereas*, and his Collegue, the Prieſt *Saphan*, with the Governors and Keepers of the Temple, which were three; the Eunuch alſo which had the charge over the reſt, and ſeven of *Zedechias* friends, and his Secretary, beſides ſixty other Governors: all which (together with the Veſſels which he had pillaged) he ſent to *Reblatha*, a City of *Syria*, unto the King of *Babylon*; who commanded in that place, that the High Prieſt and Governours ſhould be beheaded: as for the reſt of the priſoners, and *Zedechias* the King, he carried them with him to *Babylon*; he ſent alſo in Bonds, with the reſt, *Joſadoch*, the Son of *Sereas* the High Prieſt, whom he had put to death in *Reblatha* (as we have before related.) And ſince we have reckoned up the race of the Kings

M that ſwayed the Scepter of *Juda*, and given an account how long they Reigned, it will not be unneceſſary to recite the names of the High Prieſts, and to report who they have been, that have adminiſtred the Prieſthood under the Kings. *Sadoc* was the firſt High Prieſt of the Temple, built by *Solomon.* After him his Son *Achimas* ſucceeded in that Honour, and after *Achimas*, *Azaras*, after whom ſucceeded *Joram*, and after *Joram*, *Joſchua*, after *Joſchua*, *Axioram*, who had for his ſucceſſor *Phideas*; to *Phideas* ſucceeded *Sudeas*, to *Sudeas*, *Julus*, to *Julus*, *Jotham*, to *Jotham*, *Urias*, to *Urias*, *Nerias*, to *Nerias*, *Odeas*, to *Odeas*, *Saldum*, to *Saldum*, *Elcias*, to *Elcias*, *Sareas*, to *Sareas*, *Joſadoch*, who was carried away priſoner into *Babylon*: all which have ſucceeded in the Prieſthood by lineal de-

The high Prieſts in *Jeruſalem.*

N ſcent. When *Neduchodonoſor* was come to *Babylon*, he ſhut up *Zedechias* in priſon, where he kept him until he died, and after his death, he honoured him with a Royal Tomb. He likewiſe offered the Veſſels that he had taken out of the Temple of *Jeruſalem* unto his gods, and cauſed the people to inhabit the Countrey of *Babylon*, delivering the High Prieſt from his Bonds. The General *Nabuzaradan* that led the people away captive, left the poorer ſort in the Countrey of *Judea*; and thoſe alſo that voluntarily yielded themſelves unto him, over whom he appointed *Godolias*, the Son of *Aicam*, Governour (a man that was both upright and noble) commanding them to till the Land, and to pay their aſſigned Tribute to the King. He delivered the Prophet *Jeremy* alſo out of priſon, perſuading him to repair with him to the King of *Babylon*: telling him, that he had

Jer. 52. 10. 11. *Zedechias* death.

Hedio & Ruffinus, cap. 11.

C. 40 *v.* 4: *Godolias*, Captain of the Fugitives.

O received expreſs commandment from the King, to furniſh him with all things neceſſary for that journey: but if he were not contented to repair to *Babylon*, he ſhould declare unto him in what place he would make his abode, to the intent he might certify

The year of the World, 3356. *before Christ's Nativity*, 608.

the King thereof. But the Prophet would not follow him, or sojourn in any other place, A desiring rather to live amidst the ruins of his Countrey, and among the pretious Reliques of his poor Nation.

When the General *Nabuzaradan* understood his resolution, he gave charge to the Governour *Godolias* (whom he left in *Judea*) to have care of him, and to furnish him with all that which he wanted, and after he had gratified him with Presents he departed. In mean while, *Jeremy* dwelt in the City of *Masphath*, he desired *Nabuzaradan*, that he would send him his Disciple *Baruch* (the Son of *Neria*, a man of a Noble Family, and excellently Learned in that Countrey Language.) Now when those, that during the Siege of *Jerusalem*, were retired out of the City, understood the retreat of the *Babylonians*, they assembled together from all parts, and came to *Masphath* to *Godolias*, under B the conduct of *John* the Son of *Careas*, and *Jezanais* and *Sareas*, and others. And besides these a certain man called *Ismael*, of the Bloud Royal, a wicked and fraudulent man, who during the Siege of the City, had retired himself to *Bathal*, King of the *Ammonites*, and had sojourned with him during all the troubles. When they were come together, *Godolias* advised them to remain in that Countrey, without any fear of the *Babylonians*, promising that in manuring their Land, they should incurr no inconvenience. All which he confirmed unto them by an Oath; adding further, that if any disturbance were offered to any man he would readily assist him. He gave each one this advice likewise, to inhabit any City that they liked best: promising them to send them thither, with such things as appertained to them, to build them Houses, and furnish their C Habitation, promising that when time served, he would make provision of Corn, Wine and Oil, for their maintenance during the Winter; and when he had thus advised them, he gave them leave to depart, and inhabit the Countrey. Now when the rumor was spread amongst the people of *Judea*, that *Godolias* had thus courteously entertained those that were Fugitives, and how he had permitted them to Inhabit and Till the Countrey (provided that they payed their Tribute to the *Babylonian*) divers of them repaired to him, and inhabited the Countrey. And *John* and the other Governors being with him, and assured of his clemency, began entirely to love him. Wherefore they told him, that *Bathal* King of the *Ammonites*, had sent *Ismael* to murther him by some Treachery, that by that means he might have the Dominion over the *Israelites* that D remained, in that he was of the Bloud-Royal; persuading him, that the only means to escape this Treason, was, to permit them to kill *Ismael* in secret: assuring him on the contrary, that they feared, that if *Ismael* should happen to kill him, their whole Nation that remained, was like to fall to utter ruine. *But* Godolias *replyed, that it was not probable that* Ismael, *who had received nothing but kindness from his hands, should make any attempt upon his life; and that having never been guilty of any unworthy action in the time of his necessity, he should now make himself guilty of so great a Villany against his Benefactor, whom he ought, even with the hazard of his own life, to secure from the attempts of others. Yea, said he, although those things were true, which you inform me of, yet had I rather dye, than murther a man that had committed his life to my trust.* For which cause, E *John* and the rest (seeing their persuasions were in vain) departed from him. Some thirty days after, *Ismael* accompanied with ten Men) came to *Masphath* to *Godolias*, who received them with Presents and magnificent Entertainment; so that to express to *Ismael* and his companions, how heartily they were welcome, *Godolias* drunk so hard, that he was somewhat overcome with Wine. Now when *Ismael* perceived him overloaden with Drink and Sleep, he stept unto him with his ten associates, and cut both his throat, and theirs, who kept him company at the Banquet; after which murther, he issued out by night, and slew all the Jews that were left in the City, and those *Babylonian* Soldiers also that were left in Garrison in that place. The next day there came fourscore Men of the Countrey to *Godolias* with Presents, being utterly ignorant of F that which had happened. *Ismael* knowing them, called them unto him, as if he intended to bring them to *Godolias*, and as soon as they were entred, he locked the Court-Gates, and slew them, and afterwards cast their bodies into a deep Ditch, to the intent they might not be discovered. Of this number there were some that escaped, who besought him that they might not be put to death, before they had delivered certain Moveables, Garments and Corn that they had hidden in the field: which when *Ismael* understood, he spared them: but he kept them prisoners that were in *Masphath*, with their Wives and Children, in the number of whom were the Daughters of *Zedechias*, whom *Nabuzaradan* had left with *Godolias*. This done, he retired back again to the King of the *Ammonites*. *John*, and the Governors of his company, hearing what was G done by *Ismael* in *Masphath*, and above all, of the murther of *Godolias*, they were wonderfully inraged. So that each of them assembling his forces, issued forth to pursue

Jeremy set at liberty by the *Babylonian*, and richly offered and presented.

Baruch dismissed out of prison. *v.* 6. *ad finem.* the Jews resort to *Masphath* to *Godolias*.

Ismael

H *Iſmael*, whom they overtook near unto a Fountain in *Hebron*. The priſoners that were with *Iſmael*, ſeeing *John* and his Confederates, took courage, ſuppoſing that it was ſome ſuccors that came to help them, and forſook him that led them, and began to joyn with *Johns* followers: and thus fled *Iſmael* with his eight Men, to the King of the *Ammonites*, *John* gathering together all thoſe whom he had reſcued from *Iſmaels* hands, both Eunuchs Women, and Children, retired into a certain place called *Mendra*, where he ſojourned all that day, reſolving from thence to depart into *Egypt*, fearing leſt the *Babylonians* ſhould put him to death, if they ſhould remain in *Judea*, for that they would be diſpleaſed with the death of *Godolias*, whom they had placed in the Government.

The year of the World, 3356. *before Chriſt's Nativity*, 608.

Ver. 12. *ad finem.* *John* releaſeth *Iſmaels* Captives.

I In this perplexity and diſtreſs, they addreſſed themſelves to the Prophet *Jeremy*, beſeeching him to enquire of God, and to certify them, what it behoved them to do in this their doubtful Eſtate, binding themſelves by an Oath, to do that which *Jeremy* ſhould command them. *Hereupon the Prophet promiſed that he would ask Counſel of God for them: and ſome ten days after God appeared unto him, and willed him to certify* John, *the Governors, and the reſt of the people, that if they inhabited* Judea, *he would aſſiſt them, and take care of them, and ſecure them ſo, as the* Babylonians (*whom they feared*) *ſhould do them no harm: but if they departed into* Egypt, *he would abandon them, and deliver them over to the like miſery, as their brethren had endured in times paſt.* Whileſt the Prophet thus warned them from God, they would not believe him, in that he commanded them to remain in that place, but they imagined, that under a falſe pretext of

K Gods command, he had counſelled them thereto, but that in effect, he ſpake in favor of his Diſciple *Baruch*, perſuading them to ſtay there, to the end they might be conſumed by the *Babylonians*: Contemning therefore the counſel which God gave them by the Prophet; both *John* and the reſt of the multitude went into *Egypt*, and led with them both *Baruch* and *Jeremy*. Whither they were no ſooner come, but God told the Prophet, that the *Babylonian* ſhould lead his Army into *Egypt*; for which cauſe he willed him to foretell the people, that *Egypt* ſhould be deſtroyed, and that they ſhould partly be ſlain in that place, and partly led captive to *Babylon*. Which came in like manner to paſs: for in the fifth year after the deſtruction of *Jeruſalem* (which was the three and twentieth year of the Reign of *Naduchodonoſor*) *Nabuchodonoſor* in his own perſon

L led his Army into *Cœloſyria*, and having conquered the ſame, he made War upon the *Ammonites* and *Moabites*. And after he had brought theſe Nations under his obeyſance, he went and fought againſt the King of *Egypt*, and overcame him: and after he had ſlain their King that governed at that time, and planted another in his place, he afterwards took the Jews that he found in that Country, and carried them priſoners into *Babylon*, By this means we have learned, that the eſtate of the *Hebrews*, hath been tranſlated twice to the other ſide of *Euphrates*. For the People of the ten Tribes, during the Reign of *Oſeas*; were carried away captive by *Salmanazar*, King of the *Aſſyrians*, after he had taken *Samaria*; and the two Tribes by *Nabuchodonoſor*, King of the *Babylonians* and *Chaldees*, upon the taking in of *Jeruſalem*. True it is, that *Salmanazar*, after he had diſplaced the

M *Iſraelites*, planted the *Chutheans* in their place, who before-time inhabited the innermoſt of the Countreys of *Perſia* and *Media*, and were called *Samaritanes*, according to the name of the place which they inhabited; but the *Babylonian* having led the two Tribes priſoners, hath not planted any other people in their places.

Jer. 42. *per totum.* The Prophecy of the *Babylonian* Army, and the Jews captivity.

For this cauſe, *Judea*, *Jeruſalem*, and the *Temple*, remained deſart for the ſpace of ſeventy years: and all the time that paſſed between the captivity of the *Iſraelites*, until the deſtruction of the two Tribes, was an hundred and thirty years, ſix moneths and ten days; but *Nabuchodonoſor* choſe the nobleſt young men amongſt the Jews (and ſuch as were allied to King *Zedechias*, and eſteemed likewiſe for the good diſpoſition, and fair proportion of their Bodies and Faces) and committed them to Maſters to be inſtruct-

N ed, commanding that every one of them ſhould be gelded, according as they were accuſtomed to deal with young Children of other Nations, whom he ſubdued by force. He allowed them Victuals from his own Table, and they were taught and inſtructed in the Diſcipline of the Countrey, and in the *Chaldee* Tongue. Theſe were very apt to learn Wiſdom: and for that cauſe he commanded that they ſhould be Trained up in the exerciſe thereof. Of theſe were four of *Zedechias* kindred, fair in Body, and virtuous in their Nature, who were called *Daniel*, *Ananias*, *Miſael* and *Azarias*; whoſe names the *Babylonians* changed, and appointed that they ſhould be called by other names, diſtinct and different from their own: *Daniel* was called *Balthaſar*; *Ananias*, *Sidrach*; *Miſael*, *Miſach*; and *Azarias*, *Abednago*. Theſe did the King eſteem very highly for their

O excellent nature, and for the great affection that they had to attain unto Learning and Wiſdom, wherein they profited greatly, and were for that cauſe, highly eſteemed by him, and whereas *Daniel* and his kinſmen thought good to live auſterely, and to abſtain

Hedio & Ruffinus, cap. 12. *Dan.* 1. *v.* 6. 17. *Daniels* forwardneſs and his fellows towardneſs in ſtudying Wiſdom and good Letters.

The year, of the World, 3361. *before Christ's Nativity,* 603.

abſtain from thoſe Meats that came from the Kings Table, and in general from all things that had life, they went to *Aſkenas* the Eunuch (who had the care and charge over them) beſeeching him to convert thoſe Meats to his own uſe, which were ſent from the Kings Table, and allow them Herbs and Dates, and ſuch things as had no life; becauſe they intended to hold that courſe of life, and to forſake all others. *Askenas* told them, that he was ready to condeſcend unto their demands; but that he feared, leſt being called for by the King, they ſhould be found to be lean in Body, and diſcoloured in Face (for without doubt, following that Diet, they muſt needs loſe their Beauty and Complexion) which might bring him in damage of his Head. They perceiving that *Askenas* intended nought elſe but his ſecurity, perſuaded him to allow them but ten days of approbation, under condition, that if by that regiment of Diet, their habitude of body ſhould not be any ways altered, they might continue that courſe of life, which they had intended from that day forwards: but if they ſhould be found lean and weak, and leſs proportionable than they that fed upon the Kings allowance, that then they ſhould return to their accuſtomed Diet. Now it fell ſo out, that not only their Bodies were better in growth, but they ſeemed rather better fed, and of a taller ſtature than the reſt: ſo that they that lived upon the Kings allowance, ſeem'd lean and ill-favoured; whereas *Daniel* and his companions made ſhow, as if they had been nouriſhed with Dainties, and brought up in abundance. From that time forward; *Askenas* took all that which was allowed the four young Men from the Kings Table, and kept it to himſelf, giving them inſtead thereof, the Diet that they choſe and delighted in. They having their ſpirits more pure and ſubtil to comprehend their Maſters inſtructions, and their Bodies more ſtrong to endure labour (for their ſpirits were not charged with diverſity of meats, nor their Bodies effeminated for the ſame cauſe) attained the more readily to all that Doctrine that was taught them by the *Hebrews* and *Chaldees: Daniel* eſpecially having profited in Wiſdom, ſtudied the interpretation of Dreams, and God appeared unto him. Two years after the *Egyptian* War, King *Nabuchodonoſor* dreamed a wonderful dream, the explication whereof, God gave unto him in his ſleep, but he forgat the ſame when he aroſe out of his Bed. And for that cauſe ſent he for his *Chaldees* and Divines, telling them that he had dreamed a dream, but that he had forgot the ſame, commanding them to declare unto him what the dream was, and the ſignification thereof alſo. Whereunto they anſwered, that it was impoſſible for men to found out the ſecret thereof; notwithſtanding they promiſed him, that if he would declare his viſion unto them, they would cauſe him to underſtand the ſignification thereof. Hereupon *Nabuchodonoſor* threatened them with death, except they repreſented his dream unto him; and they proteſting that they could not fulfil his requeſt, he commanded them all to be ſlain. But *Daniel* hearing how the King had condemned all the Sages to death, and knowing that both he and his companions were concerned in that danger; addreſſed himſelf to *Ariochus*, the Captain of the Kings Guard, requiring him to inform him, for what cauſe the King had adjudged the *Chaldees* and Sages to be put to death: and having told what had happened, as touching the dream, and how the King forgetting the ſame, had charged them to inform him therein; and how they had anſwered, that it was impoſſible for them to perform the ſame, and how thereby they had provoked the King to diſpleaſure: he beſought *Ariochus* to go unto the King, and to procure one nights reprieve on the behalf of the *Egyptians* and *Chaldees*, in that he hoped during that night to beſeech God, and intreat from him both the Dream and the ſignification thereof. Hereupon *Ariochus* told the King what *Daniel* had requeſted, and he thereupon reſpited the execution of the Magicians for that night, until he might ſee what would become of *Daniels* promiſe: who retiring himſelf with his companions into his chamber, beſought God all the night long to manifeſt unto him the dream, and deliver the *Magicians* and *Chaldees* from the Kings wrath, with whom, both he and the reſt of his companions were like to dye, except he might know what the King had dreamt the night paſt, and what was the interpretation thereof. Whereupon God (having compaſſion of the danger wherein they were, and taking pleaſure in *Daniels* wiſdom) ſignified unto him both the dream, and the ſignification thereof, to the intent the King might be reſolved of the meaning thereof.

Dan. 2. 1, *ad* 16 *Nabuchodonoſor* dreaming, forgetteth his Viſion, ſendeth for the Magicians, not able to diſcover his doubt, he threateneth them with death.

Daniel having received the truth from God, aroſe very joyfully, and certified his Brethren (who had already loſt all hope of life, and thought on nothing but death) and gave them courage and hope. Having therefore rendred thanks unto God, for that he had had compaſſion of their younger years, as ſoon as it was day, he went unto *Ariochus*, requeſting him that he might be brought to the Kings preſence, aſſuring him, that he would open unto him the dream which he had ſeen the night paſt. *Now when Daniel was brought unto the Kings Preſence, he beſought him that he would not eſteem him to be*

Ver. 20. *ad* 24. The Viſion and the Revelation thereof opened to *Daniel.*

H *be more wise than the other* Chaldeans *and* Magicians, *in that, whereas none of them could expound his Dream, he did attempt to express the same: for that came not to pass, by reason of his experience, or for that he was more industrious than they were; but* (said he) *God hath had compassion on us that were in danger of death; and at such time as I requested him to grant me, and my Countrey-men life, he hath certified me both of your Dream, and the signification thereof. I was not so much aggrieved, for that in our innocency we were adjudged to death by thee; as concerned for thy reputation and renown, which was hazarded by condemning so many, and so innocent, and just men to death: whereas that which you have required of them, savoureth nothing of humane wit, but is the only work of God: Whilest therefore thou thoughtst in thy self, who it was that should command the whole world after thy* I *self, at such time as thou wert asleep, God intending to let thee know all those that should govern after thee, presented the with this Dream. It seemed unto thee, that thou sawest a great Statue, whereof the Head was of Gold, the Shoulders and Arms of Silver; the Belly and Thighs of Brass; and the Legs and Feet of Iron. Thou beheldest after that, a great Stone* (*that was drawn from a Mountain*) *that fell upon the Statue, and beat down and burst the same, and left no whole piece thereof; so that the Gold, Silver, Iron and Brass, were powdered as small as dust: whereupon a violent wind seemed to blow, which by the fury and force thereof, was born away and scattered into divers Countries: on the other side the stone grew so mighty, that it seemed to fill the whole Earth. This was that Vision that appeared unto you; the signification whereof is expressed after this manner. The Head* K *of Gold signifieth your self* (*and those Kings of* Babylon *that have been before you.*) *The two Hands and Shoulders signify, that your Empire shall be restored by two Kings, the one part by the King of the* East, *cloathed in Brass, whose force shall be abated by another power resembling that of iron, and he shall have the power over the whole Earth, by reason of the nature of Iron, which is more strong than Gold, Silver, or Brass; he told the King also what the Stone signified.* But for mine own part, I thought it not expedient to express in this place: because the only design, and intent of my Writings, is to register such things as are past, and not such matters as are to come. But if any man be so curious as to enquire into these things; and to understand such matters as are hidden, let him read the Book of *Daniel*, which he shall find amidst the Sacred Scriptures.

L When King *Nabuchodonosor* had heard those things, and remembred himself of his Dream, he was astonished at *Daniels* wisdom, and casting himself prostrate on the Earth, after the manner of those that adore God, he embraced *Daniel*, giving direction that sacrifice should be offered unto him, as if he were God. Moreover, he called him by the name of God, and committed the administration of his whole Kingdom, to him and his companions, who, by reason of the conspiracies of their malignours and detractours, happened to fall into most imminent and dreadful danger, upon the occasion that ensueth. The King built a Golden Image, sixty Cubits high, and six in bigness, and erected it in a great Plain near unto *Babylon*: and being ready to dedicate the same, he assembled all the Governours and Princes of his Coun-

M treys, commanding them first of all, that as soon as they should hear the Trumpet sound, they should prostrate themselves on the Earth to adore the Statue; threatening that whosoever should do the contrary, he should be cast into a burning Furnace: whereas therefore all of them adored the Statue upon the sound of the Trumpet; *Daniel* and his companions utterly refused to perform that duty; alledging for their justification, that they would not transgress the Laws of their Countrey: for which cause, being apprehended, they were instantly cast into the Furnace of Fire, (and protected therein by Gods providence) escaped death beyond all mens expectation. For the fire touched them not, neither could it burn, during their abode in the Furnace. For God so defended their Bodies, that they could not be consumed by fire;

N which miracle made them in great estimation with the King, for that he saw that they were virtuous, and beloved of God: and for that cause they were highly honoured by him. Not long after this, the King saw another Vision in his sleep, which signified unto him, that being cast from his Empire, he should converse with Savage Beasts, and that having lived in that estate in the Desart, for the space of seven years, he should recover his Kingdom again. Having had this Dream, he assembled the Magicians once more, demanding their answer, and the signification thereof. But it was impossible for any one of them, either to find out, or declare the meaning of this Dream unto the King: Onely *Daniel* discovered the same, and the effect was answerable to his prediction. For the King passed the fore-limited time in the Desart, so that no man durst in-

O termeddle with the affairs of Estate during seven years. But after he had called upon God, that it would please him to restore him to his Kingdom, he repossessed the same again. Let no man in this place accuse me for reporting these particularities, according

The year of the World, 3363. before Christ's Nativity, 601.

Av. 26. ad finem. *Daniel* telleth the King his Dream, and the interpretation thereof.

Nabuchodonosors Dream of the four Monarchs of the world.

Av. 46. ad finem. *Daniel* and his fellows advanced to honour,

The Kings Edict for honouring the Golden Statue. *Dan. 3. 1, ad 9.*

Av. 19. ad finem. *Daniel* and his kinsmen refusing to adore the Statue, are cast into the Furnace.

Dan. 4. 1. ad 29. The Dream and exposition thereof.

The year of the World, 3381. *before Christ's Nativity*, 583.

as I have found them written in Holy Books: for in the entrance of my Hiſtory, I have A anſwered thoſe objections: ſo that I have openly proteſted, that I will onely faithfully tranſlate the *Hebrew* Hiſtories into the *Greek* tongue: and according to my promiſe, relate that which is contained therein, without adding any thing of mine own, or concealing ought of another mans. After that *Nabuchodonoſor* had reigned fourty three years, he dyed: he was a man of good Conduct, and more happy than any of his Predeceſſors. *Beroſus* maketh mention of his acts, in the third Book of the *Chaldaique* Hiſtory, where he ſpeaketh thus. *His Father Nabuchodonoſor having notice that the Governour whom he had appointed over* Egypt, *and the neighboring parts of* Cœloſyria *and* Phœnicia, *was revolted from him* (*being at that time in himſelf unable to endure the troubles of War*) *committed a part of his Forces unto his Son* Nabuchodonoſor, *who was in the flower of his age*, B *and ſent him forth againſt them, who encountring the Rebels, and fighting with them, overcame them, and brought the Countrey under his ſubjection. Mean while,* Nabuchodonoſor *the Father died of a ſickneſs in* Babylon, *after he had Reigned One and twenty years.* Nabuchodonoſor *the Son, having notice of his Fathers death, gave order to the affairs of* Egypt, *and the reſt of the Countrey: and committing the care and tranſportation of the* Jews, Syrians, Egyptians, *and* Phœnicians *to his friends, to bring them to* Babylon *with his Army and Carriage, he with a few Men, made haſty journeys thorow the Deſart. And when he had taken the adminiſtration of the Kingdom upon him* (*which in his abſence, was in the hands of the Chaldees, and by their Chieftain was reſerved until his return, unto his uſe*) *he became Lord of all his Fathers Empire. When his priſoners were arrived, he aſſigned them conve-* C *nient dwelling places in the Countrey of* Babylon; *and with the ſpoils of War, he magnificently repaired and decked the Temple of* Bell, *and other places. He enlarged the old City, and repaired and beautified it with other buildings; by means whereof, they that would beſiege the ſame, were hindred from cutting off the current of the River, to the prejudice of the Inhabitants. He invironed it within with a treble Wall, and outwardly with as mighty and as many encloſures, and made all of burnt Brick. The Walls were magnificently builded, and the Gates bravely adorned in manner of Temples. He cauſed a Palace to be builded near unto his Fathers antient Palace: the magnificence and ornaments whereof, I am not able to expreſs; onely this thing moſt memorable, I have thought good to note, that theſe great and pompous Buildings were finiſhed in fifteen days. In this Palace he had Vaults* D *raiſed ſo high, that in outward appearance they ſeemed to be Mountains, on which all ſorts of Trees were planted. He deviſed and prepared alſo a goodly Garden, and called it the hanging Garden, becauſe* (*his Wife having been brought up in the Countrey of* Media) *deſired at* Babylon, *to ſee ſome reſemblance of her own Countrey.* Megaſthenes, *in the fourth Book of his* Indian Hiſtory, *maketh mention of this Garden in that place, where he enforced himſelf to prove, that this King ſurpaſſed* Hercules *in valour and execution of worthy actions. For he ſaid, that* Nabuchodonoſor *overcame the chief City of* Lybia, *and a great part of* Spain. Diocles *in the Second Book of the* Perſian Hiſtory, *and* Philoſtratus *in his* Phœnician *and* Indian *Hiſtory, make mention of this King, ſaying, that he overcame the City of* Tyre, *at the end of thirteen years, at ſuch time as* Ithobal E *Reigned over the* Tyrians. *This is the ſum of all that which the Hiſtoriographers write, as touching this King.*

Beroſus of *Nabuchodonoſor. Hedio & Ruffinus*, chap. 13.

Megaſthenes of *Nabuchodonoſor. Diocles. Philoſtratus.*

Nabuchodonoſors death.

CHAP. XI.

Nabuchodonoſors *Succeſſors: the deſtruction of* Babylon *by* Cyrus, *King of* Perſia.

Evilmerodach releaſeth *Jechonias* from his long impriſonment 2 *King.* 25. 27. *Jer.* 52. 31. *ad finem. Nigliſar. Labophordach. Balthaſar*, or *Naboandel*, King of *Babylon.*

After *Nabuchodonoſors* death, his Son *Evilmerodach* obtained the Kingdom, who incontinently delivered *Jechonias* King of *Jeruſalem* out of priſon, and held him F in the number of his moſt eſteemed friends, and gave him Preſents, and committed the Government of the Palace of *Babylon* into his hands. For his Father had not kept his promiſe with *Jechonias*, when he ſurrendred himſelf, his Wife, Children, and Friends into his hands, in the behalf of his Countrey, and to the intent that the City of *Jeruſalem* ſhould not be razed by thoſe that beſieged it, as we have heretofore declared. *Evilmerodach* died in the eighteen year of his Reign, and *Negliſar* his Son obtained the Kingdom, which he poſſeſſed fourty years, and afterwards died. After him the ſucceſſion of the Kingdom came unto his Son, called *Labophordach*, which continued in him but for the ſpace of nine moneths, and after his death it came unto *Balthaſar*, who by the *Babylonian* was called *Naboandel*. Againſt whom *Cyrus*, King of *Perſia*, and *Darius* King of *Media* made War; at ſuch time as he was beſieged in *Babylon*, there hapned a marvellous and G prodigious ſpectacle.

Balthaſar

H *Balthaſar* ſate upon a certain Feſtival day in a Royal Chamber, where he was ſerved with great ſtore of Veſſels fit for his Majeſty; and with him at the Banquet there ſate his Concubines, and moſt intimate friends. At which time (to ſhew his Magnificence) he cauſed thoſe Veſſels to be brought out of the Temple of his God, which *Nabuchodonoſor* his predeceſſor (fearing to employ to his own uſe) had ſtored up in his Idols Temple, But *Balthaſar* was ſo puffed with pride, that he drank out of them, and employed them to his own uſe. Now came it to paſs; that whileſt he quaffed, and blaſphemed the Name of God, he ſaw a hand iſſuing from a Wall, which wrote on the ſame certain words: by which Viſion being ſomewhat terrified, he aſſembled his Magicians and Chaldees, and all that ſort of people (who amongſt thoſe barbarous Nations made profeſſion to inter-
I pret Prodigies and Dreams) to the intent they might ſignify unto him the meaning and ſignification of that Writing. Now when theſe Magicians had told them that they could not give an interpretation of it, the King was ſore vexed and troubled at this unexpected Viſion: whereupon he cauſed it to be proclaimed thorow his Countrey, that whoſoever ſhould read that Writing, and declare the meaning thereof, he would give him a Golden Chain, and a Purple Robe (ſuch as the King of the *Chaldees* wore) and beſides all this, the third part of his Empire. After this Proclamation the Magicians aſſembled together with a great concourſe, and were far more diligent and inquiſitive to find out the ſignification of the Writing: but they advanced nothing more than at the firſt. Mean while, the Kings Grandmother ſeeing him wholly dejected in mind, began to com-
K fort him, and to tell him that there was a certain man amongſt the priſoners of *Juda*, led thither at ſuch time as *Nabuchodonoſor* deſtroyed *Jeruſalem*, whoſe name was *Daniel*, a man wiſe and expert in ſearching out of things that were onely known unto God, who evidently expounded that which *Nabuchodonoſor* required, at ſuch time as no other man could ſatisfy his demand, Whereupon the King called him unto his Preſence, and telling him what proofs he had heard of his Wiſdom, and of that Divine Spirit that was in him, and how he onely was fit to interpret thoſe things which were concealed from other mens knowledge; he prayed him to inform him what that hand-writing ſignified, promiſing him in reward thereof, a Purple Garment, a Golden Chain, and the third part of his Empire: to the end, that being honoured with theſe rewards for his wiſdom,
L he might grow famous amongſt all men, who demanding the reaſon, ſhould know the intent why he was honoured. But *Daniel* (refuſing all theſe Preſents of his, in that the wiſdom that is given from above, is not corrupted thereby, but is freely imparted to thoſe that have need thereof) told him that that Writing did foretell the end of his life, becauſe he had not learned to fear God, neither to lift up his thoughts higher than humane nature, notwithſtanding he had ſeen the chaſtiſement wherewith his predeceſſor had been puniſhed, for the outrages he committed againſt God. For that *Nabuchodonoſor* having been driven to lead his life amongſt Beaſts, by reaſon of his Impieties, after divers requeſts and ſupplications, had obtained mercy, and was returned unto humane converſation, and into his own Kingdom, for which cauſe all the time of
M his life, he praiſed Almighty God, the Governour of all things: whereas he had omitted to do the like, and had blaſphemed the name of God, and had debauched himſelf with his Concubines in the Veſſels dedicated to God: For this cauſe, God was diſpleaſed with him, and certified him by his Writing, what end he ſhould expect. Whereupon he expounded the Writings after this manner: *Mane* (which is as much to ſay, as number) ſheweth that God had numbred the days of thy Life and Reign, which ſhall endure but a little while; *Thekel* ſignifieth a balance; God therefore (ſaid he) weighing the government, ſheweth that it ſhall be overthrown: *Phares*, this word ſignifieth a fragment, God ſhall break thy Kingdom, and divide it among the *Medes* and *Perſians*. When the King had heard this interpretation, he was very ſorrowful (ac-
N cording as the nature of things ſo diſaſterous and ſo apparent required. Notwithſtanding he delayed not to beſtow thoſe Preſents which he had promiſed the Prophet, although (as he well perceived) the words boaded him ill, yet he gave him all that which he promiſed him, conſidering with himſelf, that it was his own deſtiny that he ought to accuſe, and not *Daniel*, who like an honeſt man had declared the Truth, Notwithſtanding it were very unwelcome to his ear. Not long after this, *Balthaſar* and the City were overthrown and taken by *Cyrus* King of *Perſia* and his Army; For this was that *Balthaſar*, under whom, and in the ſeventeenth year of whoſe Reign, the ſurpriſal of *Babylon* hapened. This as far as I could gather, was the end of King *Nebu-*
O *chodonoſors* poſterity.

Darius, who (with his ally *Cyrus*) had deſtroyed the ſtate of the *Babylonians*, was threeſcore and two years old at ſuch a time as he took *Babylon*. He was *Aſtyages* Son, and is otherways called by the *Greeks*. He took the Prophet *Daniel*, and led him with him into

The year of the World, 3421. before Chriſt's Nativity, 543.

Dan. 5. 5, 6, 7, ad 30. *Balthaſar* ſeeth a hand thruſt out of a Wall, and writing certain Syllables.

v. 2. ad 29. *Daniel* interpreteth the Writing of the King.

The King performed his promiſes to *Daniel*.

v. 31. *Babylon* ſurprized by *Cyrus*, King of *Perſia*.

The year of the World, 3425. before Christ's Nativity, 539.

into *Media*, and kept him near unto him, doing him much honour, for he was of the number of three Governours whom he constituted over three hundred and threescore Provinces; for so had *Darius* commanded it. Now *Daniel* being thus honoured and beloved by *Darius*, and trusted by him in all things, for that God was with him, was much hated; as they usually are, who have the greatest interest in Princes favours. Whereas therefore they that were jealous of the good esteem which he had with *Darius*, sought occasion to calumniate and backbite him, he warily cut off all opportunity thereof; for he would neither be bribed with Silver, nor corrupted with Presents, supposing it to be an act of much dishonesty to receive gifts after a man had done any courtesies. He therefore gave his maligners no manner of ground to detract from his reputation. But they still persisted in their malice, and all other attempts failing, they thought upon one at last; by which they imagined they might destroy him; For they perceiving, that *Daniel* did thrice every day make his Pray'rs unto God, they supposed that they had found a just pretext to work his ruine. Whereupon they came unto *Darius*, certifying him, that the Princes and Governours had concluded together, to this effect: that for 30 days space, an intermission should be granted to the people; during which time, it was neither lawful for them to demand any thing, neither of himself, or of any man or God whatsoever; and if any man should attempt any thing against this common decree, it was ordered, that he should be cast into the Lions Den. But the King not perceiving the drift of their malice, nor how they sought by this device to entrap *Daniel*, told them, that he liked of the decree, and promised to confirm the same, and made a publick Edict, wherein the Princes resolutions were ratified. Now whilest all men endeavoured through fear, carefully and diligently to observe this Edict; *Daniel* set light thereby, and according to his accustomed manner, standing in all mens sight, he worshipped his God, and prayed unto him. Whereupon the Princes (having got that occasion which they long expected) came readily unto the King, and accused *Daniel*, for that he onely amongst the rest, had presumed to infringe their Decree: urging moreover, that he did it not for his Religion sake, but in contempt of the Kings Edict. And because they feared, lest *Darius*, by reason of the great affection he bare unto *Daniel*, should be ready to pardon him (notwithstanding he had transgressed their Edict) they pressed him earnestly to inflict the punishment which was threatened by the Law, and to cast him into the Lions Den, according to the form of the Edict, *Darius* hoping that God would deliver *Daniel*, and that no harm should befall him by the jaws of wild Beasts, exhorted him patiently to endure that Trial. Now as soon as he was cast into the Den, the King sealed up the Stone that closed the mouth thereof, and departed, spending all that night without repast or repose, so much was he concerned in *Daniels* behalf. And when the day was come, as soon as he arose, he came unto the Den, and finding the Seal unbroken, wherewith he had marked the Stone, he opened the same, and called unto *Daniel* with a loud voice, asking him if he were in safety? He hearing the King speak, answered, that he had received no hurt. Whereupon *Darius* commanded that they should draw him out of the Lions Den. His adversaries perceiving that *Daniel* had escaped without harm (because that God had taken care of him) would not that he should escape: and thereupon told the King, that the Lions did neither touch nor approach *Daniel*, because they had been fed and gorged before. For which cause the King displeased with their injurious malice, commanded a quantity of flesh to be cast unto the Lions; and when they were glutted, he commanded that *Daniels* enemies should be cast among them, to the intent he might know, whether the Lions would touch them or no, when they were gorged. *At which time* Darius *saw very manifestly, that God had by his power protected* Daniel *from death. For as soon as the Nobles were cast into the Den, the Lions spared not one of them, but tore them all in pieces, as if they had been hungry and without meat. I suppose that these Lions having been a little before glutted with meat, did not slay these men to satisfy their hunger, but I rather judge that their crimes provoked the rage and fury of the Beasts: for when God pleaseth, he maketh even unreasonable creatures to execute his vengeance against wicked men.* *Daniels* adversaries being thus destroyed, *Darius* gave notice hereof to all the Subjects of his Provinces, praising that God whom *Daniel* had adored; saying that he was the only true God, who had all power: he honoured *Daniel* likewise with especial regard, esteeming him amongst the chiefest of his Familiars. He therefore being thus renowned (because he was beloved by God) built in *Ecbatane* in the Countrey of the *Medes*, a magnificent Castle, and a marvellous Monument, that remaineth even unto this day, which seemeth to those that look thereon, that it is but newly built, and made but that very day which they behold the same; the Beauty thereof seemeth so lively and perfect, as that continuance of time doth in no sort deface it. For it fareth with Buildings as with Men, they wax old, and are infeebled by years, and lose their Beauty. At this day, all the Kings of *Media*, *Persia*,

The force of envy.

Daniels honour and uprightness.

Hedio & Rufinus, cap. 14. *Dan.* 6. *a* v. 24. *ad* 15.

v. 16. *Daniel* cast into the Lions Den.

Daniels enemies rent in pieces by the Lions. v. 24. *ad finem.*

H *Perſia* and *Parthia*, are entombed in this Caſtle, and the charge thereof is committed to a Prieſt, who is a Jew: and this cuſtom continueth even until this day. Neither is that to be buried in ſilence, which is worthy eſpecial admiration in this man: For all felicity that could be expected by a famous Prophet, attended him; and during his whole life-time, he was both moſt highly honoured by Kings, and reverenced by the common ſort: and after his death, his memory is immortal. For all the Books which he left in writing, are read amongſt us even at this preſent; and we have been perſuaded by the reading thereof, that *Daniel* had conference with God. For he hath not only Prophecied of things to come (as other Prophets have done) but alſo hath determined the time wherein thoſe things ſhould happen. And whereas other Prophets, were I accuſtomed to foretell adverſities, and for that occaſion were miſliked both by Princes and their People; *Daniel* foretold them always good ſucceſſes; ſo that he hath drawn unto him the good will of all men, by reaſon of thoſe pleaſing Predictions that he pronounced; and by the iſſues thereof, he hath obtained a teſtimony of Truth, and a reputation, to have had in time, a Spirit that was truly Divine, and hath left us certain Writings, by which he hath manifeſtly declared the immutability and exact certainty of his Prophecies.

The year of the World, 3425. before Chriſt's Nativity, 539.

Daniels Prophecies.

It is ſaid, that being at *Suſa*, the Metropolitan City of *Perſia*, at ſuch time as he walked abroad, attended by his Familiars, that there happened an Earthquake, with a great noiſe: ſo that he was left alone, and all his companions fled from him. And that K thereupon, being ſore troubled, he fell upon his Face, and both his Hands: at which time ſome one touched him, and commanded him to ſtand up, and to ſee that which ſhould happen to his Countrey-men after divers ages. Being therefore raiſed upright, there was a great Ram ſhewed unto him, that had divers Horns, the laſt whereof was the greateſt of all. Afterwards he looked towards the Weſt, and perceived a Goat carried thorow the Air, that butted at the Ram, and having encountred him twice, had beaten and trampled him under his Feet. Thirdly, he ſaw a Goat, in whoſe forehead there grew one great Horn onely: which being broken, four others brake out inſtead thereof, bending each of them towards the four Winds of the World. He hath written alſo, that from them, there ſhall ariſe another little one alſo, which as God L (who preſented the Viſion to him) told him, being grown to perfection, ſhould war againſt the whole Nation of the Jews, and take the City by force, and confound the Eſtate of the Temple, and hinder the Sacrifices, for one thouſand two hundred ninety and ſix days.

Dan. 7. 3. *ad* 27. *Daniels* Viſion of the Ram and Goat, by whom the Kings of *Media* and *Perſia* were prefigured.

Daniel writeth that he ſaw theſe things in the field of *Suſa*, and hath declared that God himſelf told him what that Viſion ſignified; which was, that the Ram ſignified the Kingdoms of the *Perſians*, and the *Medes*: His Horns ſignified the Kings that were to Reign in thoſe Kingdoms; and that the laſt Horn ſignified the laſt King, who ſhould ſurpaſs all the reſt in Riches and Glory. That the Goat ſignified, that there ſhould come a certain King among the *Greeks*, who ſhould fight at two ſeveral times with the *Perſian*, M and ſhould overcome him in War; and afterwards poſſeſs the whole Government: And that by the great Horn that grew in the forehead of the Goat, the firſt King was repreſented; and how that after he was taken away, four other ſhould ſpring out of it. And whereas every one of theſe turned themſelves towards the four corners of the World, it was a ſign, that after the death of the firſt, he ſhould have four ſucceſſors, that ſhould part the Kingdom between them, who neither ſhould be his Allies or Children; yet ſuch notwithſtanding, as ſhould command the world for many years: That from them, there ſhould ariſe a certain King, that ſhould oppoſe himſelf againſt the *Hebrew* Nation, and their Laws, and ſhould overthrow their policy, ſpoil their Temple, and be a lett that for three years ſpace, the Sacrifices ſhould not be ſolemnized. Now ſo hath it happened, N that our Nation hath been ſo handled under *Antiochus* the famous, as *Daniel* had foreſeen, and hath written divers years before, all that which ſhould happen.

Daniels Predictions of the *Roman* Empire. *Dan.* 9. *per totum.*

At the ſame time *Daniel* wrote concerning the Empire of the *Romans*, how it ſhould deſtroy our Nation: and hath left all theſe things in writing, according as God declared them unto him; ſo that they who read and conſider thoſe things that have happened, admire *Daniel* for the Honour God dignified him with, and find thereby, that the *Epicureans* are miſtaken, who exclude all Divine Providence from intermedling with the concerns of humane life, and affirm, that God Governeth not the affairs of the World; or that the World is ruled by a happy and incorruptible Eſſence, which cauſeth all things to continue in their Being: But ſay, that the world is managed by O it ſelf, by caſualty, without any Conductor, or ſuch a one that hath care thereof. For if it were ſo, and that it were deſtitute of a Soveraign Governor (as we ſee Ships deſtitute of their Pilots to be drowned by the Winds; and Chariots that have no Drivers

The *Epicures* error convicted.

The year of the World, 3416. *before Chriſt's Nativity*, 538.

vers to conduct them, to beat one againſt another) even ſo ſhould it periſh, and ruinate it ſelf by ſuch an irregular motion. By theſe things therefore that *Daniel* hath foretold, I judge, that they are far eſtranged from the Truth, that affirm, that God hath no care of humane affairs; for if we ſee that all things happen caſual, then happen they not according to his Prophecy. But I have written hereof, according as I have found and read: and if any one will think otherwiſe, let him continue his opinion as long as he pleaſeth.

The *Epicures* error convicted.

The Eleventh Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eleventh Book.

1. Cyrus, *King of* Perſia, *diſmiſſeth the* Jews *from* Babylon, *and permitteth them to return into their Countrey, and contributeth towards the reparation of the Temple.*
2. *The Kings Governours hinder the building of the Temple.*
3. Cambyſes *commandeth the Jews that they ſhould not build the Temple.*
4. Darius, Hyſtaſpis *Son, buildeth a Temple for the Jews.*
5. *The bounty of* Xerxes (Darius *Son*) *toward the* Hebrew *Nation.*
6. *How during* Artaxerxes *Reign, the whole Nation of the Jews were almoſt extinguiſhed through* Amans *treachery.*
7. Bagoſes, *General of* Artaxerxes *the younger's Army, doth much injury to the Jews.*
8. *How bountiful* Alexander *of* Macedon *was unto the Jews.*

CHAP. I.

Cyrus, *King of* Perſia, *diſmiſſeth the* Jews *from* Babylon, *and permitteth them to return into their Countrey, and contributeth towards the building of the Temple.*

The end of the *Babylonian* captivity, after 70 years. *Ezra* 1. *per totum.*

THE firſt year of the Reign of *Cyrus* (which was the 70 after that our Nation was tranſlated from *Judea* to *Babylon*) God had compaſſion on the captivity and calamity of his afflicted People: and accompliſh'd that which he had foretold by the Prophet *Jeremy*, before the deſtruction of the City, *viz.* That after they had ſerved *Nabuchodonoſor* and his poſterity for 70 years, he would again reſtore them to their Native Countrey, where they ſhould build a Temple, and enjoy their former felicity.

The Edict of *Cyrus* King of *Perſia.*

For he awakened the Spirit of *Cyrus*, and put it into his heart to write Letters throughout all *Aſia*, to this effect: *Thus ſaith King* Cyrus, *ſince Almighty God hath made me King of the whole world, I am perſuaded that it is he whom the* Jewiſh *Nation do adore: for he hath declared my name by his Prophets, before I was born, and hath ſaid, that I ſhould build his Temple in* Jeruſalem, *which is in the Countrey of* Judea. Now *Cyrus* knew theſe things by Reading of a Book of Prophecies, written by *Eſay*, two hundred and ten years before his time. For (he ſaith) that God did ſecretly reveal theſe things unto him, ſpeaking to this effect; I will that *Cyrus*, whom I have declared King over many Nations, ſhall ſend my people back into their Countrey of *Judea*, and ſhall build my Temple. *Theſe things did* Eſay *foretell one hundred and forty years before the ruine of the Temple.* Cyrus *in reading theſe things (being raviſhed in admiration of the Majeſty of God) was carried on with a great affection and zeal, to finiſh that which was written.* He therefore called for all the Men of greateſt account among the Jews that were in *Babylon*, and told them that he gave them Licence to return into their Country, and to repair the City of *Jeruſalem*, and to rebuild the Temple of God; promiſing them that he himſelf would aſſiſt them. And to that effect he wrote unto his Governours, and Princes of thoſe Countreys that confined upon *Judea:* charging them to contribute both Gold and Silver towards the building of the Temple, and to furniſh them with Cattel for the Sacrifices. After that *Cyrus* had certified the *Iſraelites* of this his intent, the Princes of the two Tribes of *Juda* and *Benjamin*, with all the *Levites* and *Prieſts*,

Eſay, Chap. 44. *Ver.* 5. *ad* 10. Chap. 45. *Ver.* 1. *ad* 8. Prophecy of *Cyrus.*

Ver. 3. *Cyrus* permitteth the *Jews* to return into their Countrey to build their Temple and City.

H *Priests* departed thence, and repaired to *Jerusalem*: Nevertheless, divers of the *Jews* remained in *Babylon*, because they were loth to abandon those Possessions they had gotten. Those unto whom *Cyrus* had directed his Letters, afforded them their assistance, and furnished them with all things necessary to build the Temple, some of them with Gold, others with Silver, and the rest with a certain number of Oxen and Horses. Thus payed they their Vows unto God, and offered Sacrifices according to the antient custom, as if they had but now first begun to build the City, and this were the third time of practising those Ceremonies, which our Fathers had observed. *Cyrus* sent them back also those Vessels, which were consecrated to God, (which King *Nabuchodonosor* had sent unto *Babylon*, after he had spoiled the Temple) and delivered them
I to *Mithritades* his Treasurer, commanding him to commit them to *Abassars* hands, who should have the custody thereof, until the Temple were built, to the end, that at such time as it should be compleat, he might deliver them to the Priests and Princes of the people, to be restored again to the service of the Temple. He sent Letters also to the Governors of *Syria* to this effect: *Cyrus* the King to *Sisine*, and *Sarabasme*, *health. I have permitted those Jews that inhabit my Countrey, to return into their native Countrey, and to re-edify their City, and erect the Temple of God in* Jerusalem, *in the same place where it stood before. I have also sent my Treasurer* Mithridates *and* Zerobabel, *the Prince of the* Jews, *with express charge and authority, to lay the foundation of the same, and to build it sixty Cubits in heighth, and as many in breadth; making three Isles of hewen stone, and another of such Timber*
K *as the Countrey affordeth; the Altar likewise, whereupon they may offer Sacrifice unto God: And my pleasure is that the charge of all these things be defrayed out of my Coffers. I have also sent back those Vessels which* Nabuchodonosor *took out of the Temple, and have delivered them to the Treasurer* Mithridates, *and to* Zerobabel *the Prince of the* Jews, *to be conveighed to* Jerusalem, *and restored to the Temple of God: the number whereof, I have here under subscribed. Fifty Lavers of Gold, and four hundred of Silver; Fifty pots of Gold, and four hundred of Silver; Fifty golden Sieves, and five hundred of Silver; Thirty Ewers of Gold, and three hundred of Silver; Thirty great Viols of Gold, and two thousand four hundred of Silver: and besides all these, One thousand other great Vessels. We grant also unto the Jews, the same Revenues which their Predecessors have enjoyed; and we do allow them* 205200
L *Drachmes, for the purchasing of Cattel, Wine and Oil; and we give them* 2500 *measures of Wheat, to make fine Flower, which we appoint to be taken out of the Countrey of* Samaria; *and the Priests shall offer up these Sacrifices in* Jerusalem, *according to the ordinance of* Moses: *and during their Sacrifice, they shall make Prayers unto God, for the preservation of the King, and his House, to the end, that the Empire of the* Persians *may by still permanent. And my Will is, that they that disobey and oppose these Commands, shall be hanged on a Gibbet; and that their Goods shall be confiscate.* These were the Contents of his Letters. Now the number of those that returned from the captivity into *Jerusalem*, was fourty two thousand, four hundred sixty two.

The year of the World, 3416. *before Christ's Nativity*, 538.

V. 7. 8. The Vessels belonging to the Temple sent back from *Babylon* to *Jerusalem.*

V. 9. 10. *Cyrus*'s Mandate to the Princes of *Syria.*

C. 2. *v.* 1, 2. *ad finem.* The number of the *Jews* that returned from the captivity of *Babylon* to *Jerusalem.*

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CHAP. II.

The Jews *begin to build the Temple at* Jerusalem; *but after the death of* Cyrus, *the* Samaritans, *and other neighbouring Nations writ to King* Cambyses, *his Son, to cause him to put a stop to the Work.*

WHilest according to the King's Order, the *Jews* laid the foundation of the Temple, and were very busy about the building thereof; the Nations that bordered upon them, and especially the *Chutheans*, (whom *Salmanazar*, King of *Assyria*, sent from *Persia* and *Media*, to inhabit in *Samaria*, at such time as he carried away the
N people of the ten Tribes) incited the Princes and Governors, to hinder the *Jews* from repairing their City, and re-edifying the Temple. These Men, corrupted with Silver, sold their negligence and delay to the *Chutheans*, which they used in those Buildings. For *Cyrus* intending his other Wars, was ignorant hereof, and having conducted his Army against the *Massagetes*, he ended his days in that expedition. When as therefore *Cambyses* his Son, had obtained the Kingdom, they of *Syria* and *Phœnicia*, the *Ammonites*, *Moabites*, and *Samaritans*, wrote their Letters to *Cambyses* in these terms:

O King, thy Servants, Rathymus *the Chancellor* Semelius *the Scribe, and those Men that are Counsellors in* Syria *and* Phœnicia, *have thought themselves obliged to advertise thee, that those* Jews *that were led Captive into* Babylon, *are returned back into this Countrey, and are*
O *about building their City which was destroyed, by reason of their rebellion; and that they do repair the Walls of the same, and re-edify their Temple likewise. Know therefore, that if these things be permitted to be finished, that they will no more endure to be thy Subjects and Tribu-*

Hedio & Rufinus, cap. 2. *Esd.* 4. 2. *ad* 11. The *Samaritans* inhibit the *Jews* from building the Temple. *Alias C.* 3. *v.* 11. *ad* 17. The Letters of the *Samaritans* and others, written to *Cambyses*, as touching the re-edifying of the City, and Temple of *Jerusalem.*

The year of the World, 3435. *before Christ's Nativity*, 529.

Tributaries, but will oppose themselves against their Kings, holding it more fit to command, than to obey. We have therefore thought good, before the Work be too far advanced, to give your Majesty notice, that you may search the Records of your forefathers, wherein you shall always find, that the Jews *have been Rebels, and enemies to their Kings, and that the City hath been for this cause laid desolate unto this present. We have thought good to signify thus much to your Majesty, which perhaps is unknown unto you, because, that if this City be once more re-inhabited and inclosed with a Wall, they will thereby obstruct your passage into* Cœlosyria *and* Phœnicia.

CHAP. III.

Cambyses *forbiddeth the* Jews *to proceed in re-building the Temple.*

V. 17. *ad* 22. *Cambyses* answer, wherein he inhibiteth the *Jews* from building the City or Temple.

WHen *Cambyses* had read this Letter (being by nature, wicked and malicious) he grew jealous and displeased at the Contents thereof, and wrote back again after this manner: *The King* Cambyses *to* Rathymus *the Chancellour, and to* Belsen *and* Semelius, *Scribes, and to all his other Counsellors and Inhabitants of* Samaria *and* Phœnicia, *Health. Having read your Letters, I have commanded the Records of mine Ancestors to be examined, and I find that the City of* Jerusalem *hath been always an enemy to their Kings, and that the inhabitants thereof always raised Sedition and Wars. I have likewise found, that their Kings have been mighty, and that they have exacted from* Syria *and* Phœnicia *continual Tributes. For this cause I have ordained, that the Jews shall not be permitted to re-edify their City, for fear, lest the boldness of that people being thereby encouraged, they should, according to their former custom, practice a new Rebellion.* After the receipt of these Letters, *Rathymus* and the Scribe *Semelius*, and those of their faction, took horse, and rode speedily to *Jerusalem*, leading with them a great number of People, and prohibiting the Jews from the building their City or Temple: Thus was this work interrupted, until the second year of the Reign of *Darius*, King of *Persia*, for the space of nine years. For *Cambyses* reigned six years, during which time he subdued *Egypt*, and upon his return from thence, he dyed in *Damascus*. And after the death of *Cambyses*, the *Magi* that held the Empire of the *Persians*, for the space of one year, being taken away, the chief of the seven principal Families of *Persia*, made *Darius* (the Son of *Hystaspis*) King.

Hecat. & Ruffinus, cap. 9. *alias* cap. 4. *Darius* the Son of *Hystaspis* made Emperour of the *Persians*. *Ezra*. 5. *v.* 6. *ad finem.*

CHAP. IV.

Darius *gives leave to* Zerobabel *a Prince of the* Jews, *to re-build the Temple; a great number return to* Jerusalem *under his conduct, and apply themselves to the work; The* Samaritans *and others write to* Darius *to forbid them, but he acts contrary to their desires.*

Darius voweth to send the sacred Vessels to *Jerusalem*. *Zerobabel.*

Darius, during the time that he lived a private life, made a vow unto God, that if he obtained the Kingdom, he would send back unto the Temple of *Jerusalem*, all those Vessels which were as yet remaining in *Babylon*. It fell out that about the same time that he was made King, *Zerobabel*, who was appointed Governor over the Captive *Jews*, came unto him from *Jerusalem*. And being the Kings antient friend: he, with two others, had three of the Principal Offices of the King's House conferred upon them, and were placed the neerest about his person. The first year of the Reign of *Darius*, he entertained all his Courtiers with great pomp and magnificence, both those of his household, and those also that were his Governors and Princes of *Media* and *Persia*, and the Commanders in *India*, confining upon *Ethiopia*, with all the Chieftains of his Army, in one hundred twenty and seven Provinces. Now after they had Feasted, and were full of Wine, they departed each of them unto their Lodgings, to betake themselves to rest: but King *Darius* being laid in his Bed, reposed very little all the night long, but passed the time without sleep: Whereupon, seeing he could not compose himself to rest, he began to discourse with these three great Officers, promising unto him that should most truly and aptly answer those questions that he should demand, to grant him licence, by way of reward, to wear a Purple Garment, and to drink in a Golden Cup, to lye on a Golden Bed, and to ride in a Chariot, whose Horses should be harnassed with Gold, and to wear the Tiara or linnen Wreath, and a Golden Chain about his neck, and sit in the next place to the King; and should likewise be called his Kinsman, in regard of his Wisdom. After he had made these large promises, he demanded of the first, whether Wine were the strongest? of the second, whether

Darius propoundeth three questions to three of his Guard.

The year of the World, 3443. before Christ's Nativity, 521.

H *Whether the King were ſtronger?* of the third, *Whether Women, or Truth were the ſtrongeſt of the three?* As ſoon as he had deliver'd them theſe queſtions to deliberate upon, he laid him down to reſt. Upon the morrow he ſent for the Princes, Chieftains, and Governors of *Perſia* and *Media*, and afterwards ſitting aloft in that Throne from whence he was accuſtomed to determine controverſies between his ſubjects, he commanded thoſe three young men, in the preſence of that Princely Aſſembly, publickly to reſolve thoſe queſtions which he had propoſed.

The firſt expreſſeth the power of wine.

Whereupon the firſt of them began after this manner to expreſs the force of Wine: *Noble Princes, when I conſider the force of Wine, I find nothing that can ſurpaſs it: for Wine*
I *diſturbeth the judgment, & maketh the Princes underſtanding like to that of a Child, who hath need of one that ſhould always direct him: It giveth the ſlave that freedom in diſcourſe, which his thraldom had deprived him of: It equalleth the poor man to the rich: It changeth and transformeth the ſoul, aſſuageth the miſerable mans grief, and maketh the Priſoners forget their bonds, and think themſelves very rich; ſo that they think not on mean things, but talk of Talents, and ſuch things as appertain unto the moſt wealthy: It cauſeth them to loſe all apprehenſion both of Princes and Kings, and taketh from them the remembrance of their friends and familiars: It armeth them againſt their greateſt friends, and maketh them ſuppoſe their neareſt relations to be ſtrangers; and when the Wine, concocted by night and ſleep, hath forſaken them, they riſe, and know not what they have committed in their drunkenneſs.*

The ſecond extolleth the Kings power. *Eſdr.* 3. 4.

When the firſt of them had ſpoken thus in favor of Wine, he that had undertaken to ſhew,
K that nothing was equal to the power of Kings, began after this manner: *Kings* (ſaith he) *have dominion over men, who govern the earth, and at their pleaſure can command the Sea to ſerve them: Kings have power and dominion over thoſe men who maſter and command the moſt untamed and mightieſt creatures; it therefore appeareth that their force and puiſſance exceedeth that of all theſe. If they command their ſubjects to wage War, and to expoſe themſelves to danger, they are obedient; and if they ſend them out againſt their enemies, they willingly obey them, by reaſon of their force: By their command they level Mountains, beat down Walls, and raze Towers. And if they command their ſubjects to kill or be killed, they reſiſt not, for fear leſt they ſhould ſeem to tranſgreſs the Kings commandment. When they have obtained the victory, all the glory and profit of the War redoundeth unto the King. They like-*
L *wiſe that bear no Arms, but intend the tillage of the earth, after they have born all the toil, they reap and gather the fruits, to the end they may pay the King his tribute: And if he will or command any thing, it muſt be performed without any delay. Furthermore, when the King is addicted to any pleaſures, or intendeth to enjoy his reſt, during the time that he ſleepeth, he is guarded by thoſe that watch, who are, as it were, tyed unto him, through the fear and awe they have of him: For not one of them dare forſake him when he ſleepeth, nor depart from him, to follow their own affairs, but intend thoſe ſervices only which he thinketh neceſſary, which is the guard of his perſon. Who therefore will not eſteem the Kings force to be greater than any others, ſince ſo many people obey him in whatſoever he commandeth?*

Zorobabel, the third expreſſeth the power of women, and at length attributeth the palm unto truth.

After he had ſpoken to this effect, *Zorobabel*, who was the third, began to ſpeak of the
M power of Women and Truth, after this manner: *True it is, that Wine hath much force, and no leſs true, that all men obey the King; yet far more mighty is the power of a Woman. For by a Woman the King was bred, and brought into this world; and thoſe men that plant the Vineyards where Wines do grow, are born & nouriſhed by Women; and generally there is not any thing which we enjoy not by their means. For they weave us garments; they have the care and cuſtody of our houſes; neither is it poſſible for us to be ſevered from Women. Yea, they that poſſeſs much gold, and abundance of ſilver, and other things of great and ineſtimable price, only upon the ſight of a fair Woman, forſake all theſe things, and will follow after the beauty which they beheld, and for the poſſeſſion thereof, content themſelves to loſe all things. We forſake likewiſe our Father and Mother, and the Countrey that hath bred us, and forget our Friends*
N *for our Wives ſake; yea, we will willingly content our ſelves to dye with them. Yet is there a greater and further demonſtration of the moſt mighty power of a Woman: For whatſoever we travel for, all the pains that we endure both by Land and Sea, to the intent we may reap ſome fruits of our labours, do we not carry all this to give unto our Wives, as unto thoſe who were our Miſtreſſes? I have ſeen the King likewiſe, who is ſo great a Lord, endure a ſtroke on the ear, by* Apame *the daughter of* Rhapſaces *his Concubine, and patiently ſuffer her to take the Diadem from his head, and ſet it on her own. When ſhe laughed, he laughed; and when ſhe was diſpleaſed, he was diſpleaſed: and according as her paſſion changed, ſo he complyed, and humbly ſubmitted his affection to her pleaſures, according as he ſaw her paſſionate or pleaſed.*

But whil'ſt the Princes, in way of admiration, beheld one another, he began to diſ-
O courſe of Truth, ſaying: *I have already declared what the force of Women is; yet notwithſtanding both the King and they are more feeble than Truth. For whereas the earth is huge and vaſt, the heavens likewiſe of an immeaſurable height, and the ſun of unſpeakable celerity; and*

The year of the World, 3443. *before Christ's Nativity*, 521.

whereas the Will of God both governeth and moveth these things (because God is just and true) it therefore followeth, that Truth is the most mighty of all things; against which, injustice may no ways prevail. Furthermore, all other things, notwithstanding they seem to be of value, yet are they mortal, and of little continuance: but Truth is immortal, and everlasting. Moreover, all those things which we receive thereby, are neither mortal, nor subject to the injuries of time, fortune, or alteration, but continue equal, and separated from all stain of injustice. When *Zorobabel* had spoken after this manner, he made an end of his discourse: whereupon, all the Assembly began to pronounce that his Assertions were of most value, and that only Verity had an immutable force, and an undeterminable continuance. Whereupon the King commanded him to *ask what he would, as touching that which he had promised to give, because he intended to grant it him, as to the wisest, and best learned among st the rest. For* (said he) *thou shalt sit henceforth next unto me, and shalt be called my friend.*

Zorobabel obtained both praise and great rewards, by his good discourse. *Ezra* 6. 1. *ad* 15.

When the King had spoken thus, *Zorobabel* called to remembrance the vow that the King had made, if so be at any time he obtain'd the Kingdom: namely, *That he would build* Jerusalem, *and the Temple of God, and restore those vessels likewise, which were taken away by* Nabuchodonosor, *and carried into* Babylon. *For this* (said he) *O King, is my request, which you permitted me to ask, and you promised me to grant, at that time when I was judged wise and well-learned by you.* The King was well-pleased at his words, and rising from his Throne, he kissed him. He wrote also to his Governors and Princes, that they should send away *Zorobabel*, and those of his company, to build the Temple. Moreover, he sent Letters to them of *Syria* and *Phœnicia*, commanding them to cut down the Cedars of *Libanus*, and to send them to *Jerusalem*, towards the building of the City; publishing a Law, that all *Jews* should be made free, if they would resort unto *Judea*; forbidding all Commissaries and Princes, to impose any charge upon the *Jews*, for the necessities of the Kingdom; and commanding that all the Countrey which they should inhabit, should be exempt from Tribute: appointing the *Idumæans*, *Samaritans*, and *Cælosyrians*, to restore those lands unto the *Jews* which they unlawfully with-held, which their Ancestors had heretofore possessed. And besides that; to deliver them by way of contribution 50 Talents of silver towards the building of the Temple, permitting them to offer their ordinary Sacrifices. He likewise commanded, that all the Necessaries and Vestments which either the High-Priest, or the other Priests used in the service of God, should be furnished at his charge. He appointed also that the Levites should have Instruments of Musick deliver'd unto them, to praise God withal; and that certain portions of land should be allotted for them that had the guard of the City, and the Temple. Moreover, he allow'd them a certain Sum of money every year for their ordinary maintenance. After this, he sent back all those vessels which *Cyrus* heretofore had resolv'd to restore unto *Jerusalem*.

Darius being put in memory of his vow, commandeth that the Temple should be restored. *Hedio & Ruffinus*, cap. 4.

Darius Letters for the liberty, possession and erection of the Temple, granted to the *Jews*. 1 *Esd.* 6. *v.* 7, 8, *ad* 16.

When *Zorobabel* had obtained these things above-named at the Kings hands, he went out of the Palace, and lifting up his eyes unto Heaven, he began to give God thanks, *That he had enabled him to appear more discreet than others before the King, and for the good success which he had given him in* Darius's *presence. For* (said he) *O Lord, if thou hadst not been favourable unto me, I had not obtained it.* After he had in this manner given thanks for the present, and prayed God to shew himself always favourable hereafter; he repaired to *Babylon*, and told his Countreymen what encouragement he had receiv'd from the King: who hearing thereof, gave God thanks also, who had restor'd them once more to the possession of their native Countrey: and they fell to feasting and banquetting for seven days space, for the restoring unto their Countrey, as if they had solemniz'd the feasts of their birth-days. Hereupon the heads of the several families made choice of those, that (with their wives and children) should return unto *Jerusalem*, who, by the assistance of *Darius*'s Convoy, perform'd that journey with great joy, playing on their Psalteries, Flutes and Cymbals, and were after this manner conducted on their way, by those *Jews* that remained in *Babylon*. Thus went they forward, being a certain and determinate number of every family. I have not thought it necessary to repeat these families by name, lest I should perplex the Relation, and the Readers should be interrupted thereby. Notwithstanding, the whole number of those that went, and were about 12 years old of the Tribes of *Juda* and *Benjamin*, were four millions, six hundred and eight thousand. There were likewise four thousand and seventy Levites: And of their wives and children together, forty thousand, seven hundred, forty and two. Besides these, there were of Singers of the Tribe of *Levi*, one hundred, twenty and eight; of Porters, one hundred and ten; and of those that attended on the Sanctuary, three hundred twenty and two. There were certain others likewise, that pretended that they were of the race of the *Israelites*, but could give no testimony of their descent, the number of whom was six hundred fifty and two. Of the number of the Priests, they that had espoused

V. 22, Glad tydings brought to the *Jews*.

The *Jews* depart from *Babylon* to *Jerusalem*.

Esd. 3. 5: The number of the *Jews* that went out of *Babylon*.

H pouſed wives, (whoſe genealogy could not be derived, and who were not found alſo in the genealogies of the Prieſts and Levites) they were about five hundred, twenty and five. The multitude of ſervants that followed or attended on them, were ſeven thouſand, three hundred thirty and ſeven. There were alſo two hundred, forty and five Singers of men and women: four hundred, thirty and five Camels, and five hundred twenty and five other beaſts for their carriage. The conducter of this above-named multitude, was *Zorobabel*, the Son of *Salathiel*, deſcended of *Davids* Line, and of the Tribe of *Juda*; and *Jeſus* the ſon of *Joſedech* the High-Prieſt; beſides which, were *Mordochæus* and *Serabæas*, who were choſen by the people to be their Governors, who contributed 100 pounds of gold, and five hundred of ſilver. Thus the Prieſts and Levites, and part I of all the people of the *Jews* which were then in *Babylon*, were conducted to dwell in *Jeruſalem*; the other part of them following a little after, returned every one into his own Countrey.

The year of the World, 3443. *before Chriſt's Nativity*, 521.

Zorobabel Chieftain, and *Jeſus* High-Prieſt of this company.

The ſeventh month after their departure out of *Babylon*, the High-Prieſt *Jeſus*, and the Governor *Zorobabel*, ſent Meſſengers thorow all the Countrey, and aſſembled the people from all quarters of the Region, who, with all alacrity and expedition, repair'd to *Jeruſalem*. There erected they an Altar in the ſame place, where heretofore it was built, to the end they might offer Sacrifices thereon, according to *Moſes* Law; but hereby they gave offence to their neighbouring Nations, who, in general, were incenſed againſt them. They celebrated alſo at that time the feaſt of Tabernacles, according as the Law-maker K had ordain'd: afterwards they offer'd oblations, and continual ſacrifices, obſerving their Sabbaths, and all holy ſolemnities. And they that had made any vows, perform'd them, and ſacrificed from the New Moon until the ſeventh month. After this, they began to build the Temple, and deliver'd great ſums of money to the hewers of ſtone, and Maſons, and gave ſtrangers their ordinary diet, who brought them ſtone and timber. For it was an eaſie matter for the *Sidonians*, to bring wood and timber from *Libanus*, and binding it up, and gathering it together in rafters, to ſhip it, and land it at the Port of *Joppa*. For *Cyrus* had heretofore given them that commandment, and now the ſecond time they were enjoined thereunto by *Darius*.

1. *Eſdr.* 3. 6, *ad finem.*

C. 3. *v.* 4, 5. The feaſt of Tabernacles.

The Temple began to be built, *ver.* 8.

The ſecond year after their arrival in *Jeruſalem*, the *Jews* aſſembled together in the ſeL cond month, and began to build the Temple, having laid the foundation thereof on the firſt day of *December*. Over this work, thoſe Levites that were above 20 years of age, were overſeers: with them alſo was *Jeſus*, and his ſons and brothers joined, and *Zolimiel* brother of *Juda* the ſon of *Aminadab*, and his ſons. And through the diligence that theſe overſeers of the Temple uſed, it was ſooner finiſh'd, than it was expected. As ſoon as the Sanctuary was built, the Prieſts, apparelled in their accuſtomed habits, and the Levites, and the ſons of *Aſaph* aroſe, and with Trumpets praiſed God, and ſung ſeveral Hymns and Pſalms compos'd by King *David*. The Prieſts and Levites, with the Elders of the Tribes, calling to mind how great and magnificent the firſt Temple was, and beholding that which was built at preſent, far inferior to the former, and perceiving M how much the ancient wealth and dignity of the Temple was abaſed; they were ſo ſenſibly touched with the conſideration thereof, that they could not but burſt forth into lamentations and tears. But the people were contented with that which they beheld, and without any mention of the former Temple, they troubled not themſelves in comparing the one with the other; neither thought they upon the difference betwixt the preſent, and that which ſtood in times paſt: but the Elders lamented, and the Prieſts complain'd, that the new erected Temple was far leſs than the former; yet the noiſe of the Trumpets drowned their lamentations, and the joyful applauſes of the people their mournings.

The *Samaritans* hearing the noiſe of the Trumpets, ran out to know the cauſe thereof, becauſe they were ill-affected toward the Tribe of *Juda* and *Benjamin*; and underſtandN ing that the *Jews* which were return'd from *Babylon*, had re-edifi'd the Temple, they addreſſed themſelves to *Zorobabel* and *Jeſus*, and to the chief Governors of the families requiring them that it might be lawful for them to repair the Temple with them, and to have part in the building thereof. *For* (ſaid they) *we honour God no leſs than you, we pray unto him, and adore him; we conform our ſelves to your cuſtoms, ever ſince the time that* Salmanazar *King of* Aſſyria *removed us out of* Chuthea *and* Media *hither.* To theſe demands of theirs, *Zorobabel*, and *Jeſus* the High-Prieſt, and the Governors of the Tribes, anſwer'd, *That it was impoſſible for them to admit of their aſſiſtance in the building of the Temple, becauſe they had received their firſt commandment from* Cyrus *to perform it, and afterwards from* Darius: *notwithſtanding they gave them licence to worſhip therein, offering them* O *that the Temple ſhould be common to both, if they pleaſed: yea, and acceſſible to all other Nations that would repair thither to adore God.* The *Chutheans* (for ſo were the *Samaritans* call'd) hearing this, were much offended; and perſuaded the other Nations of *Syria*,

The *Samaritans* deſirous to further the building of the Temple, are rejected.

The *Samaritans* ſuppoſe to hinder the building of the Temple. C. 4. *v.* 1. *ad* 6.

The year of the World, 3344. *before Christ's Nativity*, 520.

to require the Princes (who continued their authority since the time of *Cyrus*, and afterwards ruled in *Cambyses* time) to hinder the building of the Temple; and to delay the *Jews*, who were so intent and busie in their work. Whereupon *Sisin* Governor in *Syria* and *Phœnicia*, and *Sarabazan*, accompanied with others, came unto *Jerusalem*, and demanded of the Chieftains of the *Jews*, *By whose permission they built the Temple, which rather seemed to be a Fort than a Temple? and for what cause they fortified their City with gates, and so strong walls? Zorobabel* and *Jesus* the High-Priest answer'd, *That they were the servants of the living God, and that their Temple had been built by one of their Kings, who was rich, and surpassed all other in virtue, that afterward it had continued so long time in venerable estimation; but by reason their fathers had been guilty of impiety against God,* Nabuchodonosor, *King of* Babylon *and* Chaldæa, *having taken the City by force, destroyed the same; and after he had spoiled the City, he burned it, and transported the people captive into* Babylon. *But after that* Cyrus *King of* Persia *had obtained the* Kingdom *of* Babylon, *he commanded by his express Letters sealed with his Royal Seal, that they should re-edifie the Temple, and ordained that all those Treasures which* Nabuchodonosor *carried from thence, and of the consecrated vessels, should be deliver'd to* Zorobabel *and the Treasurer* Mithridrates, *to be conveyed to* Jerusalem, *and placed again in the Temple, as soon as it should be built. And he commanded also, that it should be presently re-edified, appointing* Abassar *to repair to* Jerusalem, *and give order for all that which was requisite; who hastening thither as soon as he had received* Cyrus's *Letters, did speedily lay the foundations anew. From that time forward, until this present, it hath been hindered by the subtilty and malice of the neighbouring Nations, who have always been our Enemies, so that as yet it remaineth imperfect. If therefore it please you, and you think good, signifie what you hear, by your letters to* Darius, *to the end, that examining the Registers of the Kings, he may find that all things have proceeded after the manner which we have related.*

The *Syrian* Princes examine the cause why the *Jews* repair their City and Temple. 1 *Esdras* 5, *v.* 3, 4, 5, 6.

When *Zorobabel* and *Jesus* had answer'd to this effect, *Sisin*, and they that accompanied him, thought not good to hinder the building, until such time as they had certified *Darius* hereof, for which cause they wrote unto him presently. Hereupon the *Jews* were much discomforted and troubled, fearing lest the King should change his mind, and put a stop to the building of *Jerusalem* and the Temple. But two Prophets, *Aggeus* and *Zachary*, (who were amongst them) began to persuade them, willing them to fear no ill from the *Persians*, because God had assur'd them, that they should receive no harm; hereupon the people gave credit to the Prophets, and diligently intended their building, without intermission.

V. 1, 2, 3. *Aggeus* and *Zachary* the Prophets.

When the *Samaritans* had after this manner written to *Darius*, and accused the *Jews* unto him for fortifying their City, and re-edifying their Temple, and inform'd him how it seem'd rather to be a Fort, than some sacred place; and had further alledg'd, that it would be no profit unto him: and moreover, had produced *Cambyses* letters, by which they were forbidden to build the Temple, he understood that the re-establishment of *Jerusalem* stood not with the security of his state. But when he had read *Sisins* letters, and his associates, he commanded that the Chronicles of the Kings should be search'd, and there was found in *Ecbatane*, a City of the *Medes*, in a Tower, a certain Book, in which these things were written.

C. 5. *a v.* 7. *ad finem.* The *Samaritans* endeavouring to hinder the reparation of the Temple and City, do further it the more.

The first year of the Reign of Cyrus, *commandment was given to build the Temple of* Jerusalem, *and the Altar therein. It was likewise decreed, that the height of the Temple should be sixty cubits, and the breadth as many; three stories of hewed stone, and one story of the wood of that Countrey: and it was ordained, that the expence of that building should be deducted out of the Kings Revenues. Moreover, he commanded that restitution should be made unto the Inhabitants of* Jerusalem, *of those vessels that were taken away by* Nabuchodonosor, *and carried away to* Babylon: *And the commission to effect all these things, was given to* Abassar *Governor of* Syria *and* Phœnicia, *and his companions, to the end that they might depart from these places, and the* Jews *might be permitted to build therein. Furthermore, he ordained that the charge of this building should be gathered out of the Tributes of his Countries, and that they should furnish the* Jews *with Bulls, Weathers, Lambs, Goats, Flower, Oyl, and Wine, and all other things which the Priests should think meet to offer sacrifice, to the intent that they might pray for the preservation of the King of* Persia: *commanding that they that should transgress or oppose this commandment, should be laid hold on, and hanged on a Gibbet, and that their goods should be confiscate to the Kings use. Moreover, he besought God, that if any man went about to hinder the building of the Temple, that he would execute his vengeance upon that person, and punish him for his wickedness.* When *Darius* had found these things written in his Registries, he wrote back to *Sisin* and his companions in this form:

C. 6. 4, 5, 6. *Cyrus* decree as touching the Temple and the *Jews*.

Neh. 2. 2, 3, 4.

King

H King *Darius* to *Sisin* and *Sarabazan*, with their Associates, health.

The year of the World, 3450. *before Christ's Nativity*, 514.

Having found amongst the Memorials of Cyrus, *the Copy of his Instructions for the building of the Temple, I have sent it you, and my pleasure is, that the Contents thereof be executed. Farewell.*

Ver. 7, 8. *Darius* Epistle to the Prefects of *Syria*.

Sisin and his Associates being certified of the Kings pleasure, resolved to conform themselves unto it: and taking the care of the sacred buildings upon them, they assisted the Princes and Magistrates of the *Jews*, in such sort as the building of the Temple was finished with great diligence, by the instigation of the Prophets *Aggeus* and *Zachary*, according to Gods commandment, and by the directions of the Kings *Cyrus* and *Darius*; so that it was finish'd within seven years. In the ninth year of the Reign of *Darius*, and the three and twenty of the eleventh month, call'd by us *Adar*, and by the *Macedonians Distre*; the Priests and Levites, and all the rest of the people offer'd sacrifices, and gave thanks for the renovation of their former felicity, after their captivity, and for their new Temple also: sacrificing 100 Bulls, 200 Sheep, 400 Lambs, 12 Goats, according to the number of the 12 Tribes of *Israel*, and for the sins of each of them. The Priests and Levites also (according to the laws of *Moses*) appointed Porters to every gate. For the *Jews* had built Galleries round about, and within the Temple.

I *Ezra* 6. 17. The finishing of the Temple.

K Now when the Feast of unleavened bread (which is the Feast of *Easter*) drew near, in the first month called *Xanthicus* by the *Macedonians*, and *Nisan* by the *Hebrews*, all the people of the Towns round about *Jerusalem* resorted thither, and celebrated the Feast, purifying themselves, their wives and children, according to the ordinance of their Forefathers: And after they had solemniz'd the Feast called *Easter*, or the Passeover, in the 14*th* Moon, they rejoyced for seven days space; sparing no cost how great soever. They offer'd burnt-offerings also, and sacrifices of thanksgiving, acknowledging Gods goodness that had brought them home into their native Countrey, to live according to the laws of their Forefathers, and had caused them to find favor in the eyes of the King of *Persia*. Thus dwelt they in *Jerusalem*, sacrificing unto, and serving God, and living L under the Government of their Nobility. For they set up a kind of Aristocratical Government, and the chief authority remain'd in the High-Priests, until the *Asmonæans* obtained the Kingdom: for before the captivity of *Babylon*, they were under the Government of Kings, who began from *Saul* and *Davids* times, about some 532 years, six months, and ten days; and before their Kings, certain Governors, call'd Judges, reigned: and under this sort of Polity liv'd they more than 500 years, from the death of *Moses* and *Joshua*. And this was the state of the *Jews* after their captivity, during the days of *Cyrus* and *Darius*. True it is, that the *Samaritans* were their mighty and malicious adversaries, and did them many mischiefs, trusting in their riches, and pretending to be the *Persians* kinsmen, because their original proceeded from thence. For they refused to pay M that Tribute which the King had commanded them to disburse unto the *Jews* to make their sacrifices, and the Governors of *Syria* and *Phœnicia* lost no opportunity which might promote their design. For which cause, the *Jews* determined to send Ambassadors unto King *Darius*, to accuse the *Samaritans*; and to that intent, *Zorobabel*, and four others were sent. As soon therefore as the King understood by these Ambassadors, what crimes and accusations they had brought against the *Samaritans*, he dispatched his letters, and addressed them to the Governors and Council of *Samaria*, the tenour of which letters was to this effect:

Ver. 15. The Temple dedicated 23. of *March*, or as it is in the 1*i* of *Esdras* 6. dedicated the third of *March*

Ver. 16, *&c.* The Passeover celebrated.

The form of Commonweal in *Jerusalem*.

The *Samaritans* mighty enemies of the *Jews*.

The Embassage of the *Jews* to *Darius*.

King *Darius* to *Tangara* and *Sambaba* Governors of *Samaria*, to *Sadrach* and *Bobelon*, and to their companions our servants being in *Samaria*, health.

N

Zorobabel, Ananias, *and* Mardocheus, *Ambassadors in the behalf of the* Jews, *accuse you to be disturbers of the building of their Temple; alledging, that you refuse to discharge that, which by my decree you ought to furnish them with, for the charge of the Sacrifices. My will is therefore, that upon the sight of these Letters, you deliver out of the Royal Treasury in* Samaria, *appointed for the Tributes, all that which shall be necessary for them to perform their Sacrifices, upon the requests of the Priests, to the intent they let pass no day without sacrifice and prayer unto God for me, and for the* Persians. This was the contents of his Letters.

C. 7. v. 11, 12. A commandment to supply the charge of the building of the Temple and Sacrifices.

O

The year of the World, 3506. before Christ's Nativity, 458.

CHAP V.

Xerxes *succeeds his Father* Darius *in the Kingdom; he permitteth* Esdras *to return with a great number of* Jews *to* Jerusalem. Esdras *obligeth those that had taken strangers to Wife, to send them back. His Praise, and his Death.* Nehemiah *obtains leave to build the walls of* Jerusalem, *and finisheth that great work.*

Hedio & Ruffinus, cap. 5. 1 *Esdras* 7. *Xerxes* King of *Persia.* *Esdras* learned in the law.

AFter *Darius* death, his son *Xerxes* succeeded him, not only as Heir in the government of his Kingdom, but also as Successor unto his piety and devotion towards God: for he changed not those Institutions of his Father that concern'd religious service, but with great benevolence favoured all the *Jews*. During his Reign, *Joacim* the son of *Jesus* was High-Priest; amongst them also that remained in *Babylon*, there lived a Priest with the *Jews* in that place called *Esdras*, a just man, and one of great reputation amongst the people: and whereas he was very skilful in the laws of *Moses*, he was much esteemed by the King. This man intending (with certain other *Jews* of *Babylon*) to return to *Jerusalem*, besought the King that he would vouchsafe to bestow his letters of commendations to the Governors of *Syria* in his behalf. Whereupon the King gave him letters of recommendation to the Governors, certifying them of his favor towards *Esdras*, and to the Princes in those parts, to this effect:

Nehem. 2. 1, *ad* 11. *Xerxes* favoureth the *Jews.*

Xerxes King of Kings, to *Esdras* the Priest, and Reader of the Divine Law, health.

It is decreed by me, and seven other of my Council, that whosoever in my kingdom of the Israelites, *their Priests or Levites, will repair with thee unto* Jerusalem, *may freely do it with my licence, and may settle themselves in* Judea, *there to serve the God of their Fathers; bearing with them those Presents unto the God of* Israel, *which I and my friends have vowed to offer unto him. I likewise give thee licence to take with thee all the gold and silver which any of thy Nation living here in* Babylon *will offer up unto God, to buy offerings to be sacrificed upon the Altar of thy God: and to make whatsoever vessels of gold or silver, which either thou or thy Brethren shall think meet. Those sacred vessels also which are given thee, thou shalt dedicate unto thy God; and if there be ought else requisite in this behalf, that thou shalt think fit to provide, the charges shalt thou receive out of my treasury. I have also commended thee to the Treasurers of* Syria *and* Phœnicia, *and have written to them, that whatsoever* Esdras *the Priest, and Reader of the Law of God shall require, they shall presently deliver it to him. And to the end that God may be favourable to me and my posterity, my will is, that an hundred measures of wheat be offer'd unto God, according to the Law. I command you also that are Magistrates, that you exact nothing, neither impose any taxations on the Priests, Levites, Singing-men, Porters, or holy Officers. But thou* Esdras (*according to the wisdom given thee from above*) *shalt appoint Judges, who shall in* Syria *and* Phœnicia *execute justice unto the people, according to your Law. Teach thou likewise freely all such as are ignoraat, so that whosoever violateth either Gods or the Kings Law, he may be fined, or else condemned to death, as not sinning through ignorance, but of contumacy. Farewell.*

Ver. 16, 17, 18. *Esdras* assembled the *Jews*, that dwelt in *Babylon.*

When *Esdras* had received this Letter, he was well-pleased, and gave thanks unto God, confessing that it was he, who was the Author of that favour he had received at the Kings hand: And after he had read this Letter unto the *Jews* that were at that time resident in *Babylon*, he kept the original, but sent a copy to all those of his Nation, being in the Countrey of the *Medes*: who being inform'd of the King's zeal to the service of God, and his favour towards *Esdras*, were very joyful; and divers amongst them took their goods, and came unto *Babylon*, desiring to return to *Jerusalem*: but the rest of the *Israelites* would not abandon or leave their dwelling. Whereupon it came to pass, that two Tribes were under the obedience of the *Romans* in *Asia* and *Europe*: but the ten Tribes were on the other side of *Euphrates*, even until this day; and it is incredible, how exceedingly they are there multiplied. With *Esdras* there departed a great number of Priests, Levites, Porters, Singing-men, and servants of the Temple. Now after he had assembled those of the captivity, that inhabited on this side *Euphrates*, and sojourned there three days, he commanded them to solemnize a Fast, and to pray unto God for his preservation, that no evil might happen unto him; and that neither their enemies, nor any other might do them any violence: For *Esdras* had foretold the King, that God would be their Protector, and that therefore he requir'd no Convoy of Horsemen at his hand for his security. After that they had recommended themselves unto God, they set forward on their way, the twelfth day of the first month of the seventh year of the Reign

H Reign of *Xerxes*, and arrived in *Jeruſalem* in the fifth month of the ſame year. Whereupon he incontinently preſented unto the Treaſurers (who were of the race of the Prieſts) the ſacred depoſitum wherewith he was intruſted, which conſiſted of 650 Talents of ſilver, and of ſilver veſſels an 100 Talents, of veſſels of gold to the value of 20 Talents, of brazen veſſels (more precious than gold) the weight of 12 Talents. Theſe were the Preſents of the King and his Friends, and of the *Iſraelites* that dwelt in *Babylon*. *The year of the World*, 3506. *before Chriſt's Nativity*, 458.

Eſdras repaireth to *Jeruſalem*, and committeth the veſſels and other precious Preſents to the Treaſurers hands.

When *Eſdras* had deliver'd theſe Preſents into the hands of the Prieſts, he offer'd burnt-offerings unto God, according to the Law, namely, 12 Bulls for the publick conſervation of the people, 72 Rams and Lambs, and 12 Goats for a ſin-offering. And
I afterward he deliver'd the Kings Letters to his Princes and Governors in *Cœloſyria* and *Phœnicia*: who being conſtrain'd to execute that which was enjoin'd them by the King, honoured the Nation of the *Jews*, and ſupplied them every ways in their neceſſities. We owe unto *Eſdras* the honour of this Tranſmigration, for he not only laid the deſign of it, but his virtue and piety were undoubtedly the cauſe that God gave him ſo good ſucceſs in the undertaking.

Not long after, there came certain Men unto him, complaining that ſome of the people, Prieſts and Levites, had tranſgreſſed againſt their Ordinances, and broken the Laws of the Countrey, in that they had eſpouſed certain ſtrange women, and corrupted the purity of the Sacerdotal race; requiring him, that he would have a regard to Gods Ordinances,
K for fear leſt he (being diſpleaſed with them) ſhould caſt them again into that miſery from which he had ſo lately deliver'd them. *Eſdras* hereupon was ſo much afflicted, that he rent his cloaths, and tore his hair, and pulled his beard, and caſt himſelf upon the ground, becauſe the chief among the people were concern'd in that offence. And becauſe he feared leſt if he ſhould command them to forſake their wives, and thoſe children which they had begotten by them, he ſhould not be obey'd, he continu'd in grief, and lay continually upon the ground. Whereupon, all thoſe reſorted unto him who were not guilty, and wept and lamented with him, becauſe of that which had hapned. In this affliction of mind, *Eſdras* (raiſing himſelf from the earth, and lifting up his hands to Heaven) ſaid, *That he was aſhamed to look thereupon, becauſe the offences of the people were ſo*
L *heinous; and that they had ſo ſoon loſt the memory of thoſe calamities wherewith their Forefathers had been viſited for their ſins. Nevertheleſs, O Lord,* (ſaid he) *ſince thy mercy is infinite, have pity, I beſeech thee, on the remnant that hath eſcaped that long captivity, and which thou haſt brought back into their native Countrey. Spare them, O Lord; and though they have deſerved death, yet let thy mercy appear, in the ſparing of their lives.* Whil'ſt thus both he and thoſe that came unto him, lamented with him, with their wives and children, a certain man called *Achonias*, one of the principal men of *Jeruſalem*, came to him; and ſaid, *That they had ſinned, becauſe they had eſpouſed ſtrange women*; and perſuaded *Eſdras* to command them all, to baniſh both them and the children begotten by them; adviſing, that they who obey'd not the Law, might be puniſh'd. *Eſdras* (perſuaded by theſe words)
M made all the Princes of the Prieſts, Levites, and Tribes of *Iſrael*, ſwear, *That they would diſmiſs their wives and children, according to the counſel of* Achonias. And as ſoon as he had received their oaths, he departed from the Temple unto *Johns* houſe the ſon of *Eliaſib*, and there ſpent he all the day, without taſting any meat, by reaſon of the grief which he had conceiv'd. Hereupon an Edict was publiſh'd, *That all they that were returned from the captivity, ſhould repair within two or three days to* Jeruſalem (*under the penalty that they who defaulted, and came not within the prefixed time, ſhould be held as excommunicate, and their goods confiſcate to the publick treaſury of the Temple, by the ordinance of the Prieſts*:) They of the Tribes of *Juda* and *Benjamin* came thither within three days, on the 20 day of the ninth month, call'd by the *Hebrews*, *Thebeth*; and by the *Macedonians*, *Appellæus*.
N And as ſoon as they were ſeated in the upper part of the Temple in the preſence of the Elders, *Eſdras* aroſe and reprov'd them, becauſe they had tranſgreſs'd the Law, in taking wives who were not of their Nation: For which cauſe he told them, that if they would do that which were agreeable unto God, and profitable for themſelves, they ſhould diſmiſs ſuch wives. Whereupon, with a loud voice, they all cried, That they would do it willingly; but that there was no ſmall number of them, and that it was the winter-ſeaſon, and the matter of that conſequence, as one or two days could not end it: For which cauſe they thought it very needful, that the execution were deferred for a while; and that at the length, ſome of the Princes who were free from that crime, with certain other choſen Elders of every place, ſhould make inquiſition after them that had married
O wives contrary to the preſcript of the Law. Which being approv'd by them, about the New Moon of the tenth month, this Inquiſition began, which continued until the New Moon of the month enſuing: and there were many of the family of *Jeſus* the High-Prieſt,

Eſdras prayers for the Levites that had married ſtrangers. *Eſdr. 9. per totum.*

Eſdr. 10. *v.* 5, 10. 11.

The year of the World, 3516. *before Christ's Nativity*, 458.

Prieſt, and of the Prieſts, Levites, and Iſraelites, that (making more account of the obſervation of the Laws, than of the natural affections to their wives and children) did preſently put away their wives, and thoſe children they had by them, and ſacrificed certain Rams for a peace-offering unto God: whoſe names it were needleſs to reckon up in this place. A

When *Eſdras* had in this manner reform'd the abuſe committed by ſuch marriages, he ſo corrected the evil cuſtom thereof, that this confirmation continued firm and irrevocable for ever. In the ſeventh month, they ſolemniz'd the Feaſt of Tabernacles: whereto when all the people were reſorted, they all came together in an open place in the Temple, towards the gate that looketh Eaſtward, requiring *Eſdras*, that he would read *Moſes's* Ordinances unto them: which he perform'd; and ſtanding up in the midſt of the multitude, he read the Law unto them, from the morning until noon. By which reading, not only for the preſent, but for the time to come, they were informed of their duty; and calling to mind that which was paſt, they were ſo ſorrowful, that the tears fell from their eyes, when they conſider'd, that if they had kept the Law, they had not ſuffer'd any of thoſe evils wherewith they had been afflicted. But *Eſdras* beholding them in that ſtate, adviſ'd them to repair home, and to weep no more, becauſe that day was a ſolemn and holy day, wherein they ought not to weep, becauſe it was forbidden. But he commanded them rather to intend their feaſts and pleaſures, and to make this good uſe of their remorſe for their former ſins, that they might not fall into the like for the time to come. They following *Eſdras* exhortation, began to celebrate the Solemnity, and continued their feaſt of Tabernacles eight days. After which time, they returned every one unto his houſe, praiſing God in hymns, and thanking *Eſdras* for the reformation of thoſe unlawful marriages which had been contracted with ſtrangers; after he had gotten great honour among the people, he finiſh'd his days in an happy old age, and was buried honorably in *Jeruſalem*. About the ſame time alſo died *Joacim* the High-Prieſt, whoſe ſon *Eliacim* ſucceeded in his place.

The reading of *Moſes* Law. *Nehem.* 8. *v.* 1. *ad* 11. B C

Nehem. 1. 1. *ad* 5.

After this it came to paſs, that a certain man that was one of the captive *Jews*, and King *Xerxes* Butler, called *Nehemias*, walking before the City of *Suſa*, (which was the Metropolitan City of *Perſia*) heard certain ſtrangers that came from far, upon their entrance into the City, talking with one another in the *Hebrew* Tongue; whereupon he drew near unto them, and ask'd them, *Whence they came?* They anſwer'd, *That they came from Judea:* which as ſoon as he knew, he inquir'd after the ſtate of *Jeruſalem*, their native City, and how the people fared. To whom they anſwer'd, *That they were in very bad ſtate, and that their City-walls were demoliſhed, and that the Nations round about them, afflicted the* Jews *with many outrages, making inroads into their Countrey, and ſpoiling them daily, ſo that divers of them were led away Priſoners; yea, ſome Citizens of* Jeruſalem: *and that the High-wayes were found full of dead bodies.* Hereupon *Nehemias* began to weep, (thorow the compaſſion he had of his diſtreſſed brethren) and looking up towards Heaven, *How long* (ſaid he) *O Lord, wilt thou ſee our Nation thus afflicted, without taking care of us? Behold how we are made a prey to all men!* Whil'ſt thus he walked before the gate, and lamented bitterly, word was brought him, that the King was ready to ſit down to his meat: whereupon he haſted away to give his attendance, according to his office. As ſoon as Supper was done, the King grew pleaſant, and caſting his eyes upon *Nehemias*, (whom he perceiv'd to be heavy and diſconſolate) he ask'd him *what he ailed? Nehemias* (after he had beſought God to give him perſuaſive words to diſcourſe unto the King) anſwer'd, *O King, how is it poſſible but that I ſhould be afflicted, when I hear that the walls of* Jeruſalem, (*which is my native Countrey*) *are levelled with the ground, and the Sepulchres and Monuments of my Predeceſſors are defaced, and the gates of the City are burned? Do me therefore this grace, that I may go thither, and repair it, and finiſh the reſt of the building of the Temple.* D E

The King gave ear to his requeſt, and promis'd him his Letters, aſſuring him, *That he would addreſs them to the Governors, commanding them to do him honour, and to furniſh him with all things neceſſary, to accompliſh that which he intended. For which cauſe* (ſaid he) *ceaſe to be afflicted, and give thy attendance chearfully.* Hereupon *Nehemias* adored God, and thanked the King for the promiſe he had made him; and therefore by the joy he conceived, he cleared that confuſion and ſorrow, that before he bare in his countenance. The next day the King called for him, and gave him Letters unto *Sadeas* the Governor of *Syria*, *Phœnicia*, and *Samaria*, in which he commanded him to honour *Nehemias*, and to furniſh him with all things neceſſary for that building which he intended. As ſoon as he came to *Babylon*, he took divers of his Countreymen with him, who willingly follow'd him, and went with him unto *Jeruſalem*, in the 25 year of the Reign of *Xerxes*; and after he had deliver'd his Letters to *Sadeas*, and the other Governors, he aſſembled the people of *Jeruſalem*, and ſtanding up in the midſt of them, he ſpake unto the whole Congrega- F G

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H tion to this effect: *You men of* Jury, *there is none of you but know what care God Almighty hath been pleaſed to take of our Forefathers*, Abraham, Iſaac, *and* Jacob, *in regard of their piety and love to juſtice; and he doth ſtill make it evident that he will not abandon us, in that I have obtained favour of the King and permiſſion (by his aſſiſtance) to rebuild the Walls of our City, and finiſh the reſt of the Temple. I therefore pray you (who are aſſuredly perſuaded of the envy and hatred the neighbouring Nations bear unto you, who hearing that we are intent upon our building, will overpreſs us, and labour by all means poſſible to hinder us) firſt to relie upon Gods Providence, who will oppoſe himſelf againſt the hatred which they bear us, and afterwards to intermit neither day nor night in proſecution of the building, but with all care continue the work, in that the opportunity doth require our diligence.* After he I had ſpoken to this effect, he gave order that the Governors ſhould take the meaſure of the Wall, and diſtribute the task among the people, according to the Burroughs and Towns, and to every mans ability: and after he had promiſed to employ both himſelf, and all his family therein, he diſmiſſed the Aſſembly. Hereupon the *Jews* (incited by his authority) addreſſed themſelves to the work, and then it was that they firſt began to give the name of *Jews* to thoſe of our Nation who returned from the Captivity; and to the Countrey the name of *Judea*, becauſe it had been heretofore inhabited by thoſe of the Tribe of *Juda*.

The year of the World, 3519. *before Chriſt's Nativity*, 445.

Nehemias having gotten licence and authority to build the walls of *Jeruſalem*. inciteth the people thereunto. *Nehem.* 2. *v.* 1, *ad* 11.

The *Ammonites*, *Moabites*, *Samaritans*, and all the Inhabitants of *Cæloſyria*, underſtanding that the walls were raiſed with ſuch haſte and diligence, were much troubled, and reſolved with themſelves to lie in ambuſh, and to hinder them in the proſecution of their K work; ſo that they ſlew divers *Jews*, and ſought the means likewiſe to murther *Nehemias* himſelf: and having hired certain ſtrangers with money to commit the fact, they lay in wait for him. They endeavour'd alſo to terrifie the *Jews* with vain reports, & by ſpreading certain rumors, that divers Nations intended to make War againſt them: by which reports (being much troubled) they deſiſted for a time from the proſecution of their building. Yet none of theſe things could weaken *Nehemia's* diligence or reſolution, but that (keeping a guard round about him) he diligently proſecuted his deſign, ſetting light by all occurrents: ſo great was his affection to accompliſh the work. And therefore he carefully ſtood upon his guard, not that he fear'd death, but becauſe he was perſuaded, that his L Fellow-Citizens would abate of their courage and reſolution, if he continued not with them, to animate them to the proſecution of ſo holy an enterprize. He commanded likewiſe, that the Workmen while they wrought, ſhould have their Arms, near them, ſo that both Maſons and Labourers carried their Swords.

Nehem. 4, 1. *ad* 15.

V. 16. *ad fin.* The ardent care in building the walls of *Jeruſalem*.

Moreover, he gave order that they ſhould have their Targets by them; and he placed certain Trumpetters, ſome 500 foot diſtant the one from the other, charging them, that as ſoon as they diſcover'd the Enemy from any part, they ſhould incontinently ſound the alarum, and give notice unto the people to arm themſelves, and prepare for the fight, for fear they ſhould be ſurprized, and found unprovided. He himſelf alſo walked the round, about the City by night, with an indefatigable courage, and without either eating or M ſleeping, but only for neceſſity ſake; and this labour endured he for the ſpace of two years, and three months: for the Wall of *Jeruſalem* was built again in that time, in the 28 year of the Reign of *Xerxes*, and in the ninth month. After the City was fortified, *Nehemias* and the people offered Sacrifices unto God, and ſpent eight dayes in feaſting. When the rumor was ſpread abroad that this building was finiſhed, the Inhabitants of *Syria* were ſore diſpleaſed. But *Nehemias* perceiving that the City was weakly manned, beſought the Prieſts and Levites to forſake their dwellings without the City, and to come and dwell within, and to that intent he built them houſes upon his own charge. He ordained likewiſe, that they that intended their Husbandry, ſhould bring the Tenths of their fruits unto *Jeruſalem*, to the intent that the Prieſts and Levites by enjoying their N continual maintenance, might omit no time in the ſervice of God: wherein he was readily obey'd. By this means, the City of *Jeruſalem* was very well peopled. After that *Nehemias* had honourably accompliſh'd divers other worthy actions deſerving praiſe, he died in a good old age. He was a man ſo good, ſo juſt and highly affectionate towards his Countrey: and one to whom they are ſo much obliged for the benefits which they have receiv'd, that his memory will remain for ever among the *Jews*.

The walls of *Jeruſalem* finiſhed.

Proviſion for the Prieſts.

1 *Eſdras* 10. The death of *Nehemias*.

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CHAP.

CHAP. VI.

The year of the World, 3543. *before Chriſt's Nativity*, 421.

Artaxerxes *ſucceeds his father* Xerxes *in the Kingdom of* Perſia, *he repudiates Queen* Vaſhti *his Wife, and eſpouſeth* Eſther *the Niece of* Mardocheus. Haman *perſuades* Artaxerxes *to baniſh all the* Jews, *and to apprehend* Mardocheus; *but he is hanged, and* Mardocheus *eſtabliſhed in his place.*

AFter the death of *Xerxes*, the Kingdom fell to *Cyrus* his ſon, who by the *Grecians* was call'd *Artaxerxes*. Under his government all the race of the *Jews*, both Men, Women and Children, were in danger to be utterly exterminated: the cauſe whereof, I will hereafter declare. But firſt of all I muſt ſpeak ſomewhat of the King, and declare how it came to paſs, that he married an *Hebrew* Woman of the Blood Royal, by whoſe means (as it is ſaid) our Nation was preſerv'd. After that *Artaxerxes* had taken the Kingdom upon him, and eſtabliſh'd Governors over 127 Provinces, from *India* as far as *Æthiopia*: in the third year of his Reign, he entertain'd and feaſted all his Friends with great magnificence, the Nations of *Perſia* likewiſe with their Governors for 180 days. He feaſted after this, for the ſpace of ſeven days, the Ambaſſadors of all Nations in the City of *Suſa*, after this manner. There were ſeveral Pavilions erected, whoſe pillars were of gold and ſilver, cover'd with linnen and ſcarlet vails, which were of that extent, that divers thouſands of Men might take their refection therein. All the entertainment was ſerv'd up in veſſels of gold, enriched with precious ſtones, very glorious to behold. The King likewiſe commanded his ſervants (that attended the feaſt) that they ſhould enforce no man to drink, by filling continually, according to the manner of the *Perſians*, but to permit every one of the gueſts to drink according to his diſcretion. He ſent alſo throughout all the Countrey, commanding a ceſſation from all labour, and that every one ſhould make Holy day for many days, and think of nothing but rejoycing, and wiſhing him an happy Reign. The Queen *Vaſhti* alſo made a banquet unto her women in Royal Palace. Now whereas the King was deſirous to ſhew, that ſhe ſurpaſſed all other women in beauty, he ſent unto her, commanding her to come to the banquet in more Royal manner than the reſt of her Attendants: but ſhe, too curiouſly tied to the obſervation of the law of the *Perſians*, (which forbiddeth women to be ſeen by ſtrangers) went not unto the King; and notwithſtanding he ſent his Eunuchs divers times unto her, yet perſiſted ſhe in her refuſal to come unto him. Whereupon the King (moved with diſpleaſure) gave over his banquet, and ariſing, he call'd unto him his ſeven Counſellers, to whom (according to the cuſtom of the *Perſians*) it belonged to expound the Laws; and accus'd his wife, telling them how much he had been ſlighted by her, ſince having ſent for her divers times to accompany him at his banquet, ſhe had refus'd to obey him: he therefore commanded them to declare their opinion, what puniſhment appertain'd to her. One amongſt them, call'd *Muchæus*, anſwer'd, *That the injury was not only offered unto him, but to all the* Perſians, *who ſhould likewiſe be all in danger of being after that manner deſpiſed by their wives; for that no one of them would acknowledge duty towards their husbands, taking their example from the Queens diſobedience, which ſhe ſhewed towards him, who was the Governor over all. Whereupon he concluded, That ſhe that had thus diſhonoured him, ſhould be ſeverely puniſhed: which done, he thought fit that this ordinance of the Kings, might be publiſhed thorow all Nations, that Queen* Vaſhti *ſhould be ſeparated from his bed, and another woman choſen in her place.* This determination, confirmed by the conſent of the reſt of the *Magi*, very much afflicted the King, becauſe on the one ſide he was unwilling to act contrary to the Laws of his Countrey, and on the other, he knew not how to put away his Queen, for whom he had ſo great a paſſion, by reaſon of her beauty. Which when his Friends perceiv'd, they counſel'd him to forget the memory and love of a woman ſo unprofitable, and to ſend and ſeek out thorow all his Countries for the faireſt woman amongſt them, whom he might chooſe and take to wife, that by the ſociety of another woman, the great affection which he bare unto *Vaſhti*, might be extinguiſh'd. The King approving of this counſel, ſent out certain Meſſengers and Deputies, commanding them to bring unto him the faireſt Virgins that were to be found in his Kingdom: when therefore they had aſſembled a great number of them, they found in *Babylon* a young Orphan (without either father or mother) who was brought up under her Uncle (whoſe name was *Mardocheus*) of the Tribe of *Benjamin*, and one of the greateſt men among the *Jews*. The beauty and modeſty of this Virgin were ſo extraordinary, that ſhe rais'd the admiration of all that beheld her. She therefore was delivered in charge unto one of the Eunuchs, who carefully attended her with all diligence, furniſhing her with odors and precious perfumes, according to the cuſtom of noble women;

Hedio & Raſſinus, cap. 6.

Eſther 1, 2.

C. 1. *v.* 10, 11. *ad finem.* *Ahaſuerus* ſendeth for *Vaſhti* to grace his feaſts; ſhe refuſeth, and therefore is caſt off by him.

H women; and after this manner were 400 Virgins entertain'd for the space of six months. Now when he that was put in trust with this Commission, thought these Virgins to be sufficiently prepar'd, and that they were fit to come to the Princes bed, he sent every day one unto the King to keep him company: who, after some embraces, sent her presently back again unto the Eunuch. But when *Esther* came into his presence, he setled his affection more on her, than all the rest; and being surprised with her beauty, he took her for his lawful wife: and the Nuptials were solemnly celebrated in the seventh year of his Reign, and in the 12 month, called by us *Adar*, that is *February*. And he sent Messengers thorow all his Kingdoms, to proclaim a Feast in honour of his marriage: he himself also feasted the *Persians*, and *Medes*, and the Princes of the Nations, for a whole months I space. At such time as *Esther* entred into the Royal Palace, he set a Diadem upon her head, and so lived with her, that he never question'd her either of her Birth, or Nation. Her Uncle came from *Babylon* to *Susa*, (the chief City of *Persia*) where every day he walked before the Palace-gate, enquiring how *Esther* did: for that he lov'd her as dearly as if she had been his own daughter. Now the King had made a Law, That no man should approach his presence, upon pain of death, except he were called, during the time that he was on his Throne; and round about his seat there stood certain Officers with their Arms, ready to punish those who being uncalled should attempt to approach the Throne. The King himself sate aloft, and holding in his hand a golden Scepter, whensoever he intended to save the life of any one that approached his Throne uncalK led, he stretched forth the same, and touch'd him therewith: who being thus touch'd, by that means escap'd death. And as touching these things, we have sufficiently spoken in this place.

The year of the World, 3546. *before Christ's Nativity*, 415.

The Maiden *Esther* made Queen. *Esther* 2. 7, 8, 9, 10.

Mardocheus came from *Babylon* to *Susa*.

The Kings command that no man should approach his Throne, except he were called *Esther* 4. 11.

Mardocheus discovereth the Traytors. *Esth.* 2. 21, 22.

Not long after this, when as *Bagathous* and *Theodestes*, two of the Kings Eunuchs, had conspir'd against him; *Barnabas*, who was of the *Hebrew* Nation, and one of their servants, being acquainted with their Treason, discover'd it to the Queens Uncle *Mardocheus*, who, by her means, inform'd the King of their conspiracy. Who finding out the truth by their examination, he commanded them to be executed on the Gibbet; he for that time gave no recompence to *Mardocheus* for saving his life, but only commanded his name to be registred in his Records, permitting him to have access to his Palace, as if he L had been one of his Domesticks. Now as often as *Haman* (the son of *Amadath* an *Amalechite*) came unto the Palace to visit the King, all those that were either *Persians* or strangers, (according to the Kings especial direction) did him honour: But *Mardocheus* shew'd him no honour (because the laws of the *Jews* forbade it.) Which when *Haman* had observ'd, he demanded *whence he was?* And understanding that he was a *Jew*, he was much displeas'd, saying in himself, *That the* Persians *who were of a freer condition, cast themselves prostrate before him, and he that was but a slave, disdained to do the like.* Intending therefore to revenge himself on *Mardocheus*, he thought it not sufficient to procure his punishment at the Kings hands, but resolv'd wholly to exterminate his Race (for he was by Nature an Enemy to the *Jews*, by reason that the *Amalechites*, from whom he descendM ed, had heretofore been conquer'd by them.) Whereupon he address'd himself unto the King, and accused them, saying, *That there was a certain cursed Nation spread through his whole Kingdom, insociable, and abhorring the customs of other men, who used divers laws and ceremonies, contrary to those of all other Nations, and destructive of the fundamentals of his Kingdom, so that the greatest favour he could do to his Subjects, would be utterly to exterminate them. And lest your Majesties Tribute should be any ways impaired by these means, I promise you of mine own Revenues forty thousand talents of silver, desiring rather willingly to forbear so much money, than that your Kingdom should be unpurged of such a cursed Race of men.* When *Haman* had made this his request, the King answer'd, *That he forgave him the money and that he permitted him to deal with that Nation as he thought fit.* When *Haman* N had obtain'd his desire, he presently sent forth an Edict thorow all Nations, in the Kings Name, to this effect.

Haman being honoured by all men, is neglected by the *Jews*. *Esther* 3. 1, 2, 3, 4. *C.* 5. 9.

Ver. 6. The destruction of the *Jews* granted unto *Haman*.

The great King *Artaxerxes*, unto his Governors of an Hundred and seven and twenty Provinces, extending from *India* as far as *Ethiopia*, health.

Having obtained the Empire over so many Nations, and extended my dominion over the World, according to mine own pleasure, and being so little inclined to treat any of our Subjects with rigour, that we rather take great pleasure in affording them some signal marks of our favor and goodness, causing them to enjoy an happy peace, it remains that we seek after those means O *that may render this happiness perpetual to them. Being therefore admonished by my friend* Haman, (*who for his wisdom and justice is more honoured than all other by me; and for his approved fidelity, hath the second place in authority under me*) *that there is a certain race of men*

The year of the World, 3549. *before Christ's Nativity*, 415.

men intermingled among you, enemies to all mankind, using none but their own laws, and such A *that are different from others, disobedient to their Kings, and of depraved manners and customs, that neither submit themselves to our Government, nor promote the welfare and prosperity of our Empire: I will and command, That as soon as* Haman *shall have made known unto you this our pleasure, (a man whom we hold as dear as our father) they be slain, with their wives and children, so as you spare none of them; not permitting your compassion towards them, to prevail over your obedience to us: And this command we to be done the* 14th *day of the* 12th *month of this present year; that in one day cutting off all our enemies, hereafter ye may live in peace and security.*

This Edict being spread thorow all places of the Countrey, and publish'd in every City, B all men prepar'd themselves against the prefixed day, utterly to exterminate the *Jews*, and no less diligence was there used in *Susa* the Metropolitan City. Mean-while, the King and *Haman* feasted, and made good cheer, whil'st the City hung in suspence, being troubled with the expectation of the event of that which should follow. But *Mardocheus* having intelligence hereof, rent his garments, put on sackcloth, and cast ashes on his head, walking thorow the City, and crying, *That their Nation had not committed any crime deserving death*: and using these, or such like speeches, he came unto the Kings Palace, and stood before the gate, because it was unlawful for him to enter thereinto in that habit: The like also did the *Jews* that were in the Cities where those Edicts had been publish'd against them, weeping and lamenting their miseries. But when the News hereof was brought unto the C Queen, that *Mardocheus* stood before the Palace-gate in a deplorable condition, she was much troubled, and sent certain of her servants unto him, to command him to change his attire, but they could not persuade him to put off his sackcloth, for the cause of his sorrow still remaining, he could not think of laying aside the marks of it. She therefore called unto her her Eunuch *Acratheus*, and sent him unto *Mardocheus*, to know what accident had befaln him, that made him put on his mourning habit, and to afflict himself after that manner, and not at her intreaty to lay aside those marks of his sorrow. Hereupon *Mardocheus* told the Eunuch of the Edict made against the *Jews*, and sent by the King unto all his Provinces; the offer of the money that *Haman* likewise had tender'd to the King, whereby he had bought the utter ruine of his Nation at the Kings hands; moreover, D he gave him the Copy of that which had been proclaim'd in *Susan*, to be deliver'd unto *Esther*, whom he intreated to beseech the King, and to esteem it no dishonour to become a Suppliant, to save her Nation, and to preserve the *Jews* from that death whereunto at that time they were expos'd: since *Haman*, the next in honour to the King, had accused the *Jews*, and incens'd his Majesty against them. When *Esther* understood this, she sent again unto *Mardocheus*, giving him to understand, *That she was not called for by the King; and that whosoever entered unto him, and was not called, should die, except the King would secure him, by stretching out his golden Scepter; for he, unto whom the King was pleased to grant that favor, although he were not called unto him, yet suffered he not death, but obtained pardon.* When these things were reported by the Eunuch from *Esther* unto *Mardocheus*, E he commanded him to tell her, *That she ought not so much to tender the particular respect of her life, as the lives of her whole Nation; assuring her, that if at that present she had not care of them, their succor should onely proceed from God by some other means than this: but she and her fathers house should be destroyed by them whom she had contemned.* Upon this reply, *Esther* sent the same messenger back again unto *Mardocheus*, commanding him *to repair unto* Susan, *and to call a general Assembly of all the* Jews *that remained there willing them for three days space to fast and abstain from all kind of meat for her safety, and that both her self and her servants would do the like; promising them, that at that time she would present her self unto the King, notwithstanding his contrary Edict; and that if she must needs die, she would willingly suffer it.* F

The lamentation of the *Jews*, upon the hearing of this Edict. *Esther* 4. 1, 2. &c.

Ver. 16. 17. Fasting and praying unto God, for the safety of the people.

Mardocheus observ'd her orders, caused the people to fast, and to pray unto God for her safety; he likewise himself besought him, *That it might please him at that present to have compassion on their desolate and distressed Nation, as he had done oftentimes heretofore: and that as he had pardoned them at such time as they had offended, so now also at this present he would deliver them from that perdition which was denounced against them. For that they were not in danger to die infamously for any offence of their own, but because he onely had incensed* Haman, *in that he would not adore him, or perform that honour unto him, which is onely due to God: for which cause, in revenge, he had contrived this mischief against them, who would not transgress the divine ordinances.* The People likewise pray'd to the like effect, be- G seeching God, *That he would have care of their preservation, and preserve the* Israelites *in what place soever they were, from the misery at hand, which was before their eyes, and already expected by them.* *Esther* also besought God, (according to the manner of her Countrey)

casting

H casting herself prostrate on the earth, cloathed in sackcloth, and abstaining for three dayes space from meat and drink, and what thing soever else was delectable, beseeching God to have compassion on her, *That when she presented herself before the King she might have words fit to persuade and mollifie him, and grace and beauty far more amiable than ever she had, to the end that by those means she might be the better enabled to appease the King, if so be he were displeased with her; and to succor her brethren in extreme danger, whereby the King might turn his anger against the enemies of the* Jews, *and take compassion of their imminent danger, which, without his prevention, would surely fall upon them.* After she had in this sort for three dayes space fasted and prayed, she cast off her mourning attire, and changed her habit, attiring herself as became the Majesty of a Queen, having two of her ser-
I vants on whom she leaned, and the third that follow'd her, carried up her train, which was large, and trailed on the ground: and in this equipage came she unto the King, having her cheeks stained with a modest blush, bringing with her a Majesty mixed with beauty, but her heart was not altogether free from fear. But when she beheld the King sitting aloft on his Throne, glorious in his garments embroider'd with gold, and adorn'd with precious stones, a fear suddenly fell upon her, since he lookt not on her perhaps at first with a favourable countenance; whereupon being astonished, her limbs failed her, he colour faded, and she fell betwixt her handmaids arms into a swound. Hereupon the King (by the will of God) changed his affection, and suddenly leapt from his Throne, and embracing her with both his arms, he raised her up, and kissed her, and spake
K comfortably unto her, *praying her to be of good courage, and not to suspect any misfortune, for that she came unto him without any motion of his: That the ordinance was only made for his Subjects, but that she (who was equal with him) should fear nothing:* whereupon he took his Scepter in his hand, and laid it on the Queens neck, whereby he deliver'd her from all fear; so that she recovered her vigor and courage, and spake after this manner: *O King, I cannot easily express unto you the inconvenience that is suddenly fallen upon me; for as soon as I beheld the great and redoubted Majesty of your person, my spirits forsook me, and my heart failed me.* Now whil'st she spake these words with pain and feebleness, the King was touched with compassion; so as he animated and encouraged her, and commanded her to expect nothing but good; *yea*, (said he) *if thou demandest the half of*
L *my Kingdom, I will grant it thee.* But *Esther* only requested this at his hands, that only he and his friend *Haman* would vouchsafe to grace her with their presence at her banquet: which the King readily granted her. Now when they were come unto the banquet, and in the midst of their cups, the King commanded *Esther* to ask what she would, and he would grant it her, assuring her, *That he would refuse her in nothing; yea, although she demanded the half of his Kingdom.* But she deferred to discover her suit until the next day, requiring him once more to repair with *Haman* unto her banquet.

When the King had promised to visit her again, *Haman* departed with great joy, for that he alone had the credit to banquet with the King and *Esther*, and no other had ever obtained the like honour amongst any Kings of those Dominions. But in his return,
M perceiving *Mardocheus* in the Court, he was moved, because that (notwithstanding he had lookt upon him) he had not done him honour: when therefore he came home unto his house, he called *Zaraza* his wife, and his friends, and told them what honour not only the King, but the Queen also had done him; and how he only with the King had supped that day with the Queen, and was invited the next day also to banquet with the King: notwithstanding he told them that he was discontented, because he saw *Mardocheus* the Jew in the Court. *Zaraza* his wife told him, *That he should cause a gallows to be raised fifty cubits high, and that the next day he should demand licence of the King, that* Mardocheus *might be hanged on the gibbet.* *Haman* approving of his wives counsel, com-
N manded his servants to prepare the Timber, and erect the gallows in his Court, to hang *Mardocheus* thereon: which they diligently perform'd. But God, who knew what would come to pass, mocked at *Hamans* cursed hope; for the very same night he deprived the King of sleep, who being not willing to spend the time idlely whil'st he was awake, but to employ it in something that might be profitable for his Kingdom, he commanded his Secretary to bring him the Chronicles of the Kings his Predecessors, and of those things that were done by himself, and to read them to him. When therefore they were brought and read, he found that a certain man whose name was there set down, had received a great possession for reward of his virtue. He read likewise of another, that had obtained a recompence for his fidelity, and the like; till at last he came to the place, where the Eunuchs *Bagotheus* and *Theodestes*, were noted down for a secret conspiracy
O against the person of the King, and how it was discover'd by *Mardocheus*. Now when the Secretary (having only recited this accident) turned over to another History, the King

The year of the World, 3554. before Christ's Nativity, 410.

C. 5. 1, 2, &c. *Esther* resorteth to the King to sollicit him in the behalf of the *Jews*.

Ver. 4, 8.

Ver. 5.

Hamans hatred against *Mardocheus*.

Ver. 14.

A laudable custom in a King.

Esth. 6. 1, 2.

Ver. 3, 4.

The year of the World, 3554. before Christ's Nativity, 410.

ſtayed him, and ask'd, *If he found therein written, that he had given any recompence to* A Mardocheus? He anſwer'd, *That he found nothing ſet down.* Whereupon the King commanded him to give over, and inquired of thoſe to whom that Office appertain'd, what hour of the night it was: and knowing that the morning was already diſcover'd, he commanded that ſome one ſhould certifie him, which of his friends attended before the Palace. At this time it hapned that *Haman* was found there, who came thither ſooner than he was accuſtomed, with an intent to beſeech the King, that he might put *Mardocheus* to death.

When the officers had brought the King word that *Haman* was before the Palace they were commanded preſently to call him in. As ſoon as he came into the Kings preſence, he ſaid unto him, *Since I am aſſured that no man hath ſo great an affection for me as thou haſt, I prithee give me thy counſel, how I may condignly honour him, as becometh my ſelf, whom I do* B *moſt affectionately love?* *Haman* thinking the advice he ſhould give, ſhould be given for himſelf, (becauſe he ſuppoſed that he only was beloved by the King more than all others) counſelled him that which in his opinion was the beſt, after this manner: *If your Majeſty ſhall think fit to expreſs the favors towards the man for whom you pretend an ex-*
Ver. 7, 8, 9. *traordinary kindneſs, cauſe him to be mounted upon a brave Horſe, and let him be apparelled in a Royal habit, and put a chain of gold about his neck, and let ſome one of thy chiefeſt friends march before him, and proclaim throughout the City, That thus is the man honoured, whom the King loveth.* The King with great ſatisfaction received this counſel which *Haman* thought he had given in favor of himſelf, and turning towards him, ſpake thus unto him: *Take one of my Horſes, a garment of purple, and a chain of gold, and ſeek out the Jew* Mardocheus, C *and give them unto him, and march thou before him, making proclamation after that manner which you lately propoſed: For* (ſaid he) *thou art my neareſt friend, and it is very fit that the execution of this thing be committed to thy truſt, which thou haſt ſo faithfully counſelled. And this command I to be done, becauſe* Mardocheus *hath been the preſerver of my life. Haman*, upon the hearing of theſe words, beyond all expectation, was no leſs amazed, than if he had been Thunder-ſtruck; but finding a neceſſity of giving obedience to a command that was ſo poſitive and expreſs, he went out, having with him the horſe, the purple
Ver. 10. habit, and the chain of gold, and meeting with *Mardocheus* before the Palace, who was
Honor offered to *Mardocheus.* cloathed in ſackcloth, he appointed him to lay his mourning habit aſide, and to cloath himſelf in purple. But he (who was wholly ignorant of that which had hapned, and D ſuppoſing that he mock'd him) ſaid, *O thou moſt wicked amongſt men, doeſt thou thus mock at our afflictions?* Notwithſtanding being afterwards inform'd, that the King had beſtowed this honour on him, for ſaving his life, and diſcovering the treachery of thoſe Eunuchs
Ver. 11. that would have ſlain him, he put on the purple robe that the King wore ordinarily, and put the chain about his neck, and afterwards mounting on his Horſe, he went round about the City, *Haman* walking before him, and crying, *Thus ſhall it be done to the man whom*
Ver. 12. *the King ſhall think fit to honour.* Now after they had gone round the City, *Mardocheus* gave his attendance on the King, but *Haman* came not into the preſence, ſo much was he
Ver. 13. aſhamed at that which had hapned; but going home, he told his wife and friends, with tears, all that which had hapned; who told him, *That it was no ways poſſible for him to re-* E *venge himſelf as yet on* Mardocheus, *becauſe God did viſibly afford him his aſſiſtance.*

Esther 7. 1. Whil'ſt they were thus ſpeaking *Eſthers* Eunuchs came to haſten *Haman* to the banquet, and *Sabuchadas*, one of the Eunuchs, ſeeing the Gibbet erected in *Hamans* lodging, (whereon he intended to execute *Mardocheus*) demanded of one of the ſervants, wherefore it was raiſed up? And underſtanding that it was for the Queens Uncle, whom *Haman* would require at the Kings hands, to the end he might put him to death, for that time he held his peace. But when the King being ſeated with *Haman* at the banquet, re-
Ver. 2. quired the Queen to declare what ſhe would require that he might grant her, ſhe began to lament the danger of her people, ſaying, *That ſhe, with her whole Nation, were made a prey to the ſword, and that for that cauſe ſhe brake out into that diſcourſe: For* (ſaid ſhe) F
Ver. 3, 4. *I had not troubled your Majeſty, nor been ſo much grieved, if you had commanded that all the* Jews *ſhould be ſold, and led away Captives to extreme miſery; for that affliction might have been born: but ſince the utter deſtruction of our whole Nation is deſigned, I could not but in*
Ver. 5, 6. *this caſe have recourſe to your Majeſties clemency.* The King much ſurprized with this diſcourſe, *demanded who it was that formed that deſign?* whereupon ſhe began publickly to accuſe *Haman*, ſaying, *That he alone was that wretched and envious man, who had contrived their tragedy.* Hereupon the King was much troubled, and aroſe from the banquet, and went into the garden: then began *Haman* to pray, and beſeech *Eſther* to forgive him his offence. And whil'ſt he was fallen upon her bed to beſeech her favor, the King entred, and grew the more diſpleaſed at that he ſaw, and ſaid, *O thou curſed amongſt men, dareſt* G *thou attempt to violate my wife?* *Haman* was wholly confounded with this queſtion, ſo as

he

H He had not a word to answer him. Hereupon the Ennuch *Sabuchadas* stepping forth, accused him for that he had found him in his lodging erecting a gibbet for *Mardocheus*, assuring the King that one of his household Servants had told him it at such time as he was sent to call him to the Banquet; alledging moreover, that the gibbet was fifty Cubits high. Which when the King understood, he adjudged *Haman* to no other death but that which he intended against *Mardocheus*; and thereupon presently commanded that he should be hanged upon the same gibbet, until he were dead. And here we cannot but admire the Providence of God, in considering his wisdom and justice, in that he not only punished the wickedness of *Haman* (as he had deserved) but also caused him to fall into the same snare which he had prepared for another man. Thus died *Ha-*
I *man*, who had unjustly abused the Kings friendship: as for his goods, they were given unto the Queen.

The year of the World, 3954. before Christ's Nativity, 410.

7, 8, 9, 19. *Haman* having all his treacheries & cruelty discovered in the banquet, is adjudged to the gallows.

After this the King called *Mardocheus* unto him (for already he had notice that he was his Wifes Uncle) and gave him the ring which he had given unto *Haman*: the Queen likewise gave him his goods, and intreated the King to deliver her from those apprehensions into which she had been cast by those Letters which were sent out by that wicked man *Haman* in his Majesties name, to the Governours of the several Provinces, with instruction to Massacre the *Jews*, and extirpate their whole Nation; assuring him that she could not live to behold the death of her brethren, and the total ruine of her Countrey. The King made no difficulty in granting her request, assuring her that
K he would not contradict her will, permitting her to write in the Kings name all that she would have done in the behalf of the *Jews*; promising that when she had done the same, he would Seal it with his own Seal, and give her authority to send it thorow all his Provinces: to the end that they that read those Letters, confirmed by the Kings Seal, should not any wayes oppose the execution of them. Whereupon he sent for his Secretaries of State, commanding them to write unto the Magistrates of all the Nations touching the *Jews*, and to the Princes and Governors of one hundred, twenty and seven Provinces, from *India* as far as *Ethiopia*. The Contents of which Letters were these.

Esther 8, 1, 2. *Hamans goods* bestowed on *Mardocheus*:

L *Artaxerxes* the great King, to the Governours, and those that faithfully rule under us, Health.

à v. 5, *ad finem*, The Kings Letters for the security of the *Jews*.

Many men being puffed up with pride, by reason of the many benefits and honors which they receive through the liberality of their benefactors, do not only exercise their pride towards their inferiours, but also are not afraid to wax insolent against those who are the authors of their benefits, extinguishing as much as in them lieth, all manner of gratitude amongst men, and believing that it is in their power to deceive God himself, and rob him of his Justice: so that when the favor of their Princes hath given them power and authority in the Government of their affairs, in stead of applying themselves to the benefit of the publick, they have given
M *place to the hatred they have conceived against some particular men, and deceived their Princes by false accusations and detractions, and provoked their wrath against those who have not done amiss: whence it cometh to pass, that they have been sometimes in extream danger to lose their life. The proof whereof appeareth not only in ancient Histories (the knowledg whereof we have only obtained by hear-say) but by that likewise which hath been audaciously attempted before our eyes; so that hereafter we ought not to give credit to detractions and accusations, nor to such things as men inforce themselves to perswade: but it behoveth every man to judge according to the truth of that he knoweth, and to punish those which are guilty, and to pardon the innocent, in considering their acts, and not the words that are spoken. For it is most notorious unto all men, that* Haman *the Son of* Amaeath (*an* Amalechite *by Nation, and by that*
N *means a stranger, and not of the* Persian *blood, but entertained by us*) *hath in all things enjoyed the fruit of our bounty hitherto; so that he hath been called our father, honoured by all men, and obtained amongst all men, and in all things, the second place after us: yet could he not make a moderate use of his happiness, nor prudently entertain the greatness of his felicity; but hath sought means to deprive* Mardocheus *of his life, who preserved mine; seeking by his fraud and malice to practise the ruine of* Esther, *the companion of our life and Kingdom; and by this means striving to dispossess me of my most faithfull friends, he determined to transfer the Kingdom unto others. Touching my self, in that I know that the* Jews, *who are by this wretch destinated to die, are no wicked men, but such as live under a strict and holy discipline praying God continually that it would please him to continue the Kingdom*
O *in us, and our Successors; I absolve them not only from that penalty, contained in my former Letters sent by* Haman (*which by these presents I utterly disanul*) *but my pleasure likewise is, that they be had in all honour. As for him that practised these things, against them, I*

The year of the World, 3554. *before Christ's Nativity*, 410.

have caused him and all his race, to be hanged before the gates of Susan, *according to the just* A *Judgment of God inflicted on them for their offences. My will and pleasure therefore is, That the Copy of this Letter be sent through all Countreys belonging to us, to the intent that the* Jews *be suffered to live according to their own Laws, in peace; and that assistance may be given them, to the end they may revenge themselves of those who have offered them outrage in their adversity. And I command that this be done the thirteenth day of the twelfth month called* Adar, *which is the day that God ordained for their preservation (when they were appointed to be slain) which day I wish may be fortunate to those that love us, and a monument of revenge on those that intended our ruine. My pleasure likewise is, that all men, Cities and Nations should know, that whosoever shall neglect, through obstinacy, to fulfil the* B *tenor of this my Mandate, he shall be pursued with fire and sword: and let these Copies be set up throughout all our Dominions; and let each man of the Jews, upon the prefixed day, prepare himself to be revenged on his enemies.*

The *Jews* revenge them on their enemies.

As soon as the Posts had received these Letters, they presently mounted on horseback and rode each of them his appointed way; and *Mardocheus* being clothed in a Royal habit, and adorned with a crown of Gold on his head, and a chain of Gold about his neck, came forth, and the *Jews* of *Susan*, seeing him thus honoured by the King, supposed that his good success was an assurance of their own: and when the Kings Letters were published; The *Jews* lookt upon them as a favourable ray of light which portended their deliverance, and their enemies were in so great fear that divers of other C Nations circumcised themselves, supposing that in so doing they should be in security. For the thirteenth day of the twelfth month (by the *Hebrews* called *Adar*, and by the *Macedonians Distre*) the Posts that carried the Kings letters certified them, that they should exterminate their enemies on that very day whereon they themselves were in danger to be exterminated. The Governors likewise of the Provinces, the Lords and chief Magistrates, did honour to the *Jews*: for the fear they had of *Mardocheus*, and after the Kings Letters were published, it came to pass that the *Jews* slew about five hundred of their enemies, within the City of *Susa*; the King declared unto *Esther* the number of the dead that perished in the City, and suspecting what might happen thorow the

Esther 9. *v.* 2, 5, 10, 13.

whole Countrey, he asked her if she requested any further matter, promising her that D he would see it executed: she besought him that it might be lawful for the *Jews* to revenge themselves yet once more the next day upon their enemies, and to hang *Hamans* ten Sons upon the gibbet: which the King (being loth to contradict *Esther*) permitted, so that on the 14 day of the Month *Distre*, they slew about three hundred more of their enemies; without taking the smallest portion of their goods. Furthermore the *Jews* slew in the Countrey, and in the Cities, about sixty five thousand of their enemies, whom they dispatched the thirteenth day of the month, and solemnized the day following in mirth and feasting. The *Jews* that were at *Susan* assembled themselves likewise on the fourteenth day of the month, and banquetted that whole day. Whence it cometh to pass, that all the *Jews* which are throughout the world, keep and solemnize E this day for a festival, and send Presents the one unto the other. *Mardocheus* also wrote unto the *Jews*, who lived under the Empire of *Artaxerxes*, commanding them to observe those dayes, and to solemnize them; willing them to charge their Successors to do the like, to the end that this feast might continue for ever. For since on that day they should have been destroyed by *Haman*, they should do well if after they had escaped that danger, and taken revenge on their enemies, they should observe the same day to give thanks to God: For this cause the *Jews* keep a solemn feast on these dayes, and call it *Purim*, that is to say, *Lotts*. But *Mardocheus* was great and powerful with the King, Governing the whole Kingdom under him, and had also all the power that could be conferred on him by the Queen; and for this cause the affairs of the *Jews* had F better success than was hoped, but there was nothing during the whole reign of *Artaxerxes* which hapned to be of greater importance than this which we are going to relate.

C. 10 per totum, *Puræa festa. Mardocheus* authority.

G

CHAP.

CHAP. VII.

The year of the World, 3584. before Christ's Nativity, 380.

John the High-Priest, kills Jesus *his brother in the Temple.* Manasses *the brother of* Jaddus *the High-Priest, espouseth the daughter of* Sanaballath *Governor of* Samaria.

AFter the death of *Eliasib* the High-Priest, *Judas* his son succeeded in the office. And *Judas* being dead, *John* his son obtained the place, and was the cause that *Bagoses*, General of *Artaxerxes* Army, polluted the Temple, and made the *Jews* tributaries; so that before they could offer their ordinary and daily sacrifices, they were compelled to pay for every Lamb 50 drachmes, which hapned upon this occasion: *John* had a brother called *Jesus*, whom *Bagoses* favoured, and promised to give him the High-Priesthood. One day these two Bretheren being in the Temple, they fell out about the succession, and the quarrel rose so high, that *John* slew his brother *Jesus* in that holy place. It was a thing very strange, that *John* being a Priest, should commit such an impiety against his brother; and yet far more strange, in that so cruel an act, and an offence so impious, hath neither hapned amongst *Greeks* nor *Barbarians*. But God left it not unpunished, in that for the same sin the people lost their liberty, and the Temple was polluted by the *Persians*. When *Bagoses* had intelligence, that *John* (the High-Priest among the *Jews*) had slain his brother *Jesus* in the Temple, he came thither in all haste, and began to break forth into bitter threats against the *Jews*, *Have you* (said he) *been so bold as to commit murther in your Temple?* And when he attempted to enter, they hindered him. Whereupon he replied, *Am I therefore more polluted than the body that lieth dead in the Temple?* And having spoken thus, he entred thereinto, and for the space of seven years *Bagoses* being thus incensed against the *Jews*, punish'd them for murthering *Jesus*. After that *John* was deceased, *Jaddus* his son was made High-Priest, who had a brother called *Manasses*: *Sanaballath* sent by the late King *Darius* to govern *Samaria*, (for he also was of the race of the *Chutheans*, from whom came the *Samaritans*) knowing that *Jerusalem* was a famous City, and that the Kings thereof wrought much trouble unto the Inhabitants of *Assyria*, and *Cœlosyria*; he willingly marrieth his daughter *Nicasis* to this *Manasses*, with an intent that this Marriage should be as a pledge of his good will to the Nation of the *Jews*.

Hedio & Rufinus, cap. 7. The revenge taken on *John* for slaying his brother.

Jaddus High-Priest, whose brother *Manasses* marrieth *Sanaballaths* daughter.

CHAP. VIII.

Alexander *the great, King of* Macedonia, *passeth out of* Europe *into* Asia, *destroyes the Empire of the* Persians; *and when it was believed that he would have demolish'd the City of* Jerusalem, *he pardons the* Jews, *and treats them very favourably.*

ABout this time, *Philip* King of *Macedon* died in the City of *Ægæa*, being traiterously slain by *Pausanias* the son of *Cerastes*, of the race of *Orestes*, and his son *Alexander* succeeded him in the Kingdom; who passing over the *Hellespont*, gave battel unto the huge Army of *Darius* near the River *Granic*, and there obtained a famous victory. And hereupon also invading the Countrey of *Lydia*, (after he had conquered *Jonia*, *and* over-run *Caria*) he fell upon the quarters of *Pamphilia*, as is declared in another place. But the Elders of *Jerusalem* were much displeased, that *Jaddus*'s brother, who was at that time High-Priest, and had married a foreign Woman, should be companion and associate with him in the Priesthood, so as they mutined against him. For they supposed that that Marriage would be but a means to animate those who had a mind to profane Marriages, and prove an inducement to others to communicate in Marriage with strangers: calling to mind, that the cause of their evils, and first captivity was, because some of them had fallen, and offended, by coupling themselves with Women of foreign Nations.

Alexander made King after *Philip* his father King of *Macedon*.

They therefore commanded *Manasses* either to forsake his Wife, or else never more to approach the Altar. The High-Priest likewise being incensed against his brother, as well as the People, drave him in like manner from the Sacrifice. For which cause, *Manasses* (addressing himself to his Father-in-law *Sanaballath*) told him, *That although he loved his daughter* Nicasis *very intirely, yet would he not condescend for her sake to be deprived of the Priesthood* (*which was the greatest dignity that could be among their Nation, and which had ever continued in his race.*) Whereupon *Sanaballath* answer'd and promis'd him, *That he would not only continue him in the Priesthood, but also would give him the power and dignity of the High-Priesthood, and make him Governor of all places that he commanded, provided the*

Manasses under hope of greater fortunes, retaineth the foreign wife he had.

The year of the World, 3630. *before Christ's Nativity*, 334.

Marriage ſolemnized betwixt his daughter and him, were continued. He furthermore aſſured him, *That he would build a Temple, reſembling that in* Jeruſalem *upon the Mountain of* Garizim, *which was the higheſt in all the Countrey, permitting him to do the ſame with* Darius's *conſent.* *Manaſſes* puffed up by theſe promiſes, remaineth with *Sanaballath*, and grew in hopes that he ſhould obtain the Prieſthood by *Darius*'s means: for *Sanaballath* was very old. Whereas divers others, both Prieſts and common People, among the *Iſraelites*, were intangled in ſuch Marriages, there aroſe no ſmall commotion in *Jeruſalem.* For all they of this condition retired themſelves to *Manaſſes*, whom *Sanaballath* furniſhed with money, and lands to till, and houſes to inhabit, to favour the ambition of his Son-in-law.

The Apoſtaſie of the Prieſts.

A

At the ſame time *Darius* underſtanding that *Alexander* having paſſed the *Helleſpont*, had overcome thoſe Governors, whom he had placed near unto the River *Granicus*, and that he paſſed further, ſpoiling his Countrey; he gathered together his Horſemen and Footmen, reſolving to make head againſt the *Macedonians*, before they ſhould gain all *Aſia*: he therefore paſſed *Euphrates*, and Mount *Taurus* in *Cilicia*, to encounter his enemies. *Sanaballath* joyful at *Darius*'s approach, incontinently told *Manaſſes*, that he would fulfil his promiſe, as ſoon as *Darius* ſhould return from the conqueſt of his enemies. For not only he, but alſo all the *Aſians* perſuaded themſelves moſt aſſuredly, that the *Macedonians* would not abide the battel againſt the *Perſians*, by reaſon of their great multitude; but it fell out altogether contrary to their expectation. For the *Perſian* encountering with the *Macedonians*, was overcome; and after he had loſt the greater part of his Army, and left his Mother, Wife and Children Priſoners, he himſelf fled into *Perſia.* *Alexander* arriving in *Syria*, ſeized on *Damaſcus*, took *Sidon*, and beſieged *Tyre*: and by his letters ſending unto *Jaddus* the High-Prieſt of the *Jews*, he required him to ſend him ſome ſupplies, and to ſell his Army victuals for their money; aſſuring him, *That if he deſired the friendſhip of the* Macedonians *he would give him that tribute which he paid to* Darius, *and he ſhould have no cauſe to repent of the choice which he ſhould make.* The High-Prieſt anſwered *Alexanders* Meſſenger, *That he had ſworn unto* Darius *never to bear Arms againſt him, during his life-time; againſt which oath of his, he could not act.* Which when *Alexander* heard, he was diſpleaſed, but reſolved notwithſtanding to continue the ſiege at *Tyre*, until ſuch time as it ſhould be taken; yet threatned he, that as ſoon as he had taken it, he would lead forth his Army againſt the High-Prieſt, to the end that all Men might know to whom they ought to keep their faith. For which cauſe, ſparing no labour, he overcame *Tyre*; and after he had given order for the ſettlement thereof, he came unto *Gaza*, and took it with *Bahemeſes* the Captain of the Gariſon that held it. But *Sanaballath* finding a fit opportunity to make himſelf great, forſook *Darius*, and followed *Alexander*, leading with him eight thouſand of his Subjects: and coming to him at the beginning of the ſiege of *Tyre*, he offered to ſurrender to him all thoſe places wherein he commanded, acknowledging him for his Lord more willingly than he had *Darius.* *Alexander* received him graciouſly: whereupon, *Sanaballath* informed him of his condition, and let him underſtand, that *Manaſſes* (who was brother to *Jaddus* the High-Prieſt of the *Jews*) was his Son-in-law, who with divers of the ſame Nation, were deſirous to build them a Temple in the Countries under his dominion, aſſuring the King of much profit thereby, becauſe in ſo doing, the force of the *Jews* would be diſmembred into two parts, and they could not conſpire together to make any new inſurrection or trouble, as in times paſt they had done during the Government of the Kings of *Aſſyria.*

Hedio & Ruffinus, cap. 8.

Alexander's victory againſt *Darius.*

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When *Sanaballath* had permiſſion from *Alexander* to build his Temple, with the greateſt ſpeed he might he finiſhed the ſame, and made *Manaſſes* the High-Prieſt thereof, ſuppoſing that it was the greateſt advantage that might happen to his daughters children. Seven months after the ſurrender of *Tyre*, and two after the taking of *Gaza*, *Sanaballath* died. *Alexander* alſo razed *Gaza*, and prepared himſelf to come ſuddenly upon *Jeruſalem.* Which when the High-Prieſt *Jaddus* underſtood, he was much grieved, and afraid, not knowing how to gain the favour of the *Macedonians*: and on the other ſide, knowing that the King was diſpleaſed with him, (becauſe heretofore he had diſobeyed him:) He commanded the people to make their prayers unto God, and he in his own perſon offered ſacrifice; beſeeching God that it would pleaſe him to be a ſhield of defence and ſuccor to their Nation, and to deliver them from thoſe imminent dangers wherewith they were threatned. But the next night following, whil'ſt he ſlept, God appeared unto him, and commanded him to be of good courage, and that as ſoon as he had gone about the Wall, he ſhould open the Gates boldly, and command the reſt of the people to attire themſelves in white; and that accompanied with them, he ſhould march forward in thoſe Prieſtly ornaments which were appointed by the Law, to the end that in this

Manaſſes enjoyeth his deſire.

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H this equipage they might go and meet with *Alexander*, without any apprehenſion of future evil, becauſe he would protect them. As ſoon as he awaked from his ſleep, he was very joyful, and related this Revelation from God; and performing that which had been commanded him, he expected in this manner the approach of the King; and when he knew that he was not far off from the City, he marched forth to meet him, accompanied with the Prieſts, and a multitude of other people, giving him a moſt Royal entertainment, and far different from that of other Nations, near unto a place called *Sapha*, which word ſignifieth *a Watch*, (by reaſon that from that place a man may diſcover the City and Temple of *Jeruſalem*.) The *Phœnicians* and *Chaldeans* that were in *Alexanders* Army, grounding their hopes upon his diſpleaſure, doubted not but that he would give them leave to ſack the City, and to hew the High-Prieſt in pieces: but it fell out quite I contrary; for *Alexander* eſpying the People from afar in white Rayments, and the Prieſts going before them in their Rochets, and the High-Prieſt attired in a Robe of Purple, broidered with Gold, having his Mitre on his head, and his plate of Gold wherein the Name of God was written, *Alexander* himſelf marched forward before the reſt of his company, and fell proſtrate on his face before that Name, ſaluting firſt of all the High Prieſt; and at the ſame inſtant, all the *Jews* together ſaluted the King with one voice, and encompaſſed him round about. The Kings of *Syria* and the reſt that ſaw that which hapned, were wonderfully aſtoniſhed, and thought that the King was out of his wits: *Parmenio* only drew near unto him, and ask'd him, *what he meant, to adore the Prieſt of the Jews, whereas all other men adored him?* To whom he anſwer'd, *I do not adore him but that* K *God whom the Prieſt worſhippeth: for in my ſleep I ſaw him in ſuch a habit, as I ſee him in at this preſent, at ſuch time as I was in* Dio *a City of* Macedonia: *and whileſt I conſulted with my ſelf by what means I might attain to the conqueſt of* Aſia, *he counſelled me to make no delay, but to march forward boldly, aſſuring me, that it would be he that would guide both me and mine Army, and would deliver the Empire of the* Perſians *into my hands. Since that time, I have not ſeen any one attired after the ſame manner: and at this preſent beholding this man, and calling to mind the viſion and exhortation that he gave me in my ſleep, I hope that mine Army being conducted by divine providence, I ſhall overcome* Darius, *and diſcomfit the* Perſians, *and that my deſigns ſhall have a happy iſſue.*

L When he had thus anſwer'd *Parmenio*, he gave the High-Prieſt his hand, and went with him into the City, being conducted by the Prieſts: after this, when he came into the Temple, he offered ſacrifice according to the High-Prieſts direction, whom he honoured likewiſe with very great reverence. And when *Jaddus* ſhewed him the Prophecy of *Daniel*, wherein he declared that a certain man of the Nation of the *Greeks*, ſhould deſtroy the Empire of the *Perſians*, and that in his opinion he was the man; *Alexander* was very joyful, and diſmiſſed the multitude that attended him, for that time. The next day aſſembling the *Jews*, he commanded them to let him know, *what favors they deſired at his hands.* Whereupon the High-Prieſt anſwer'd, *That he deſired that they might be permitted to live according to the Laws and Cuſtoms of their Forefathers, and that every ſeventh year they might* M *be exempted from tributes.* Which was granted them fully. They beſought him likewiſe, *That by his permiſſion, the* Jews *that were in the Countries of* Babylon *and* Media, *might live according to their laws.* And he promis'd them willingly to do all that which they deſired. He made Proclamation alſo among the People, *That if any one of them would bear Arms under him, (and live according to the cuſtom of their Nation) he was ready to receive them:* whereupon divers liſted themſelves under him in the Wars.

After that *Alexander* had thus behaved himſelf at *Jeruſalem*, he marched with his Army againſt the neighbouring Cities; and whereſoever he went, he was received with great affection. But the *Samaritans*, whoſe Metropolitan City at that time was *Sichem* (ſituate near unto the Mountain of *Garizim*, in which there dwelt divers *Jews* alſo, that were N revolted from their Nation) ſeeing how favourably *Alexander* had received thoſe of *Jeruſalem*, they reſolved to profeſs themſelves to be *Jews*. For ſuch is the nature of the *Samaritans*, (as we have declared heretofore) that when the *Jews* are in affliction, they renounce all alliance with them, (wherein they confeſs the truth:) But when they perceive our Affairs to be in proſperous condition, they endeavour to perſuade the World that we are both ſprung from the ſame original, and are deſcended of the race of *Ephraim* and *Manaſſes*, the ſons of *Joſeph*. They came therefore to the Kings preſence, and met him near unto *Jeruſalem*, with great magnificence, and demonſtration of ſingular affection towards him. And after that *Alexander* had entertained them, they of *Sichem* approached near unto him, being accompanied with thoſe Men of War that *Sanaballath* had ſent O unto the King) beſeeching him, *That he would viſit their City, and honour their Temple with his preſence*: whereupon he promiſed, *That at his return he would viſit them.* They required

The year of the World, 3630. before Chriſt's Nativity, 334.

Alexander intending to beſiege *Jeruſalem*, meeteth with the High-Prieſt and people in white, and is honorably received by them, and doth them honor in memory of his viſion that appeared unto him in the like habit.

Alexander's ſacrifice in the Temple, the confirmation of his conqueſt by *Daniel's* prophecy, his bounty to the *Jews*.

The *Samaritans* be kinſmen to the *Jews* in proſperity, ſtrangers in adverſity.

The year of the World, 3632. *before Chriſt's Nativity*, 332.

red him alſo, *That he would acquit them of the Tribute of the ſeventh year, becauſe they did not ſowe in the ſame.* He ask'd them, *Who they were that made that requeſt?* They anſwer'd him, *That they were* Hebrews; *but that they were called* Sichemites *by the* Sidonians. He ask'd them again, *If they were* Jews? And they ſaid, *They were not. Well* (ſaid he) *I have made this grant unto the* Jews: *when therefore I ſhall return, and be more particularly informed, I ſhall do that which ſhall be requiſite.* Thus diſmiſſed he the *Sichemites*, but he commanded *Sanaballaths* Men of War to follow him into *Egypt*, promiſing in that place to give them poſſeſſions by lot; which afterwards he did, (enjoining them to live in Gariſon in the City of *Thebais*, to make good that Countrey.) After *Alexander's* death, his Empire was divided amongſt his Succeſſors, and the Temple built near unto Mount *Garizim*, remained entire. And if any one were accuſed in *Jeruſalem* for eating unlawful meats, or for breaking the Sabbath, or for any ſuch like fault, he fled unto the *Sichemites*, ſaying, *That he was accuſed unjuſtly.* In that time deceaſed the High-Prieſt *Jaddus*: and *Onias*, his ſon, ſucceeded him. This was the ſtate of the Inhabitants of *Jeruſalem* at that time.

The Temple on the Mount of *Garizim*.
Onias, ſon of *Jaddus*, High-Prieſt.

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The Twelfth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 3643. before Christ's Nativity, 321.

The Contents of the Chapters of the Twelfth Book.

1. Ptolomey *the Son of* Lagus *is made Governor of* Jerusalem, *and the rest of* Judæa, *by a stratagem, and leadeth divers* Jews *with him Prisoners into* Egypt.
2. Ptolomey Philadelphus *translateth the Laws of the* Jews *into the Greek tongue, and dismissing divers Captives of that Nation, he dedicateth many presents to the Temple of God.*
I 3. *In what estimation the* Jews *were with the Kings of* Asia, *and how the freedom of those Cities which they built, was granted them.*
4. Joseph *the Son of* Tobias *driveth away the* Jews *imminent calamity, by reason of his friendship with King* Ptolomey.
5. *The friendship and society between the* Lacedæmonians, *and* Onias *the High-Priest of the* Jews.
6. *The* Jews *distracted by seditions, call* Antiochus *to their assistance.*
7. *How* Antiochus *leading his Army to* Jerusalem, *and taking the City, spoiled the Temple.*
8. Antiochus *forbiddeth the* Jews *to use the Laws of their forefathers, the Son of* Asmonæus, *called* Matthias, *contemned the King, and put his Captains to flight.*
K 9. Matthias *being dead,* Judas *his Son succeeded him.*
10. Apollonius, *a Captain of* Antiochus, *is overcome in Jewry, and slain.*
11. *The overthrow and death of* Lysias *and* Gorgias *sent out against the* Jews.
12. *How dividing their Armies,* Simon *overcame the Tyrants, and* Ptolomaidans, *and* Judas *the* Ammonites.
13. *The death of* Antiochus Epiphanes among *the* Persians.
14. Antiochus Eupator *overthrowing the Army of the* Jews, *besieged* Judas *in the Temple.*
15. Antiochus *giving over his siege, plighteth a league of friendship with* Judas.
16 Bacchides *a Captain belonging to* Demetrius, *being sent with his Army against the* Jews
L *returneth back to the King, without success.*
17. Nicanor *elected Captain after* Bacchides, *and sent out against the* Jews, *is slain with his whole Army.*
18. Bacchides *sent out once more against the* Jews, *overcometh them.*
19. *How* Judas *being overcome in battle, is slain.*

CHAP. I.

After the death of Alexander *the Great his Army is divided amongst his Captains.* Ptolomey *one of the chief of them, makes himself Master of* Jerusalem *by*
M *surprise, sends several Colonies of* Jews *into* Egypt, *and puts great confidence in them; continual Wars betwixt the Inhabitants of* Jerusalem *and the* Samaritans.

ALexander King of *Macedon* having overcome the *Persians* and established the state of the *Jews* (according as hath been related) departed this life. Whereupon his Dominions and Kingdoms fell into divers mens hands; *Antigonus* made himself Governor of *Asia*: *Seleucus* of *Babylon*, and the bordering Nations: *Lysimachus* had the *Hellespont*: *Cassander Macedon*: and *Ptolomey* the Son of *Lagus* held *Egypt*. Now when these men were at discord amongst
N themselves (whilest each of them affected the soveraignty, and fought the one against the other) they raised divers great and bloody Wars, which ruined many Cities and destroyed great numbers of their Inhabitants. *Syria* had sufficient experience of all these miseries under the Government of *Ptolomey* the Son of *Lagus* surnamed *Soter*, a Title which he little deserved. He it was that seized on *Jerusalem* by a stratagem; for he entred the City upon a Sabbath day, under pretext to offer sacrifice; and whilst the *Jews* suspected nothing; but spent the day in ease and idleness, he surprised the City without resistance, and made the Citizens captives. *Agatharchides* the *Cnidian* (who wrote the Acts of *Alexanders* successors, testifieth the same) reproaching us of superstition; as if by that means we lost our City. He writeth to this effect;
O "There is a certain Nation, which are called *Jews* who inhabit a City which is call'd "*Jerusalem*, both strong and mighty. They suffered it to fall in to *Ptolomeys* hands, "because they would not stand upon their guard; and through their unseasonable "superstition,

The death of Alexander, and the Wars of his successors. Jerusalem surprized by policy, and the Jews led awey captive.

The year of the World, 3634. *before Christ's Nativity*, 321.

"ſuperſtition, they permitted themſelves to be ſubdued by a Tyrant conquerour. See here what *Agatharchides* ſaith in this place of our Nation: But *Ptolomey* leading away with him divers priſoners from the better quarters of *Judæa*, and the places near unto *Jeruſalem*, of *Samaria* and mount *Garizim*, ſent them into *Egypt* to inhabit there: and being aſſured that thoſe of *Jeruſalem* were moſt firm in maintaining their oaths and promiſes, according as it appeared by their anſwer made to *Alexander*, when after the diſcomfiture of *Darius*, he ſent Ambaſſadors unto them: he put divers of them into his Garriſons, giving them the ſame priviledges in the City of *Alexandria*, which the *Macedonians* had. After he had received their oath, that they ſhould be faithful unto him and his ſucceſſours, in memory of the great truſt and favours he had beſtowed on them, many of the other *Jews* likewiſe of their own accord went into *Egypt*, partly allured thereunto by the plenty of the countrey, partly by the liberality of *Ptolomey* towards their Nation. Yet were there continual quarrels betwixt their poſterity and the *Samaritans*: becauſe they would keep and maintain the cuſtomes and ordinances of their foreſathers; whereupon divers wars aroſe amongſt them. For they of *Jeruſalem* ſaid that their Temple was the true Sanctuary of God, and would have the offerings and ſacrifices ſent thither; the *Samaritans* on the other ſide commanded them to be brought to the mount *Garizim*.

Sedition betwixt the *Jews* and *Samaritans* as touching the Temple.

CHAP. II.

Ptolomey Philadelphus *cauſed the Laws of the* Jews *to be tranſlated into the Greek tongue: and diſmiſſing many Captive* Jews, *dedicateth many preſents to the Temple of God.*

Hedio & Ruffinus, cap. 2. The Library of *Ptolomy Philadelphus.*

After the death of *Ptolomeus Soter* his Son *Ptolomeus Philadelphus* ſucceeded in the Kingdom of *Egypt*, and held it for nine and thirty years ſpace, he it was that tranſlated the law into the Greek tongue, and delivered the *Jews* from that ſervitude, wherein they were inthralled in *Egypt* to the number of ſixſcore thouſand, upon this occaſion. *Demetrius Phalereus* Maſter of the Kings Library, endeavoured to make a collection of all ſorts of Books that were in the world, and brought all which he thought would be agreeable to the King, who was very curious in his collection of Books. The King demanding one day how many thouſands of Volumes, he had already gathered: he anſwered him, that he had already got about two hundred thouſand Volumes; but that ſhortly he hoped to have to the number of five hundred thouſand. Beſides he told him, that he had been lately informed that there were divers Volumes, among the *Jews* wherein many things touching their Laws and policies were written, which were worthy to be known and deſerved a place in ſo memorable and famous a Library, but that it would be very difficult to tranſlate them into the Greek tongue, for their characters ſeem to have ſome relation to the *Syriack*, and their pronunciation likewiſe is not much different from it; notwithſtanding they have their phraſe proper and peculiar unto themſelves. But nevertheleſs he believed it might be done, ſince his Majeſty would not think much of any charge; the King approved of this propoſal, and wrote unto the High-Prieſt of the *Jews* to help him to theſe books. In the mean time a certain man called *Ariſtæus*, who was intirely beloved by the King by reaſon of his modeſty, and had divers times reſolved with himſelf to ſolicit the King, to diſmiſſe all the *Jews* that were in his Kingdom, ſuppoſing that at that inſtant he had a fit opportunity to make his requeſt, he ſpake unto *Soſibus*, to *Terentin*, and *Andrew* the chief Captain of the Kings guard, beſeeching them to favour him in that which he intended to move to the King. Having found how they ſtood inclined, he addreſſed himſelf unto the King, and ſpake unto him after this manner. *Since your Majeſty hath reſolved not only to tranſcribe, but alſo to tranſlate the laws of the* Jews, *I ſhould not ſpeak to your Majeſty with that freedom and ſincerity which I ought to uſe, if I ſhould not inform you that I know not how this can be fairly done at the ſame time that you detain as your ſlaves ſo great a number of* Jews *within your Kingdom of* Egypt: *You will therefore do a work anſwerable to the greatneſs of your courage and benignity if you deliver them from their miſery, conſidering that he who gave them their law is God, who governeth your Kingdom (as by diligent inquiry I have certainly learnt) for both they and we adore one God, Creator of all things, whom we call by the name of* Jupiter, *for as much as he preſerveth our life and the lives of all men. For that honour therefore which you owe unto God, ſend back theſe people into their Countrey, and permit them to inhabit it, who amongſt all men are moſt ſingularly affected to their Religion. Neither hath your grace occaſion to ſuſpect, that I make this addreſs unto you, becauſe I am either allied or deſcended of any of their Tribes; But only for this reaſon becauſe I am aſſured that there is but one God, who is the Maker of all men, and that he taketh pleaſure in thoſe that addict*

H *addict themselves to beneficence.* When *Aristeus* had spoken thus, the King beholding him with a cheerful countenance, ask'd him, *How many thousands he thought they were, whose liberty he desired? Andrew* (being nigh at hand) answer'd, *That there were more than* 120000. Whereupon the King replied, *Is this demand* Aristeus, *a matter of small consequence, which thou requirest? Sosibius* and *Tarentin* replied, *That he could do nothing more worthy of himself, than by such an action, to acknowledge the great obligations which God had laid upon him, in raising him to the Throne.* The King being well-pleased to see them so unanimous in their request, promised that the *Jews* should be set at liberty, and that he would pay unto his Soldiers 120 drachmes for each *Jew* that was his slave: and touching the request made by them, he promis'd them to dispatch his Letters Patents, in most am-
I ple manner, to bring an happy issue to *Aristeus* suit; or rather to satisfie the Will of God, which was chiefly to be regarded. Hereupon he sent out his Proclamaiion, declaring, *That he not only set them at liberty, who had been brought thither by his Father, or those of his Army who attended him; but those also who heretofore had been in his Kingdom, or lately had been brought thither:* And notwithstanding it was told him, that the money that would be required for their ransom, would amount to more than 400 Talents, yet ceased he not to confirm that which he had promised. But that it may more plainly appear how great his Royal magnificence was, I thought good to insert in this place the Copy of the Edict, which he sent abroad, to this effect:

The year of the World, 3684. *before Christ's Nativity*, 280.

The King of *Egypts* Proclamation touching the liberty of the *Jews*, sollicited by *Aristeus*.

K *Whosoever of you that in my Fathers service (by bearing Arms unto him) have made any inroads into* Syria *and* Phœnicia, *and after the conquest of* Judea, *have taken any Prisoners, and brought them into our Cities and Countries, with intent to sell them: All they also, who have heretofore detained any, or at this present have any such Captives in their possession, they are commanded hereby, to set them at liberty that live under their thraldom, receiving for the ransom of every person* 120 *drachmes; if they are Soldiers, at such time as their wages shall be paid them: as for the rest, they shall receive their money out of the Kings Treasury. For I am persuaded, that it was contrary to my Fathers intent, and against all right, that they have been taken Prisoners, and that their Countrey hath been harassed by the insolency of the Soldiers, who have thought to make their profit and merchandize by them, by bringing them*
L *into* Egypt. *Having therefore an especial regard to justice, and intending to shew mercy to those who are wrongfully oppressed, I command that all those* Jews *who are detained in servitude be discharged, and that they who hold them captive, receive the ransom promised by us, so as no deceit or fraud be used therein. And to the end that our ordinance be exactly and fully observed, our Will is, That this Edict of ours be publickly proclaimed three days after it shall come unto your hands; and that those who hold such Prisoners in their possession, declare how many Prisoners they have. Moreover, it shall be lawful for any man that will, to accuse such as obey not this Edict; and our pleasure is, that such as shall not observe it shall have their goods confiscated to the Kings use.*

M When this Edict of the Kings, published to this effect, was proclaimed abroad, and that only point was omitted, that concerned those that before-time had been, and afterwards the second time were led away Prisoners, in whose behalf he had given no direction, he shewed himself most bountiful in like manner toward these; and gave order that the number and tallie should be speedily gathered, and the money distributed to the Commissioners and Treasurers appertaining to him. This was dispatched in the space of seven dayes, all the Kings ordinance was accomplished, and there was laid out for the ransoms of them all, to the sum of more than 460 Talents: For the Masters exacted fix-score drachmes for the children also, grounding themselves upon the Kings Edict, by which it was ordained that for every person they should have that sum, extending the same
N even unto children.

After this extraordinary munificence, according to the Kings command, he appointed *Demetrius* to make a Decree, touching the Translation of the Books of the *Jews*. For the King did nothing rashly, but administred all things with great wisdom and circumspection; and therefore the Copy of *Demetrius* Proposal, and the Letters sent to this effect, are registred, and recorded in writing: the number likewise of the Presents that were sent, and by whom they were offered. So that whosoever shall behold them, he will judge by the curious workmanship, the great skill of the Workman; and by the excellencies of the pieces, he will know by whom each of them was fashioned. The Copy of the advice
O given by *Demetrius*, is this:

Demetrius

The year of the World, 3684. *before Christ's Nativity*, 280.

Demetrius exhortatory Letter to *Ptolomy*, touching his Library.

A

Demetrius to the great King, Health.

Most mighty Prince, since you have committed the trust unto me to find out such Books as are wanting to your Library, and to search for such Volumes as hitherto have been hid from my sight, to the end that I might gather them together; after that I had used herein all the care that was possible, I have found, that amongst others, we want the Books of the Laws of the Jews, *For they being written in Hebrew Characters, we have no notice thereof; nor have we taken the pains to inquire after them, because your Majesty hath not as yet thought fit to desire them. But I think it necessary, that your Majesty should have them procured, and that they be faithfully Translated, because those Laws proceeded from God himself; and it is most certain, that of all* B *other Laws in the World, they are the wisest and incorruptest. For which cause,* Hecateus *the* Abderite *saith, That neither Poets nor Historians have made any mention of them, nor of those that have been governed under the same: because in themselves they are pure, and are not to be published by the mouth of the profane. May it therefore please your Majesty to write unto the High-Priest of the* Jews, *commanding him to send you six of every Tribe, such as he shall know to be most expert in their Law, by whom we may clearly apprehend the sense contained in those Books, to the end that having the faithful interpretation of those things that are contained therein, we may collect and gather them together, to the satisfaction of your Majesty.*

The Kings liberality towards the *Jews*.

When the King in this manner had been advised, he wrote unto *Eleazar* the High- C Priest of the *Jews*, touching this matter: letting him know what liberty was by him granted unto the *Jews* that were in his Kingdom: He sent him also 50 Talents of gold, to make cups, ewers and vessels, with an infinite number of precious stones, commanding his Cofferers, who had the charge of his Jewels, to suffer the Workmen to choose what stones they liked best. Furthermore, he appointed that a hundred Talents should be given for the sacrifices and oblations, and other uses of the Temple. But after that I have declared what was the Copy of the Letter sent unto *Eleazar* the High-Priest, and the manner how he obtained that Sacerdotal dignity, I will give an account of the rich Presents, and their curious Workmanship.

After the death of *Onias* the High-Priest, his son *Simon* sirnamed *the Just*, succeeded in D his place, who for that cause was so called, by reason of the piety which he shewed toward God, and good affection which he bare unto his Countreymen. This *Simon* dying, and leaving behind him one onely son, of young and tender years, who was called *Onias*: his brother (which was this *Eleazar* of whom we speak at this present) took upon him the Priesthood, and to him wrote *Ptolomy*, in such manner as is hereafter expressed.

King *Ptolomy* to the High-Priest *Eleazar*, Health.

Whereas divers Jews *dwelt in my kingdom, whom my father had honoured, (though during the Reign of the* Persians *they were sent thither as Prisoners) and made some of them* E *Captains in his Wars, allowing them honourable wages and conditions: To others born in his time in* Egypt, *he hath committed his Forts and Garisons, which made them much honoured and feared among the* Egyptians. *Since my coming to the Government, I have behaved my self graciously towards all men, and especially toward those of your Nation, of whom I have delivered more than* 100000 *out of Captivity, paying their ransom out of mine own Coffers: I have likewise listed some of those that were of age in the companies and bands of my men of War: I have received some into my Court, whom I took to be faithful and loyal, and in my opinion well worthy of such preferment; supposing this to be the most acceptable Present that I could offer up unto God, for his Providence in advancing me to the Kingdom. And being desirous not only to gratifie them, but also all those* Jews *that are in the whole world, I have determined to cause* F *your Law to be Translated, out of* Hebrew *into* Greek, *that I might put it in my Library. You shall therefore do well, if you choose out six discreet and learned men of every Tribe amongst you, and send them unto me, such as by reason of their age shall be well instructed in your Laws, and sufficiently enabled to expound the same. And I doubt not but that (the work succeeding as I hope it will) I shall thereby gain great glory. Wherefore I send unto you* Andrew *the chiefest Captain of my Guard, and* Aristeus *also, (whom we especially honour) to confer with you: by whom I have sent you* 100 *Talents of silver, as the first-fruits of those gifts and sacrifices, which we intend to offer in the Temple. You will do us an especial favor, if you signifie your mind unto us by your Letters.*

Ptolomy's Epistle to *Eleazar* for Interpreters to translate the Bible.

G

As soon as *Eleazar* had received the Kings Letters, he returned him an answer full of respect, as followeth.

The

H

The High-Prieſt *Eleazar* to King *Ptolomey*, health.

The year of the World, 3684. *before Chriſt's Nativity*, 280.

Eleazars Letters in anſwer to *Ptolomey*.

If your ſelf, your Queen Arſinoe, *and your children be in health, we do very much rejoyce thereat. We have received your Princely Letters with no ſmall joy, and have read and conſidered the contents thereof; we have alſo publiſhed them in the preſence of all the People, and have declared unto them your piety towards God, and have ſhewed them thoſe veſſells which you ſent us, twenty of Gold, and thirty of ſilver; with five veſſells, and a Table which you have ſent us as Preſents. We have likewiſe ſhewed them thoſe hundred talents which* Andrew *and* Ariſteus (*vertuous and excellently learned men, and honoured by you amongſt your deareſt friends*) *have brought unto us, to be employed in ſacrifices and other uſes in the Temple. Know* I *therefore that whatſoever you are pleaſed to command we will readily obſerve, that we may acknowledge the benefits, which you have divers wayes beſtowed upon our Nation. We have therefore daily offered ſacrifice for you, your Queen* Arſinoe, *your children and friends: the people likewiſe have prayed that God would ſend you happy ſucceſs in whatſoever you deſire, that your Kingdom may be continued in peace, and that the tranſlation of our Law may be accompliſhed at your deſire, for our own ſatisfaction. To that intent we have choſen ſix Elders out of every Tribe, whom we ſend unto you, together with the original of our Law. Our requeſt is, that according to your accuſtomed piety and juſtice, you return us both our Laws and theſe interpreters in ſafety, as ſoon as they have anſwered your expectation. Fare* K *you well.*

This is the anſwer which the High-Prieſt ſent unto him. I have not thought it neceſſary to ſet down the names of the ſeventy two Elders in particular, who were ſent by *Eleazar* together with the law, although they were all mentioned in the Letter ſent by the High-Prieſt. Yet I think it not amiſs to recite the excellency of thoſe Preſents that were ſent by the King, and offered up unto God; to the end that all men may know how zealous he was towards the ſervice of God. For in performance thereof, he ſpared no expence, but continually aſſiſted the workmen and examined their workmanſhip; to the end that nothing might be careleſly finiſhed, or negligently performed. I will there- The deſcription of thoſe Preſents which *Ptolomey* dedicated in the Temple of *Jeruſalem*.
L fore ſet down (as near as I can) the excellency of every piece (although it may be that the courſe of Hiſtory requireth it not) becauſe my deſire is, by ſo doing, to let the Reader know how great the liberality and generoſity of the King hath been. I will begin with the magnificent Table.

The King deſirous to make it ſurpaſſe that at *Jeruſalem* inquired after the dimenſions of it, to the intent that he might make it far greater. And having certain notice how large it was, and that there was no lett but that he might make his far greater, he ſaid that he would have it five times greater than the other: but that he feared leſt being ſo great it would be unfit to offer ſacrifice thereupon; and his intention was, that the preſents which he offered, ſhould not only ſerve for ſhew, but that they might alſo be
M ſomewhat proper for the uſe and ſervice of the Temple. Wherefore concluding that the firſt was of a ſize large enough, he reſolved his ſhould not exceed the other in greatneſs; but that equalling it in the quantity of Gold, it ſhould exceed it in the variety and beauty of workmanſhip. For he was very skilful in all arts, very ingenious in all new inventions, ſo that by his own judgment, he contrived ſuch things as were not before in uſe; and commanded them to make and finiſh them, having alwayes an eye to the model, which he had given them to work by. He undertook therefore to The Golden Table.
make the Table of two Cubits and a half in length, of one in breadth, and of one and a half in height all of maſſie Gold: about which there was made a border, of a hand bredth; enriched with moving waves, on which there was a figure graven with admirable art, ap-
N pearing on three ſides: For being triangular, every angle preſented the ſame engraving; ſo that when it was turned, it ſeemed that one and the ſame figure repreſented it ſelf. Within the inſide of this border it was inchaſed, with divers goodly figures, but on the out-ſide it was far more excellently beautified and wrought, becauſe in that part it was moſt open to the eye. For this cauſe the upper part of the Table appeared to be of two parts, and of three angles, which (as we ſaid) were apparent at ſuch time as the Table was turned, each one ſeeming of equal magnitude with the other. Upon the graven bends there were precious ſtones inchaſed, diſtant by equal proportion the one from the other, and faſtned by Golden buttons tyed by loops. The ſides of the borders (which preſented themſelves to the eye) were beautified with rich ſtones, diſpoſed after the manner of an oval; and there
O was a border of golden twigs engraven round about the Table: under the ovals there was a Crown garniſhed with cluſters of divers ſorts of fruits, the cluſters of grapes

The year of the World, 3684. *before Christ's Nativity*, 218.

hung down, the ears of Corn ſtood upright, and all was incloſed with Pomegranats, A and the precious ſtones were inchaſed in gold thorow the whole circuit of the Table, to preſent each ſort of fruit in their native colours. There was alſo a rank of ovals under the Crown, not unlike to the former, made of Gold: ſo that on both ſides, both the variety and delicacy of the work appeared, both in the bends and borders, as alſo in the Table, in which there appeared not any difference, on whatſoever ſide it was turned; and from the top unto the bottom one and the ſame workmanſhip appeared. For it had a plate of Gold, four fingers broad, comprehending the breadth of the Table, on which the feet of the ſame were ſtaied, which were afterwards faſtned to the border by buttons and claſps of Gold, to the end that the excellent and curious workmanſhip might the better be ſeen, and on what ſide ſoever it were turned, it might alwayes ſeem B the ſame. They engraved alſo on the ſame, a labyrinth, in the midſt whereof there were divers kinds of precious ſtones, ſhining like Stars: and amongſt the reſt there were Rubies and Emeralds of moſt orient brightneſs, as alſo all other ſorts of Stones that either are eſteemed for their beauty or price. Near unto this labyrinth from the one end unto the other there were certain knots ingraven, the middle whereof was like to a Rhombus or Loſenge, upon which there were certain pieces of Chryſtal and Amber, inchaſed and placed one by the other in equal diſtance, and proportion: which gave a marvelous ſatisfaction to the beholders. The Corniches of the ſeet were made after the form of a Lilly; the leaves whereof bent themſelves under the Table, and the ſtalk ſeemed to be ſtretched out ſtraight. The baſe of the ſame was an hands breadth C large, adorned with a Carbuncle in every part. The breadth thereof was eight fingers, on which all the plate of the feet was ſtaied; and on every one of them was there engraven by curious workmanſhip Ivy and Vine branches loaden with cluſters of grapes, ſo made to the life, that they ſeemed to be grapes indeed. For the whole was ſo ſubtile and delicate, that when the wind blew, the workmanſhip waved and was carried up and down; ſo that it ſeemed that theſe fruits were rather natural, than counterfeited by art. The work was made after a new faſhion, as if it conſiſted of three pieces: and notwithſtanding it was ſo well ſhut and cloſed together, that the ſeams and joynts might not any wayes be ſeen: The thickneſs of the Table was no leſs than half a Cubit. D

See here what this was, which the King preſented: wherein the price of the ſtuff, the diverſity and beauty of the workmanſhip, and the excellency of the engraving was very excellent; ſo that the richneſs of the materials, and the great variety of ornaments of this magnificent preſent made it evident that thought his great Prince could not for the reaſons before mentioned, make this Table larger than the former, yet he ſpared no charges to make it ſurpaſs it in all other reſpects. He gave beſides this, two veſſels of Gold, ſcaled from the bottom as far as the half part of the Cup; and beſides that, inriched with divers precious Stones curiouſly inchaſed. And in the midſt of them there was a labyrinth a Cubit high, made of all ſorts of precious Stones, and at the foot thereof were ingraven ſpires, after the manner of twigs, and faſt by them a certain fold like E unto a net made in oval faſhion, that aſcended even unto the brims. The midſt thereof was filled with little targets, of the bigneſs of four fingers, made of precious Stones, and round about the edges thereof were Lillies, ivy flowers, and vines with their cluſters of grapes engraven round about. This was the beauty and excellency of thoſe two Cups, each of them containing twenty and four pints. There were alſo others made of Silver, ſo tranſparent as if they had been of the pureſt Chryſtal, thorow which all things that were put into them, were manifeſtly diſcovered. He cauſed alſo thirty ewers to be made, in which all the Gold that was not covered with precious ſtones, was ſhadowed with ivy leaves, and vine branches moſt curiouſly engraven: and all theſe things were not only curiouſly wrought by the wonderful cunning of the workmen; but were in like manner F ſeconded by an ambitious diligence of the King, who thinking it not enough that without ſparing for any thing, he had undertaken the charge, did oftentimes (forſaking his moſt ſerious affairs) viſit the ſhops, and examine the works; and that which more and more increaſed their diligence, was, becauſe they ſaw him ſo intent upon the work.

Two golden ſtanding Cups. Two ſilver ſtanding cups. Thirty viols. *Ptolomeys* charge and diligence in the finiſhing of his preſents.

And theſe were the preſents which were ſent by this King to be dedicated in the Temple of *Jeruſalem*. All which being conſecrated and layed up in the Temple by the High-Prieſt *Eleazar*, after he had greatly honoured thoſe that brought them thither, and given them certain preſents to be tendered in his behalf unto the King, he diſmiſſed and ſent them back again. No ſooner were they arrived in *Alexandria*, G but the King (having notice thereof, and how the ſeventy two Elders were come with them)

The 70 Interpreters coming to *Alexandria*, are Royally entertained.

H them) he ſent to ſeek out his Ambaſſadors, *Andrew* and *Ariſtæus*, who came and preſented him with letters from the High-Prieſt *Eleazar*, and anſwered him to all which he demanded of them. And being deſirous to communicate with the Elders that came from *Jeruſalem* to expound and interpret the Law, he contrary to his ordinary cuſtom and manner diſmiſſed all thoſe that came to him about private buſineſs, to whom he was accuſtomed to give audience every fifth day; as he uſed monthly to forrain Ambaſſadors. Having therefore for that time diſmiſſed them, he kept thoſe by him whom *Eleazar* had ſent unto him; who coming to his preſence (accompanied with thoſe preſents which the High-Prieſt had delivered them to preſent unto him, with the Original wherein the Law was written in Golden Letters) he asked
I them where their books were: and they diſcovering and opening them, ſhewed them unto him. After the King had ſeen them, he was very much aſtoniſhed, to ſee the parchments ſo delicate, and to behold the whole form thereof ſo perfectly conjoyned, that it was impoſſible to diſcover the ſeams: and he told them that he gave them thanks, that were come unto him, and unto him that had ſent them, but more eſpecially unto God, who was the Author of theſe laws. Whereupon the Elders and thoſe that aſſiſted them, cried out altogether, and wiſhed that all good hap might befall the King: who through the exceſſive joy that he conceived, burſt out into tears; For *naturally extream joy as well as great grief is the cauſe of tears.* After he had commanded that theſe books ſhould be committed to their truſt who were deputed to that office, at length he ſaluted the Elders, telling them that it was very requiſite after he ſhould have treated
K with them concerning the occaſion of their coming to take care of their particular entertainment: In a word, he confeſſed unto them, that their coming was ſo acceptable unto him, that he promiſed them ſo long time as he lived, he would every year renew and honour the memory of that day, (and by good hap it was the very ſame day wherein he overcame *Antigonus* by Sea.) His pleaſure was alſo, that they ſhould be his gueſts, and he cauſed divers goodly lodgings to be aſſigned them under the Caſtle.

Nicanor likewiſe, who had the charge to entertain ſtrangers, commanded *Dorotheus* (who was ordinarily imployed in the ſame) to prepare for every one of them ſuch things, as were neceſſary for their diet and entertainment. For ſo was it ordained
L by the King, that in every City, there ſhould be a Commiſſary appointed to provide for forrainers that ſhould come to that place, to the intent they might be treated according to their own cuſtoms: intending thereby, that their entertainment ſhould be the more agreeable unto them, and that they might be the leſs tired with forrain novelties. This cuſtom of his was put in practice at this time by *Dorotheus*'s care and exact diligence, who in his own perſon diſpoſed all that which was neceſſary for that hoſpitality. He prepared two places to banquet in, in two ſeveral parts (according as the King had commanded him) ſo that ſome of them might ſit on either ſide of him and the reſt might be placed near unto his Table, omitting nothing of that which concerned their honour. When they were in this manner placed, the King commanded *Dorotheus*
M to entertain them as he was wont to do thoſe who repaired unto his Court from *Judea.* Hereupon he diſmiſſed the *Egyptian* Prieſt, and others that were wont to make the ordinary prayers: which done he commanded that one of the Elders called *Eliſæus* (who was a Prieſt) ſhould bleſs the Table: whereupon he ſtanding upright in the midſt of them all, beſought God to bleſs both the King and his Subjects with all happineſs. Whereupon there aroſe an applauſe and acclamation of all men, which being ceaſed, they fell to their banquet, and made good cheer with that which was ſet before them. When the King had kept ſilence ſo long as he thought convenient, he began at laſt to Play the Philoſopher, asking of every one of them certain queſtions in Phyſick, praying them to diſcuſs the ſame; and when each of them in order had very pertinently
N anſwered to the queſtion that was propounded unto them, the King took great pleaſure therein, and for twelve days ſpace he continued this feaſt. Whoſo deſireth to know the queſtions that were propoſed unto them in particular, let them read the Book which *Ariſtæus* hath written to that effect. The King was aſtoniſhed at their anſwers, and the Philoſopher *Menedemus* confeſſed that they confirmed him in his opinion that all things were adminiſtred by divine providence and that they furniſhed him with reaſons to maintain his ſentiments. But the King proteſted in their preſence, that their converſation had infinitely contented and inſtructed him, in that by their means he had obtained the good hap to be informed by them how to govern his Kingdom. Whereupon he commanded that each of them ſhould have three talents given him, and that they
O ſhould be conveyed to their lodgings. Some four days after, *Demetrius* took them with him, and led them over that trench of the Sea that containeth ſeven furlongs, and that Bridge which joyneth the Iſland to the continent, and toward the Northern part there-

The year of the World, 3684. before Chriſt's Nativity, 280.

The banquet that *Ptolomey* made for the *Jews*, and their prayers before meat.

The Tranſlation of the Bible into the Greek tongue.

The year of the World, 3684. before Christ's Nativity, 180.

of, he assigned them a lodging remote from all noise, and fit for contemplation: to A which place after he had brought them, he besought them, that since they had all those things that were necessary for the interpretation of their laws, they would apply themselves unto it without any discontinuance of the work, until they had brought it to perfection; whereupon they imployed all the diligence that was possible, to the end the interpretation might be exact, intending only this from the morning until three hours after noon: after which time they imployed the rest of the day in their refection; and to that end they were furnished in all abundance with all sorts of victuals. Besides, *Dorotheus* presented them with a part of divers dishes which were prepared for the King; for so had his Majesty commanded it. Thus every morning entred they the Kings Palace, and after they had saluted him they retired themselves to their ac- B customed place; and after they had washed their hands in the Sea water, and were purified, they sate down in that manner to prosecute their translation. Now when the Law was fully interpreted, and the work was finished, in the space of seventy and two days, *Demetrius* assembled all the *Jews* in that place where the Law had been translated, and caused it to be read over in the presence of the Interpreters themselves. Which done, the Assembly approved the Exposition of the Interpreters; and praised *Demetrius*, by whose suggestions they enjoyed so great a good. They requested likewise that this Exposition should be perused and over-read by the Nobles and Governours. After this, both the Priest, the Elders the Interpreters, and the Magistrates of the People required, that C since this translation was so happily atcheived, it might remain unaltered; so that no jot thereof might be changed.

Which resolution being allowed by all men, it was ordered, that if any man perceived any thing in that translation, which was either exuberant or deficient, he should consider thereupon and give notice thereof, to the end it might be corrected: dealing herein very discreetly, to the end that that which had once been adjudged good, should continue inviolable for ever. The King therefore was highly contented, seeing his endeavours and purpose in that behalf so happily and profitably finished; but above all things, he took pleasure in reading the Law, admiring at the profound wisdom of the Law-maker, and began to question with *Demetrius*, by what means it came to pass, that neither any Poet nor Historiographer had made mention of that Law, notwithstanding that in it self it was D so admirable. To whom *Demetrius* gave this answer: that no man was so hardy to touch that work, by reason that it was Divine, and every way venerable: assuring him also, that certain men who had attempted to set their hands thereto, had been punished by God: giving him to understand, how *Theopompus*, intending to reduce some part of that Law into his History, had ran mad for more then thirty dayes, and that having some intermission of his fit, he appeased God by prayer; thereby easily conjecturing what was the cause of his malady. Moreover, he was certified by a Vision that appeared unto him in his sleep, that this inconvenience befell him, because he had too curiously searched into sacred and divine matters, and had intended to communicate the same unto prophane and wicked men from which enterprise when he had desisted, he recovered his right wits again. E He likewise insinuated further, that *Theodestes* the Tragick Poet, intending to make mention in some of his Poems of a certain History written in the sacred Scriptures, was strucken blind; and acknowledging the cause hereof to proceed from his audacious presumption, he was restored to his sight after he had appeased Gods displeasure.

Gods justice upon those *Ethnicks* that intermedled with the sacred Scriptures.

When the King had considered on these words, according as *Demetrius* had discoursed them unto him, he prostrated himself on the earth, and commanded that the books should be carefully kept, to the end they might continue free from corruption. Furthermore, he exhorted the Translators to repair oftentimes unto him from *Judea*, assuring them that in so doing, the matter would redound both to their honor and profit; telling them that for that time he thought good to dismis them: but when they should return unto him again, F of their own motion, they would obtain all that which their wisdom deserved, or magnificence could impart unto them. This said, he gave them leave to depart, after he had given each of them three several suits of apparel, two talents of gold, and a cup that was, in value, worth a talent, and a certain Bed or curious Couch to sit and banquet upon. This gave he them for themselves. But to *Eleazar* the High Priest he sent, by them, ten Couches, whose feet were of silver, and the furniture answerable, and a vessel of thirty Talents; Ten Purple Robes likewise, and a magnificent Crown, and one hundred pieces of fine linen: and besides that, he sent, by way of present, unto the Temple Ewers, Basins and two Golden vessels: beseeching *Eleazar*, by his letters, that if any one of his subjects had an inclination to come unto him, he would permit him, assuring him that he would highly esteem the conversa- G tion of so learned men: and that he had riches which he would imploy with great pleasure in such affairs. Thus did *Ptolomey Philadelphus* esteem and honor the *Jews*.

The presents which the King bestowed upon the Interpreters, and those he sent to *Eleazar*.

CHAP.

CHAP. III.

The year of the World, 3684. *before Christ's Nativity*, 280.

Favor, received by the Jews *from the Kings of* Asia, Antiochus *the great, contracts an alliance with* Ptolomey *King of* Egypt, *and gives him* Cleopatra *his daughter in Marriage, with several Provinces for her Dowry, and amongst the rest* Judea. *Onias the Chief Priest incenseth the King of* Egypt *by refusing to pay the Tributes which was due.*

THe *Jews* received honour likewise at the hands of the Kings of *Asia*, because they had born Arms under them. For *Seleucus* sirnamed *Nicanor*, highly respected them, and permitted them to dwell in those Cities which he built in *Asia* and lower *Syria*; and in *Antioch* which was the Metropolitane chief City. Moreover he gave order, that they should be held in as great estimation, as either the *Macedonians* or *Greeks* that inhabited therein, so that even unto this day that order is continued (as it appeareth by this) for that the *Jews* refusing to anoint themselves with forrain oyl, do receive a certain sum of money from the Masters of the exercises in lieu of the Oyl. Which when the people of *Antioch* intended to abolish, during the present War, *Mutianus* at that time Governour of *Syria*, opposed himself against them. Again, when *Vespasian* and his Son *Titus* had conquered the world, although the *Alexandrians* and *Antiochians* desired that the priviledges which the *Jews* enjoyed might continue no longer; yet could they not obtain it. Whereby the humanity and valour of the Romans may appear, and especially of *Vespasian* and *Titus*, that notwithstanding they had received so great trouble by the Wars of the Jews, and were so bitterly incensed against them, for that they had not, by laying down their Arms, submitted themselves, but had continued War against them to the uttermost, yet they deprived them not of their priviledges, but put a stop to that displeasure which they had long before conceived against them; and in like manner had no regard to the request of two so puissant Cities, as *Alexandria*, and *Antioch*: wherefore they granted nothing in favour of them, nor ordained any thing to the prejudice of those whom they had overcome in War, so as to abolish one jot of those priviledges which they had in times past; but said that they that had resisted them by Arms, and who had been overcome, were sufficiently punished for their obstinacy: and as touching those that had not committed any offence, they saw no reason to deprive them of their rights and priviledges. We know likewise, that *Marcus Agrippa* was of the same opinion touching the *Jews*. For whereas the *Jonians* were seditiously bent against them, and besought *Agrippa*, that it might be only lawful for them to make use of the priviledges which *Antiochus Seleucus*'s Nephew (whom the *Greeks* intituled *by the name of God*) had given them; requiring, that if the *Jews* were of their blood, they might be tyed to adore the same gods which the *Jonians* worshipped: When therefore this matter was referred to the determination of the Judges, the *Jews* had the better, and obtained the liberty to live according to their own Laws and Customs: and he that at this time pleaded their cause, was *Nicholas Damascene*. For *Agrippa* pronounced, *That it was unlawful for them to innovate any thing.* And if any man desire to have a more exact knowledge hereof, let him read the 123, and 24 book of the Histories of *Nicholas*. Neither ought this judgment of *Agrippa*'s, to seem in any sort strange: for at that time our Nation had not by any Wars procured the *Romans* displeasure. But upon just occasion may a man admire the magnanimity of *Vespasian*, and of his son *Titus*, who behaved themselves with such moderation after so great a War, and such doubtful Battels as they had fought against us. But to return to my purpose, from whence I have digressed: At such time as *Antiochus* the great reigned in *Asia*, the Countrey of *Jewry* was much harassed, and both the *Jews* and Inhabitants of *Cœlosyria* endured many miseries. For *Antiochus* making War against *Ptolomey Philopater* & his son, called *Ptolomey the famous*, they were miserably perplexed. For whether *Antiochus* overcame, or was overcome, they were continually spoiled: so that betwixt the prosperity and adversity of *Antiochus*, they fared like a ship tossed in a storm. But at length, after *Antiochus* had overcome *Ptolomey*, he conquer'd *Jewry*. After the death of *Philopater*, his son sent a great Army into *Cœlosyria*, under the conduct of *Scopas*, who seized a great number of those Cities; and falling upon our Nation also, he conquer'd it. Not long after this, *Antiochus* fought with *Scopas*, near unto the River *Jordan*, and obtained the victory, discomfiting the greater part of the Enemies Army; at which time *Antiochus* recover'd again those Cities of *Cœlosyria*, which were before taken by *Scopas*. He took *Samaria* also: which when the *Jews* perceived, they submitted themselves of their own accord unto him; and having received him in the City of *Jerusalem*, they gave both his Army and his Elephants abundance of provision, and willingly assisted him with their Forces, to subdue those Garisons with *Scopas* had placed in the fortresses of the higher City. Whereupon *Antiochus* supposing it to be for his honour, to acknowledge and remunerate the affection and forwardness which the *Jews* had expressed in his service, wrote unto his Captains and Friends, signifying unto them how forward the *Jews* had been in his Wars: and to let them know, that he was resolved to gratifie them for their service.

Hedio & Ruffinus, cap. 3.

The immunities and priviledges granted to the *Jews* by *Seleucus Nicanor*, King of *Syria*.

The priviledge in *Antioch* continued to the *Jews*.

Antiochus the great King of *Asia and Syria* vexeth the *Jews*.

The year of the World, 3790. *before Christ's Nativity*, 204.

Ptolomey Epiphanes King of *Egypt* wareth againſt the King of *Syria*.

Hereafter I will inſert the copy of his letters which he wrote in favour of them, after I have recited that which *Polybius* the *Megalopolitane*, writeth, to this purpoſe, which I will recite out of the ſixteenth Book of his hiſtories. *Scopas* (ſaith he) the General of *Ptolomeys* Army, marching towards the mid-land, did in one winter overcome the whole nation of the *Jews*. He reciteth alſo in the ſame Book that after that *Scopas* had been overcome *Antiochus* ſeized *Bathanæa*, *Samaria*, *Abila*, and *Gadra*; and anon after the *Jews*, which dwelt at *Jeruſalem* where the Temple was, joyned themſelves with him: and although we are to ſpeak more amply and particularly of that appartition that hapned near unto the Temple; yet we ſhall defer the recital hereof until another time. This is that which *Polybius* hath written. But to return unto our purpoſe: I will recite in this place the copy of thoſe letters which were ſent by the King.

King *Antiochus* to *Ptolomey*, Health.

Polybius the *Megalopolitane* of *Scopas* Ptolomeys Captain.

Antiochus Epiſtle to *Ptolomey*, as touching the liberty of the *Jews*.

Whereas the Jews *have given us moſt apparent teſtimony of their affection towards us, ſince the firſt time of our entrance into their Countrey, and have magnificently entertained at ſuch time as we were in perſon before their City, by preſenting themſelves before us, with all their Elders; and have alſo furniſhed us largely with all that which was neceſſary for our Souldiers and our Elephants; and have likewiſe taken Arms with us againſt the* Ægyptian *Garriſon: we have thought fit to afford them ſome ſatisfaction in repairing their City, ruinated by caſualties, to the intent it might be inhabited and Peopled again, by gathering together thoſe* Jews *that are ſcattered abroad in divers places, and planting them again in the ſame. And in eſpecial (to the end that the ſervice of God may be renewed) we have ſet down a certain ſum of money, to be imployed in ſacrifices, and in buying Beaſts for their offerings, Wine, Oyl, and incenſe; that is to ſay, twenty thouſand ſicles of Silver, and for fine Floure, according to the law of the place, one thouſand, four hundred and ſixty meaſures of Wheat, and three hundred, ſeventy and five meaſures of ſalt. And my will is, that all theſe things that are above-named, be delivered unto them according to the form of our ordinance. We likewiſe command, that the work of the Temple be finiſhed with the galleries, and other neceſſary buildings; and that all the Timber be brought out of* Judea *and other places, and eſpecially out of* Libanus, *without any tax or tallage: which exemption alſo ſhall take effect in all other neceſſaries that are requiſite towards the reparation of ſo famous a Temple. My pleaſure likewiſe is, that all they of the ſame Nation govern their State, according to their own laws. Let the antient Prieſts and Scribes of the Temple alſo, and the ſinging men be freed from all taxations, that are payed by the poll, and the tributes of the Crown, and all other whatſoever. And to the end that the City may be the ſooner built, I grant unto all them that inhabit the ſame at this preſent, or that hereafter tranſport themſelves thither within the month of* October, *to inhabit the ſame with exemption from all charges for three years ſpace. We forgive them moreover the third part of their tributes, to the intent they may recover their loſſes. We will alſo that thoſe Citizens that have been forcibly led from thence into ſervitude, be ſet at liberty, both they themſelves, and alſo thoſe that are of their alliance; commanding their goods to be reſtored unto them. Farewell.*

The Edict of *Antiochus* the great in honor of the Temple.

Theſe are the contents of this Letter. And to yield the more honour unto the Temple, he ſent an edict thorow all his Kingdom to this effect.

That it ſhould not be lawful for any ſtranger, to enter within the incloſure of the Temple without the Jews *permiſſion; except thoſe that ſhould be purified according to the law and cuſtom of the place. That no man ſhould bring into the city any fleſh of Horſes, Mules, wild or tame Aſſes, Leopards, Foxes, or Hares, or Generally of any Cattel prohibited to be eaten by the laws of the* Jews. *That it ſhould not be lawful likewiſe for any man to bring their Skins into the City or to nouriſh any ſuch beaſts in the ſame, but that it might be only lawful to uſe thoſe beaſts which might be ſacrificed unto God, according to the law of their anceſtors. That whoſoever ſhould not obſerve theſe laws he ſhould pay three thouſand drachmes of ſilver unto the Prieſts. Furthermore, to expreſs his piety and fidelity towards us, at ſuch time as he heard of the troubles that happened in* Phrygia *and* Lydia, *he wrote alſo unto* Zeuxis *Governour of one of the higher Provinces, and his intire friend, commanding him to ſend certain of our Nation from* Babylon *to* Phrygia, *writing unto him unto this effect.*

H

King *Antiochus* to *Zeuxis* his Father, Health.

The year of the World, 3790. before Christ's Nativity, 204.

Antiochus's Epistle to *Zeuxis*, in which he maketh honourable mention of the *Jews*.

Understanding that those of Lydia *and* Phrygia *are newly fallen into Rebellion, I have thought good (according to my duty) to prevent the same: and whilest I consulted with my friends what was to be done, it hath been thought fit that two thousand Families of the* Jews *should be sent thither; all which should be drawn out of* Mesopotamia *and* Babylon, *to plant them in Garisons, and places of security. For I am persuaded of their good affection and zeal towards us, both in respect of their devotion towards God, as also from the testimony which our Predecessors have given them, namely, that they are faithful, and ready to execute that wherein*
I *they are employed. Moreover, it is our pleasure, that notwithstanding all difficulties, you cause them to pass thither, and permit them to live according to their own Laws. Now when they shall arrive in that place, thou shalt bestow on every one of them ground to build them houses on, with sufficient Lands both for Tillage, and to plant their Vineyards in; for which they shall pay no Tribute for ten years space: and during such time as they may gather of their own for their sustenance, they shall be allowed their provision of Corn for themselves, and their servants. Our will is also, that they who shall be employed on necessary affairs, be sufficiently provided of that they need, to the intent that being so bountifully dealt withall by us, they may shew themselves the more affectionate in that which concerneth us. Thou shalt give order also to the uttermost of thy power, that this Nation be no wayes oppressed, or injured by*
K *any man.* Farewell.

Antiochus's friendship and confederacy with *Ptolomy*.

Hitherto we have sufficiently declared what friendship *Antiochus* the Great bare unto the *Jews*. After this, *Antiochus* contracted an alliance and friendship with *Ptolomy*, who gave him his daughter *Cleopatra* in marriage, and assigned him for her dowry *Cœlosyria*, *Samaria*, *Judea*, and *Phœnicia*; and because these two Kings divided the Tributes between them, the chiefest in authority in every Province, collected from their Countrey, and paid the Sum agreed upon to the Kings Treasury.

The *Samaritans* molest the *Jews*. *Hedio & Rufinus*, cap. 4.

At that time the *Samaritans* puffed up with their prosperity, vexed the *Jews*, spoiling their Countrey, and leading them away Prisoners by force. This hapned under the High-Priest *Onias*. For after the decease of *Eleazar*, *Manasses* his Uncle obtained the Priesthood,
L and after the death of *Manasses*, *Onias* the son of *Simon*, sirnamed *the Just*, enjoyed this dignity. *Simon* was brother to *Eleazar*, as I have heretofore related. This *Onias* was of no great capacity, and withal was very covetous: by which means he failed to pay the twenty Talents of silver which his Predecessors were wont to pay to the Kings of *Egypt* of that Tribute which the People paid unto him. Whereupon *Ptolomy Evergetes*, the father of *Philopater*, was grievously incensed against him; so as he sent an Ambassador to *Jerusalem* to accuse him, because he failed to pay his accustomed Tribute, threatning him, that if henceforth he received it not, he would divide the Countrey amongst his Soldiers, and send them to inhabit it. When the *Jews* heard this they were much troubled: but *Onias* was no whit moved thereby, because he was wholly given over to cove-
M tousness.

Onias the High-Priest, provoketh the King of *Egypt* for non-payment of his Tribute.

N

O

CHAP.

The year of the World, 3774. before Christ's Nativity, 194.

CHAP. IV.

Joseph, *the Nephew of the High-Priest* Onias, *obtains pardon for his Uncle, of* Ptolomy *King of* Egypt, *gets the favor of that Prince, and raiseth a very considerable fortune for himself.* Hircanus, *the son of* Joseph, *becomes a great Favourite of* Ptolomy. *The death of* Joseph.

The Taxation of the High-Priest for offending the King.

BUt a certain man call'd *Joseph*, the son of *Tobias* and of *Onias* sister, who was the High-Priest, being young in years (but honored in *Jerusalem* for his wisdom, foresight and justice having certain notice by his mother of the arrival of this Ambassador, came unto the City (for he had been absent in the Village of *Phicala* where he was born) and sharply reproved *Onias* his Uncle on the mothers side, because he did not any wayes provide for the security of his Countrey, but sought to draw his Countreymen into a general hazard, in that he retained in his hands that money which was levied for the Tribute, whereby he told him, that he had obtained the Government over the people, and purchased the High-Priesthood. And that if he were so bewitched with mony, that for the love of it, he could have the patience to see his Countreymen in hazard, and behold his Citizens suffer all that which cruelty could inflict upon them, he advised him to repair to the King, and to require him to bestow the whole or the half of the Tribute upon him. Hereunto *Onias* answer'd, *That he would no more execute the Government; and that if it was possible for him, he was ready to give over the Priesthood, rather than repair unto the King.* Whereupon *Joseph* asked him, *If he would permit him, in the peoples behalf, to go Ambassador to* Ptolomy. Whereunto *Onias* answer'd, *That he gave him leave.* Upon this occasion, *Joseph* went up into the Temple, and summoned the people to a general Assembly, exhorting them to be no ways troubled, and to conceive no fear through the negligence of his Uncle *Onias*, wishing them to be of good courage, and promising them that he himself would go Ambassador unto the King, and faithfully plead their Cause before him, and persuade him that they had committed no insolent neglect or contempt against his Majesty; which when the people understood, they gave *Joseph* hearty thanks. Whereupon he presently came down from the Temple, and honorably entertained the Ambassadors that came from *Ptolomy*, and having presented them with gifts of great value, and feasted them magnificently for many dayes, he sent them back to their Prince; assuring them, that he would in person follow them. And the rather was he incited to this journey, because the Ambassador had persuaded him to come into *Egypt*, under such assurance, that he would obtain all his requests at *Ptolomy*'s hands; the rather, for that he was won with the young mans free spirit and noble entertainment.

The Kings Ambassador honourably entertained, who reporteth *Josephs* liberality upon his return into his Countrey.

As soon as the Ambassador returned into *Egypt*, he certified the King of *Onias*'s ingratitude, and *Joseph*'s humanity: certifying him, that he would come in person to entreat pardon for the People for that offence they had committed against him; and the rather, for that he was in especial authority among the People: and he so far enlarged himself in the praise of *Joseph*, that both the King and Queen *Cleopatra* had a good opinion of him, although he was as yet absent. But *Joseph* sent unto *Samaria* to his Friends, and borrow'd money, making preparation for his Voyage. Having therefore furnished himself with Apparel, Vessels and Horses, and with almost twenty thousand drachms, he arrived at *Alexandria*.

At that time it hapned, that the Princes and Governors of *Phœnicia* and *Syria* repaired thither to farm their Tributes; for the King was accustomed every year to sell them to the men of most respect in every City: these meeting with *Joseph* on the way, began to mock at his baseness and poverty. But when he came to *Alexandria*, and had intelligence that the King was at *Memphis*, he set forward, and went out to meet him. When therefore the King, accompanied with the Queen, and *Athenion* his Friend, who had discharged the place of Ambassador in *Jerusalem*, came riding in his Chariot; *Athenion* (who had been honorably entertained by *Joseph*) perceiving him upon the way, certified the King that it was he of whom he had spoken upon his return from *Jerusalem:* protesting on his behalf, that he was a virtuous and honorable young man. Whereupon *Ptolomy* received him with more kindness than the rest, and made him come up into his Chariot; where he was no sooner seated, but the King began to accuse *Onias* for what he had committed. But *Joseph* said unto him, *Pardon him, O King, and have respect to his old age. For you know that ordinarily old men and young children have one and the same understanding; but from our selves who are young, you shall have what you please to require, without any pretext or cause of discontent.*

This

H This wiſe anſwer increaſed the affection which the King had already conceived for him: whereupon he commanded that he ſhould be lodged in his own Palace, and that daily he ſhould accompany him at his Table. *The year of the World, 3770. before Chriſt's Nativity, 194.*

As ſoon as the King came back to *Alexandria*, the Lords of *Syria* ſeeing *Joſeph* ſitting near unto the King, were diſpleaſed: and the day drawing near wherein they were to know what they ſhould pay for their tribute, they that were of the greateſt quality in their countrey farmed it; ſo that the Tributes of *Cœloſyria*, *Phœnicia*, *Judea*, and *Samaria*, amounted together to eight thouſand talents. Whereupon *Joſeph* ariſing, blamed the farmers, becauſe they had deſigned amongſt themſelves to beat down the price of the tributes, promiſing to give double; and that he would likewiſe return the I forfeitures that were levied upon the goods of ſuch as offended; which were farmed together with the tributes. The King gave ear to this diſcourſe of his with great content and ſaid, *that he approved the ſale of theſe tributes unto* Joſeph, *who would hereby ſo conſiderably augment his revenue.* When therefore he was asked *whether he could give ſuretie?* he made him anſwer with great confidence: *O King* (ſaid he) *I will give thee ſuch pledges as are both worthy and honorable, and ſuch as you cannot miſtruſt.* When therefore the King deſired him to produce them: *I will* (ſaid he) *O King, preſent thee for ſureties, thy ſelf and the Queen thy Wife, that one of you may be ſurety for me to the other. Ptolomey* ſmiling hereat, granted him the farm of the tribute, without farther ſurety. This favor of his diſpleaſed thoſe Governours of the Cities that were come into *Egypt*, in that they ſaw themſelves contemned and conſtrained to return with ſhame unto their houſes. But K *Joſeph* obtained 2000 footmen from the King; that he might by their aſſiſtance levy the tribute from thoſe Cities, who were negligent in their payments: and after he had borrowed five hundred talents of the Kings friends in *Alexandria*, he departed into *Syria*. The tributes of *Cœloſyria* committed to *Joſeph.*

As ſoon as he came to *Aſcalon*, he demanded the payment of the tribute at the Citizens hands, which they not only refuſed, but moreover upbraided him with injurious words. Whereupon laying hold on about twenty of the principal among them, he put them to death: and having gathered their ſubſtances together, he ſent the King ſome thouſand talents, certifying him of that which he had done. *Ptolomy* admiring at his wiſdom, and approving what he had done permitted him to diſpoſe of all things L at his pleaſure. The *Syrians* when they heard this began to fear the like ſeverity; and perceiving that the *Aſcalonites* were ſlain by *Joſeph*, they opened their gates, and received him willingly, and payed him their tributes. Whereas alſo the *Scythopolitanes* contumaciouſly refuſed to lay down, according to order, their accuſtomed tributes, he ſlew the chiefeſt amongſt them: and ſent the confiſcation of their goods unto the King. When therefore he had gathered much ſilver and made great gains of the farming of the tributes; to the intent he might eſtabliſh and make his power of longer continuance, he liberally employed his gains, conſidering with himſelf, that it was a part of wiſdom to ſecure his good fortune, by thoſe riches which he himſelf had gotten: For he ſent many preſents M both to the King and Queen, and gave liberally to their friends and favorites, and to all thoſe which had any authority or credit in the Court, that he might win and bind them unto him by his benevolence. And in this felicity continued he twenty two years; during which time he was the father of ſeven children by one wife, and of another called *Hircanus*, by another Wife who was the Daughter of his Brother *Solymius*, whom he married upon this occaſion. The *Aſcalonites* and *Scythopolitanes* puniſhed for their contempt

Going once to *Alexandria* in the company of his brother (who carried with him his daughter already marriageable, intending to beſtow her upon ſome *Jew* of good quality) whileſt he ſat at meat with the King, a fair Damſel coming into the room danced ſo well that ſhe gained the heart of *Joſeph*, whereupon, he told his brother of it, praying him ſince by the Laws of their Countrey it was forbidden to a *Jew* to marry a ſtranger, N that he would hide his fault, and be an aſſiſtant unto him, that he might procure her for his Miſtriſs. His brother promiſed him his aſſiſtance and in the mean time he dreſs'd up his own daughter, and brought her, by night, unto his bed: whereupon he lay with her (not knowing who ſhe was, becauſe he had drunk over much,) and had her company. His love ſtill increaſed, and not knowing how to conquer his paſſion he told his brother that he feared the King would not beſtow this Damſel on him. His brother told him that he needed not trouble himſelf, promiſing that he ſhould enjoy her whom he loved, and that already ſhe was his wife; letting him know the whole contrivance, and how he had rather wrong his own daughter than ſo ſuffer his brother to fall into diſhonor. O After that *Joſeph* had commended the kind and natural affection of his brother towards him, he took his daughter to Wife, who bare him a Son called *Hircanus*, as it hath been ſaid. Who being thirteen years old, gave teſtimony of that natural ſpirit, and dexteri- *Joſephs* wealth and children. *Hircanus* offſpring and towardneſs.

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The year of the World, 3770. *before Christ's Nativity*, 199.

ty that was in him; by reaſon whereof his brethren conceived an hatred againſt him, A and the rather becauſe he excelled them in all things, and thereby inſtead of gaining their love he raiſed their jealouſy and hatred. Whereas *Joſeph* was deſirous to know which of his children had the ripeſt Judgment, and underſtanding; he ſent them one after another to thoſe maſters, who were moſt renowned for Science in that time; but all of them returned back unto him rude, and illiterate, becauſe they were negligent and idle. Whereupon he ſent *Hircanus* the youngeſt of them into a deſart place diſtant from the high way ſome ſeven days journey, and gave him with him three hundred couple of Oxen, to ſow the ground in that barren place, concealing from him the yokes that ſhould couple them together.

When therefore he came unto the place, and perceived that the yokes were miſſing B he asked advice of ſome of the husbandmen: who counſelled him to ſend ſome one back unto his Father to fetch the couples. But he ſuppoſing he ought not to loſe ſo much time as would be ſpent in ſending back a meſſenger, he made uſe of a contrivance which ſeemed much beyond his years. For he cauſed ten couple of the oxen to be ſlain, and diſtributed the fleſh amongſt his workmen, and made them cut the Skins, and faſhion couples thereof, and having yoked his Oxen, he cauſed the land to be manured, according to his Fathers direction; and afterwards returned home unto him. Whereupon he loved him the more intirely, by reaſon of his wiſdom and the ſubtlety of his underſtanding; and eſteemed him as if he had no other child but him alone, but this increaſed the malice and envy of his brothers. C

Joſeph ſendeth his Son *Hircanus* to *Ptolomey*.

When news was brought unto *Joſeph*, that about that time King *Ptolomey* was bleſſed with a young Son, and how all the chiefeſt Lords of *Syria*, and the Countries under his obeyſance, repaired to *Alexandria* in great pomp to celebrate the birth-day of the Kings Son; he being of himſelf unable (by reaſon of his age) to go thither, he asked his Children, whether any one of them would go and compliment the King. When therefore the eldeſt Sons had excuſed themſelves, and refuſed to undertake the journey, pretending they were unfit to perform the meſſage, and underſtood not the manner of living at Court, all of them adviſing that their brother *Hircanus* might be ſent: *Joſeph* was well pleaſed thereat, and calling for *Hircanus* asked him if he would go to King *Ptolomey*: he promiſed to undertake the journey, and told his Father he needed no great D ſum of money to perform it, becauſe he ſhould travel frugally, and content himſelf for the whole expence with ten thouſand drachms. *Joſeph* was very glad to hear of his Sons prudence; and after *Hircanus* had kept ſilence for a while he adviſed his Father, that he ſhould not preſent the King with any thing out of *Judea*, but that he ſhould write unto his factor in *Alexandria*, commanding him to deliver ſuch ſumms of money as he thought convenient to buy that which he found to be moſt magnificent and of beſt eſteem in the City. *Joſeph* imagining that perhaps he would imploy about ten talents in preſents, and approving of his Sons Counſel, wrote unto his factor *Arion* (who had the uſe of almoſt three thouſand talents of his in *Alexandria*.) For gathering up his money in *Syria*, he was wont to ſend it thither; and as oft as the prefixt time came E wherein the Kings tributes were to be paid, he commanded *Arion* to pay them. Having therefore letters of Credit unto him, he went towards *Alexandria*. Whereupon his brethren wrote preſently unto all the Kings friends, that by ſome means they would make him away.

Treaſon intended againſt *Hircanus*.

Hircanus apology for his actions.

As ſoon as he was arrived in *Alexandria*, and had delivered his fathers Letters to *Arion*; *Arion* asked him how many talents he would have? hoping that he would deſire but ten, or thereabout: but when *Hircanus* had told him he had need of a thouſand, he waxed wroth, and reproved him for his prodigality, telling him how his Father had gathered his goods with much labour and frugality, and refuſing to give it him, he prayed him to imitate his fathers example: and in a word he told him, that he would deliver F him no more than ten talents; and that for no other uſe, than to buy preſents for the King. Whereupon *Hircanus* was offended and cauſed *Arion* to be kept in Priſon. Whereof his Wife informed Queen *Cleopatra* and deſired her that the young man might be chaſtiſed for his inſolence (for *Arion* was in great eſteem with the Queen, ſo that ſhe acquainted the King with the matter.) Whereupon *Ptolomey* ſent for *Hircanus*, and ſaid unto him; *That he marvelled, that being ſent unto him by his Father, he had not as yet viſited him; and beſides, that he had committed his Fathers Agent to Priſon: he therefore commanded him to yield him a reaſon thereof.* Whereunto he anſwered, *that there was a law among the* Jews *that no man ſhould taſte of the ſacrifices that had not firſt of all viſited the Temple, and ſacrificed unto God; and that in that reſpect he had not hitherto viſited his Majeſty, becauſe he* G *expected certain preſents to preſent unto his Majeſty from his Father, who was his Servant. Furthermore, he alledged that he puniſhed his Fathers Servant, becauſe he had diſobeyed his commandment*

H *ment, which he ought not to do, whether his Maſter were noble or ignoble; and if* (ſaid he) *we chaſtiſe not ſuch men, as they have deſerved, expect* (*O King*) *that you alſo ſhall be neglected by your Subjects.*

The year of the World, 3780. before Chriſt's Nativity, 184.

When *Ptolomey* heard theſe words, he roſe well pleaſed, and wondred at the magnanimity of the young man. *Arion* perceiving that the King roſe ſatisfied, and that he was like to have no aſſiſtance at his hands, delivered *Hircanus* the thouſand talents, and by this means he was ſet at liberty. Some three days after, *Hircanus* came and ſaluted both the King and Queen: who entertained him graciouſly, and feaſted him, for the kindneſs which they bare unto his Father. He enquiring among the Merchants, bought one hundred young Lads well learned, and in the flower of their age, paying a talent for each

Hircanus apologie for his actions.

I one; and the like number of Virgins for ſo many talents. Being invited to a banquet by the King, with all the Princes and other Lords, he was placed beneath them all, becauſe that (by reaſon of his youth) they that aſſigned the places, according to every mans dignity, made ſmall account of him. The reſt that ſate at table, after they had eaten their meat laid all their bones before *Hircanus*, ſo that the table was covered round about him whereupon a certain Droll called *Triphon* (in whoſe railery the King took ſome delight) to divert the company, ſaid,

See here Sir, what ſtore of bones lie before Hircanus *whereby you may conjecture after what manner his Father hath fleeced all* Syria. *The King laughing at* Tryphons *words, asked* Hircanus, *how he came by ſo many bones before him? Not without good reaſon* (ſaid he) *O*

Hircanus jeſts.

K *King; for doggs devour the fleſh with the bones, as theſe do* (*poynting at thoſe who ſate with him at the Table, becauſe they had no bones before them:*) *but men eat the fleſh, and caſt the bones away, as I do, becauſe I am a man.* The King was ſo well pleaſed with his diſcreet anſwer that he commanded the reſt not to offer him any affront for the future.

The next day he ſought out all the Kings friends, and the principal Courtiers, and ſaluted them one by one, enquiring of their Servants, what preſents they would court the King with upon the birth of his Son? Who told him that ſome of them would give twelve Talents, and others that were in dignity, would preſent them according to their ability. Whereupon *Hircanus* ſeemed diſſatisfied as wanting power to offer ſuch a preſent, pretending that he had no more than five Talents. All which theſe Servants

Hircanus ſounding what other men would give, gave more than the reſt, for which he receiveth another kingly reward.

L preſently reported to their Maſters: who were very joyful thereat, in hopes that the King would not be well pleaſed to receive a ſmall preſent from *Hircanus*. Now when the day of ſolemnity was come, and they that pretended to preſent the King moſt magnificently, offered no more than twenty Talents: *Hircanus* preſented the hundred young Lads he had bought to the King, and the Virgins unto *Cleopatra:* for whom he had paid a talent by the pole. At this unexpected magnificence, all men were amazed: but beſides this, he gave gifts of divers Talents to the King and Queens favourites and Servants, and their attendants; whereby he ſecured himſelf from the danger that might fall upon him by their means. For the brothers of *Hircanus* had written unto them to murther him. *Ptolomey* was much pleaſed with the great magnificence of this young

M man, and bid him ask whatſoever he pleaſed at his hands. But he required no other thing but that it would pleaſe the King to recommend him, by his letters, to his father and brethren. When therefore the King had particularly honored him, and had given him many rewards, he wrote unto his Father and brethren, and all his Governours, and Commiſſaries, and in that manner ſent him away. His brothers hearing how he had in all things highly pleaſed the King, and that he returned with great glory, they went out to meet him, with an intent to murther him, with their fathers knowledg. For he being diſpleaſed with him, by reaſon of his above mentioned large expence, took no care to ſecure him: yet concealed he his diſcontent for fear of the King. But when his brothers came and encountered him on the way he ſlew divers of thoſe that accompanied them, and

Hircanus brothers aſſailing him on the way, are ſlain and diſcomfited.

N two of his brethren alſo were left ſlain upon the place, and the reſt fled unto *Jeruſalem* unto their Father. And when upon his comming unto *Jeruſalem*, he perceived that no man welcomed him, he was afraid, and departed preſently from thence to the other ſide of *Jordan*, where he paſt his life in receiving and gathering the tributes of the *Barbarians*. In that time *Seleucus* ſirnamed *Soter*, the Son of *Antiochus* the great, reigned in *Aſia*. At that time alſo died *Joſeph*, *Hircanus* Father, who was a man of good repute and great courage; who eſtabliſhed the people of the *Jews* in a laſting Peace, and freed them from poverty and many diſaſters, and collected the Tributes of *Syria*, *Phœnicia* and *Samaria*, for the ſpace of twenty two years. His Uncle *Onias* died alſo about the ſame time; leaving

Joſephs death, *Onias*, and after him *Simon* his ſon, High-Prieſt. *Hedio & Ruffinus*, chap. 4.

O the Prieſt-hood to his Son *Simon*; after whoſe death, his Son *Onias* was made High-Prieſt: to whom *Arius* King of *Lacedemon* ſent an Embaſſage and letters, the copy whereof hereafter enſueth.

CHAP.

CHAP. V.

The year of the World, 3780. *before Christ's Nativity*, 144.

Arius *King of* Lacedemon *writes to* Onias *the High-Priest to contract an Alliance with the* Jews, *pretending that the* Lacedemonians *were descended from* Abraham; Hircanus *builds a magnificent Pallace and kills himself for fear of falling into the hands of* Antiochus.

The Letter of the King of *Lacedemon* to the High-Priest of the *Jews*. 1 *Mac.* 12.

Arius King of *Lacedemon*, to *Onias*, Health:

WE have found out a certain writing wherein it is recorded, that the Jews *and* Lacedemonians *are of the same race, and both of them descended from* Abraham. *It is therefore requisite, that since we are brethren, you let us know wherein we can serve you, that we may have one common interest.* Demoteles *our messenger bringeth you our letters written on a square leaf, the seal whereof is an Eagle holding a Dragon in her talons.* These were the contents of the *Lacedemonians* letters.

Sedition among the people, after *Joseph*'s death.

After the death of *Joseph* it came to pass, that the people began to mutinie in the quarrel of his Children, For the elder brethren made War against *Hircanus*, who was the younger, by means whereof the People were divided: The greater part of them followed the Elder faction, and the High-Priest *Simon* also, by reason of his affinity with them, followed their party. Whereupon *Hircanus* resolved to repair no more unto *Jerusalem*, but fixing his habitation on the other side of *Jordan*, he made continual War against the *Arabians*, slaying a great number of them, and taking many prisoners. He built an huge Tower of white Marble from the bottom to the top, and on it he placed the figures of many living Creatures in sculpture of great height. About the same he cut a deep trench of water; and having hewed the front of the Rock that stood over against the building, he made divers caves therein, many furlongs long. He also made divers chambers therein, both to eat and sleep, and dwell in. He drew thither likewise currents of springing water, in so great abundance, that it gave much delight to those that dwelt there, and great ornament to the whole building. The mouth of every Cave was so little, that but one only man could enter at once: which he therefore made so narrow, because they might the better serve for his security and refuge; that if so be he were at any time assaulted by his brethren, he might avoyd the danger of surprisal. Moreover, he built within his Castle many large halls, which he adorned with great and goodly Gardens: and this place thus built, was called by him *Tyre* and is scituate between *Arabia* and *Judæa*, on the other side of *Jordan*, not far from the Countrey of *Essedon*. He commanded in this Countrey seven years, all that time that *Seleucus* reigned in *Syria*. After whose death, his brother *Antiochus*, surnamed *Epiphanes*, obtained the Kingdom. *Ptolomey* also King of *Egypt* (who was likewise called *Epiphanes*) died and left two children very young behind him, of whom the eldest was called *Philometer*, and the younger *Phiscon*. But when *Hircanus* perceived that *Antiochus* grew very powerful he feared to be punished by him for his incursions made upon the *Arabians* whereupon he slew himself with his own hands; and *Antiochus* enjoyed all his goods.

Hircanus afflicteth the *Arabians* with continual war.

Hircanus buildeth a strong Tower.

Antiochus Epiphanes, King of *Syria*.

The sons of *Ptolomey Epiphanes*, *Philometer* and *Phiscon*.

Hircanus killeth himself.

Hedio & Ruffinus, cap. 6. 1 *Mac.* 1.

CHAP. VI.

H

CHAP. VI.

The year of the World, 3790. before Christ's Nativity, 174.

Onias, *sirnamed* Menelaus, *seeing himself excluded from the High-Priesthood, retires to* Antiochus, *and renounceth the Religion of his Forefathers*; Antiochus *enters* Egypt, *and being ready to make himself Master of it, the* Romans *force him to retire.*

Onias the High-Priest being dead about this time, *Antiochus* gave the Priesthood to *Jesus*, sirnamed *Jason*, his brother. For that Son unto whom *Onias* had left the Succession, was as yet very young (of whom we will speak in convenient time and
I place.) This *Jesus*, (*Onias* brother) was deprived of the Priesthood, through the Kings displeasure conceived against him, who gave it shortly after to his younger brother called *Onias*: For *Simon* had three Sons, who, as we have declared, successively possessed the Priesthood: this *Jesus* caused himself to be called *Jason*, as his other brother caused himself to be called *Menelaus*, whereas his name was *Onias*. But *Jesus*, who had first of all been established in the place of the High-Priest, arose against *Menelaus*, who was elected into the place after him. So that the People were divided into Factions, and *Tobias* sons were on *Menelaus* side; but the greater number of the People followed *Jason*: so that *Menelaus*, and the Sons of *Tobias*, being much troubled by them, retired to *Antiochus*, telling him that they intended to forsake the Religion and Ordinances of their fathers,
K and to follow that of the King, and to live after the manner of the *Greeks*; exhorting him to give them licence to erect a place of Exercises in *Jerusalem*. Which when *Antiochus* had granted them, they so behaved themselves, that there appeared no more sign of Circumcision in them: so that at such time as they were naked, there was no difference between them and the *Greeks*; and neglecting all the ordinances and Customs of their own Countrey, they conformed themselves to the behaviour and manners of other Nations. *Antiochus* having all things in his Kingdom according to his hearts desire, resolved to make War upon *Egypt*: he contemned *Ptolomy*'s sons age (who were not as yet capable to manage their affairs.) Arriving there near to *Pelusium* with a great power, he circumvented by a stratagem the young *Ptolomy Philometor*, and subdued *Egypt*: for after
L he had besieged *Memphis*, and taken it, he came to *Alexandria*, with an intent to besiege the City, and to lay hold on the King, who was therein. But he was driven, not only from *Alexandria*, but also out of all *Egypt*, by the summons that were sent him by the *Romans*, who commanded him to depart, and withdraw his Army out of that Countrey, as we have heretofore declared in another place. Now will I more largely and particularly discourse the acts of this King who overcame *Judea*, and spoiled the Temple: for having only made a brief mention of him in my former works, I think it necessary in this place to make a more exact recital of his History.

Onias, sirnam'd *Menelaus* substituted in his place.

The Wars betwixt *Jason* & *Menelaus*.

Apostates from the *Jewish* Religion.

Antiochus enforced to depart out of *Egypt*.

The History of *Antiochus Epiphanes*.

CHAP. VII.

M

King Antiochus *being received into* Jerusalem, *utterly ruines it*; *pillageth the Temple, and builds a Cittadel that commands the Town. He aboliſheth the worſhip of God, many* Jews *forſake their Religion. The* Samaritans *diſown their relation to the* Jews, *and conſecrate the Temple at* Samaria *to* Jupiter.

After that King *Antiochus* was returned out of *Egypt*, and for the fear of the *Romans* had forsaken that Countrey, he led his Army against *Jerusalem*, and Encamped before the City, and took it by surrender, the Gates of the City being set open unto him by those of his Faction: which hapned in the 143 year since the beginning of
N the Reign of *Seleucus*. When he saw himself Lord and Master of *Jerusalem*, he slew divers of the contrary Faction; and after he had gather'd together many great and rich spoils, he returned back to *Antioch*. Two years after, in the 145 year of the Reign of that Family, on the 25th day of that month which we call *Chasleu*, and the Macedons *Apelleus*, the Romans *December*: in the 153 *Olympiade*, he returned again to *Jerusalem*; at which time, he spared not them who gave him peaceable entrance, and opened the Gates. But his insatiable avarice transported him so far, that he feared not to violate the Temple, and to spoil it of all those riches which he knew to be there laid up; being no less insolent towards his friend, than to the offender, he spared neither. For having seen what quantity of Gold was in the Temple, and how great a number of Presents
O and precious Ornaments were there laid up, he was so covetous, that he brake and violated all covenants and conditions. After therefore he had spoiled the Temple, and carried away the Vessels dedicated unto God, the golden Candlestick, the golden Altar, the

Antiochus entering *Jerusalem*, spoileth the Temple.

The year of the World, 3789. before Christ's Nativity, 164.

Table of the Shew-bread, the Censers, and pulled down the Curtains made of fine linen and scarlet. After he had emptied the treasures that were hidden, and left nothing behind him of any value, to compleat the miseries of the *Jews*, he forbad them to offer their usual and daily sacrifice unto God, according to the order of the Law: and after he had spoiled the whole City, he slew a great part of the Inhabitants, and carried away the rest of them into captivity, with their wives and children, to the number of 10000. Furthermore, he burnt the faireſt Buildings of the City, and razed the walls, and raised a Fortress in the lower City. For the Temple was as it were a high Cittadel, commanding the rest. For this cause, having enclosed it with high walls and towers, he placed a Garison of *Macedonians* therein, with whom remained the rabble and scum of the wicked Apostate *Jews*, who were given over to all Impieties, and who also afflicted their fellow-Citizens with many Injuries. The King also commanded that an Altar should be erected in the Temple, on which he caused Swine to be slaughtered, offering Sacrifice contrary to the Religion and Ordinances of the *Jews*. He constrained them likewise to forsake the worship of the true God, and to adore those Idols whom he reverenced for gods, building in every City and Borough both Temples and Altars, on which he ordinarily caused Swine to be offered. He forbad them likewise to circumcise their children, threatning to punish him whosoever he were that was found to do the contrary. Moreover he chose certain Overseers that should compel them to observe his commands, so that a great number of *Jews*, some of their own accord, others for fear of punishment, conformed to the Kings commands. But those men who were of upright hearts, and valiant minds, little regarded these menaces: For having more respect to their laws and customs, than to the torments wherewith they were threatned, if they observed not the Edict; they were beaten, and exposed to most cruel punishments, for many days, amidst which many times they yielded up the ghost. For after they were whipt, and maim'd in their bodies, they were crucifi'd and tortur'd alive: they strangled the Women also with their circumcised children, whom, according to the Kings command, they hung about the necks of their Parents that were crucified: And if in any place they found any part of the sacred Scripture, they defac'd and burnt it; and they with whom it was found, were put to a most cruel death.

Antiochus abrogating Gods Law, through extreme tiranny enforceth the *Jews* to Idolatry, and fortifieth the Temple. *Hedio & Ruffinus*, cap. 7.

The Devil seeketh to abolish the Bible.

The variable wits of the *Samaritans*, which made them so odious in the sight of the *Jews*.

The *Samaritans* seeing this affliction of the *Jews*, pretended no further alliance to them, and called their Temple of *Garazim* no more the Temple of God, but (as we have heretofore declared) they shewed their own corrupt and unconstant natures, and derived their descent from the *Medes* and *Persians*, as in effect they were; wherefore they sent Ambassadors to *Antiochus*, with Letters to this effect.

To King *Antiochus* the visible God, the request of the *Sidonians* that dwell in *Sichem*.

Our Ancestors enforced by the continual Pestilence that reigned in their Countrey, and induced by a certain ancient Superstition, have been accustomed to observe that day as a Festival, which the Jews *call their Sabbath, and having built on the Mount of* Garazim *a Temple, and dedicated it unto a God who hath no name, they have offered up in the same divers solemn Sacrifices. But since that you have inflicted punishment on the* Jews, *according as their wickedness deserveth, the Commissaries of the King, supposing that we were tied to their customs, (by reason of some Alliance between us) joyn us with them, and charge us with the same Accusations: whereas we are born* Sidonians, *as appeareth by our publick Records. We therefore beseech you, who are our Benefactor and Saviour, to command your Governor* Apollonius, *and your Steward* Nicanor, *not to molest us any more, by charging us with those Accusations which are peculiar to the* Jews, *who neither are tied to us by Alliance, nor agree with us in Customs; but that our Temple, which hath not hitherto born the name or title of any god, may now be called the Temple of* Jupiter *of* Greece: *by which means, we shall be deliver'd from all trouble, and being at liberty to attend our affairs, we may the easier and more willingly pay you the greater Tributes.* To this request of the *Samaritans* the King answer'd, sending them back their own Letter:

King *Antiochus* to *Nicanor*, Health.

The Sidonians *of* Sichem *have sent us this request, to which we annex unto these our Letters: Since they, who were sent unto us to this intent have sufficiently made appear both to us and our Council, that they are utterly strangers unto those Crimes wherewith the* Jews *are charged, and are desirous to live according to the Laws of the* Grecians, *we absolve them in as much as concerneth this cause, and their Temple, which hereafter shall be called by the name of* Jupiter *of* Greece: *We have written to the like effect also to* Apollonius *their Governor.* Given the *46th* year, and the *11th* of the month *Hecatombaon*, which signifieth *August*.

CHAP.

CHAP. VIII.

The year of the World, 3799. before Christ's Nativity, 165.

Matthias and his sons slay those that were sent by King Antiochus *to compel them to offer abominable Sacrifices, and after betake themselves to the Desart. They are followed by many others, of whom a great number are stifled in their Caves, because they would not defend themselves on the Sabbath-day.* Matthias *aboliſheth that Superſtition, and exhorts his ſons to aſſert their privileges, and deliver their Countrey from bondage.*

AT this time there dwelt a certain man in *Modin* (a village of *Jury*) whoſe name was *Matthias*, who was the ſon of *John*, who was the ſon of *Simon*, the ſon of I *Aſmonæus* a Prieſt, of the rank of *Joarib*, born in *Jeruſalem*. This *Matthias* had 5 ſons, *John* call'd *Gaddis*, *Simon* call'd *Matthes*, *Judas* call'd *Machabeus*, *Eleazar* named *Auran*, *Jonathan* called *Aphus*. This *Matthias* oftentimes complain'd unto his ſons, of the deplorable condition to which their Nation was reduc'd, of the ruine of their City, the deſolation of their Temple, and the miſeries of the People, telling them, *That it were better for them to die in the defence of the Laws and Religion of their Forefathers, than to live diſhonourably amidſt ſo many Calamities.* When therefore the Commiſſaries, deputed by the King, came unto *Modin*, to conſtrain the *Jews* to perform that which was enjoin'd them, and to command them to ſacrifice according to the ordinance; requiring *Matthias* (who ſurpaſſed the reſt in honour and other qualities, but eſpecially in excellency of deſcent and nobility) K to begin firſt of all to offer Sacrifice, to the end that the reſt might follow him, and be induc'd by his example; aſſuring him, *That the King would teſtifie his being well pleaſed with his compliance, by the rewards which he would ſuddenly ſend him.* *Matthias* anſwer'd, *That he would by no means commit that Idolatry*; aſſuring them, *That although all other nations of the World, either for love, or fear of puniſhment, ſhould obey the Edicts of* Antiochus; *yet that neither he, nor any of his children, would be induc'd to forſake their fathers Religion.* As ſoon as he had return'd this anſwer, he held his peace, and a certain *Jew* ſtepped forth to offer ſacrifice according to *Antiochus* ordinance; wherewith *Matthias* was ſo much diſpleas'd, that both he and his ſons fell upon him, and with their ſwords hew'd him in pieces. He ſlew *Apelles* the Kings Captain likewiſe, and the Soldiers which he brought with him, to com- L pel the people to commit impiety. And not content herewith, he overthrew the Altar, crying out with a loud voice, *If* (ſaid he) *any one be affected to the Laws of his Fathers, and the Service of God, let him follow me:* And this ſaid, he preſently retir'd into the Deſart with his ſons, leaving the Borough utterly unpeopled. The reſt, after his example, retir'd alſo into the Deſart, with their Wives and Children, and made their habitation in Caves. The Kings Captains having intelligence hereof, gather'd thoſe Forces that were at that time in the Cittadel of *Jeruſalem*, and purſued the *Jews* into the Deſart. And having overtaken them, they labour'd firſt of all to make them ſubmit themſelves, and to make choice of that which was moſt for their advantage, rather than to endanger themſelves, and enforce them to chaſtiſe their diſobedience with blood. But the *Jews* nothing M mov'd herewith, reſolv'd rather to dye, than commit ſuch an impiety: Whereupon they (who omitted no opportunity) aſſailed the *Jews* on a Sabbath-day, and burnt them within their Caves; who neither reſiſted their Enemies, nor ſo much as cloſed up the mouths of their Caves, forbearing to make any reſiſtance, by reaſon of the day, reſolving with themſelves, not to violate the Sabbath-day (for we are commanded to ceaſe from all labour on that day.) There were therefore about a thouſand ſtifled in their Caves, with their Wives and Children. Yet notwithſtanding divers eſcaped, and joined themſelves with *Matthias*, whom they choſe for their Captain; who declared unto them, *That they ought to fight on the Sabbath-day:* aſſuring them, *That if they did not, but ſcrupulouſly obſerved the* N *Law, they themſelves ſhould be Enemies unto themſelves, if perhaps the Enemy ſhould aſſail them on that day, and they ſhould not ſtand upon their guard: for by that means they ſhould be deſtroyed without reſiſtance.* Hereby he perſuaded them to do as he had ſaid: and until this day, it is a cuſtom among us, that if need require, we make no difficulty to fight on the Sabbath-day. *Matthias* therefore having aſſembled a ſufficient number of men about him, deſtroyed the Altars, and ſlew thoſe that had forſaken their Religion, as many of them as he could lay hands on. For divers were ſcatter'd here and there among the Nations, for fear; he commanded theſe to circumciſe their children that were not circumciſed, driving thoſe from every place, whom *Antiochus* had ordain'd to ſee his law executed.

After that *Matthias* had govern'd for the ſpace of one year, he fell ſick of a dangerous O diſeaſe; whereupon he called for his ſons, and ſpake unto them after this manner: *My ſons, I muſt now go that way which is deſtined unto all men; I therefore exhort you to follow my advice, and diligently to obſerve it, remembring the intent of your father, who hath begot and nouriſh'd you; which is, to maintain the Laws of our Countrey, and to eſtabliſh our State, which*

The zeal and piety of *Matthias* and his ſons.

An Apoſtate ſlain by *Matthias*.

Matthias with his ſons flieth into the deſart.

The *Jews* are ſlain on the Sabbath-day, which ſlaughter maketh *Matthias* more wary.

Matthias rooteth out all Idolatry.

Hedio & Ruffinus, cap. 8.

The year of the World, 3799 before Christ's Nativity, 165.

Matthias exhorteth his sons to Piety, Fortitude and Concord.

is in danger to be overthrown, and hold no correspondence with those that would betray it to the Enemy. Let it appear to all the World, that ye are my children indeed; strengthen your hearts with courage, to overcome all force and necessity: and assure your selves, that if you act after this manner, God will not forsake you, but taking pleasure in your virtue, he will once more establish you in your former peace and liberty, and will permit you to live again after the manner of your Ancestors. True it is, our bodies are mortal, and subject unto destiny, but the memory of our virtuous actions will never perish: being therefore stirred up with the love thereof, strive and bestir your selves to obtain honour, to the end that projecting mighty things, you make no difficulty to hazard your lives in the execution of the same. Above all things, I exhort you unto concord, to the end that in whatsoever one of you shall be found more naturally apt and fitted than another, he may prosecute it without any contradiction of the rest. I charge you also to observe and obey your brother Simon *(who is a politick and valiant man) in whatsoever he shall counsel you. And for your Captain, you shall choose* Machabeus, *because he is both valiant and strong; for he shall revenge the injuries and outrages which have been done to our Nation, and put our enemies to flight: And assure your selves, that there is no man that hath any love to Virtue and Religion, who will not joyn himself unto you in so holy an enterprize.*

CHAP. IX.

The death of Matthias. Judas Machabeus *one of his sons, takes upon him the management of the publick Affairs. He delivers his Countrey, and purgeth it from the Abominations which had been committed therein.*

1 Mac. 3. Matthias death. Judas Machabeus appointed Governor.

After *Matthias* had thus spoken unto his sons, and pray'd God to favor their enterprizes, and to restore the People to their ancient policy, and their accustomed manner of living, which they had in former times observ'd; he dyed, and was buried in *Modin*. After the People had mourned for him for a certain time, and perform'd publickly such honour at his funerals, as was agreeable to his quality, his son *Judas Machabeus* took upon him the management of the War, in the 146 year; and by the assistance of his brethren, and other *Jews*, he drave the Enemies out of the Countrey, and put those of his own Nation to death, who had forsaken their Religion, and purged the Countrey of all abominations which had been committed therein.

CHAP. X.

Apollonius, *General of* Antiochus's *Army, cometh into* Jewry, *and is discomfited and slain; and also* Serron *Governor of the lower* Syria.

Hædio & Ruffinus, cap 9. Judas Machabeus overcometh Apollonius in battel. Seron, Governor of Cœlosyria, is put to flight in Judea.

When *Apollonius*, who was *Antiochus*'s General in *Samaria*, heard hereof, he gathered his Army together, and invaded *Judea*: against whom *Machabeus* made head, and overcame him in a Battel, wherein there died many, and amongst the rest *Apollonius*, whose Sword *Machabeus* got as his part in the spoil. There were a great number of them also wounded, and much Booty was taken in the Enemies Camp: after which Victory, enriched with spoils, he retreated. But *Seron*, Governor of *Cœlosyria*, hearing hereof, and understanding that divers had joyned themselves with *Judas*, and that he had already about him a sufficient power to keep the Field, and give him battel; he thought that it concern'd him to begin to punish those who obey'd not the Kings Edicts. Whereupon, after he had assembled all the Forces that he had, and besides them, hired certain Apostates, or fugitive *Jews*, he marched forth against *Judas*, and came as far as *Bethoron*, a village in *Jewry*, where he encamped. *Judas* also came out to meeet with him, resolving to give him battel: and seeing that his Soldiers would hardly be drawn out to fight, (both by reason of their inequality of number, as also becaufe they were faint by fasting a long time) he encourag'd them, saying, *That the means to obtain victory, and to have the upper hand over their Enemies, consisted not in the greatness of their number, but in their dependance upon God: whereof they had a most eminent example in their Forefathers, who had often times defeated with a small number of men, divers thousands of their Enemies, because they fought for the defence of their Laws, and for their children: for the greatest power,* (said he) *that a man can have, is to be innocent, and without offence.* By these words, perswaded he his Soldiers, so that without any fear of the multitude of their Enemies, they all together ran upon *Seron*, and encountring with him, they discomfited the *Syrians*. For their Chieftain being slain, all the rest betook themselves to flight, in which thing only consisted the safety of their lives. *Judas* therefore pursuing them as far as the Champain, slew about 800 of them. The rest saved themselves in those quarters that bounded upon the Sea.

CHAP.

H

CHAP. XI.

The year of the World, 3799. before Christ's Nativity, 165.

Judas Machabeus *defeats a great Army which King* Antiochus *sent against the* Jews. Lysias *the next year returns with a much grater power.* Judas *kills five thousand of his men, and causeth him to retreat. He purifieth the Temple, and setteth it in order. Other great Exploits perform'd by him.*

I WHen King *Antiochus* heard these things, he was much displeased at that which had hapned: whereupon he mustered all his Forces, and hiring divers strangers and mercenary Islanders, he prepar'd himself to invade *Judea* about the Spring-time. But after the muster of his Army, when he found that his treasure failed him, and that he was in great scarcity of money, (for his Tributes were not duly paid him, because the Nations were rebellious) being likewise in his own nature a man of great and magnificent spirit, which put him upon great expences, he resolved first of all to go into *Persia*, to gather his Tributes. He therefore left the charge of his affairs with *Lysias*, (a man very much esteemed by him, and one that govern'd all the Countrey from *Euphrates*, as far as the borders of *Egypt*, and the lower *Asia*) giving him likewise a part of his Army, and some of his Elephants. To him had the King given charge to see his son *Antiochus* carefully trained up, untill his return: commanding him expresly, *That when he had con-*
K *quered* Judea, *he should make the Inhabitants thereof his slaves, and sell them to those that would give most, and destroy* Jerusalem, *and utterly abolish that race.* The King having given this charge to *Lysias*, led forth his Army towards the Countrey of *Persia*, in the 147 year: And after he had passed *Euphrates*, he marched onward toward the upper Provinces.

Antiochus's preparation to invade *Judea.*

Antiochus committing his Kingdom, Provinces and son to *Lysias's* charge departeth into *Persia.*

Lysias chose *Ptolomey* the son of *Dorymenis*, *Nicanor* and *Gorgias*, (men of great power and authority amongst the Kings friends) and gave them 40000 Footmen, and 7000 Horsemen, to invade *Jewry*. Who marching as far as the City of *Emaus*, encamped in the Plain near unto it, and strengthned their Army with divers Allies out of *Syria*, and the Countries thereabouts, and with divers *Jews* also who were Apostates. There came also certain Merchants with them, with an intent to buy those that should be taken Pri-
L soners, bringing Gives with them, to manacle those that should be captivated, and Money to pay for them.

When *Judas* had view'd the Camp, and numbred the Enemy, he encourag'd the Soldiers, exhorting them to repose their confidence and hope of victory in God, willing them to invocate and call upon him, according to their Law; and that cloathing themselves in sackcloth, they should humble themselves according to their accustomed manner in such extreme dangers, and call upon God with supplications and prayers; and that in so doing, God would have compassion on them, and give them power to stand against their Enemies, and put them to flight. When therefore he had order'd his battle according to
M the custom of his Countrey, by thousands and hundreds, and sent away those that were newly married, and such as had newly bought possessions, lest the love of their Wives or Estates should abate something of their courage, he stood up in the midst of them, and exhorted his Soldiers to fight valiantly, in these, or such like words:

Hedio & Ruffinus, cap. 10. *Ptolemy, Gorgias*, and *Nicanors* War in *Judea.*

My Countreymen and Companions, never have we hitherto had any occasion more necessary, wherein we ought to shew our courage, and contemn our dangers, than at this present. For at this time, if you fight couragiously, you may recover your liberty: which of it self is so acceptable unto you all; and ought the rather to be desired, because thereby you will enjoy the free exercise of your Religion. As therefore you shall behave your selves at this time, you may obtain the victory, and enjoy a happy life, (which consisteth in living according to our Laws and ancient
N *customs) but if you prove Cowards, you are to expect nothing less than the extreamest infamy, and the utter extermination of all your race. Think therefore with your selves, that if you fight not, you must die: and on the other side assure your selves, that in fighting for your liberty, for your laws, and for piety, you shall obtain immortal glory: prepare your selves therefore, that to morrow morning you may give your enemies battel.* Thus spake *Judas* to his Army, to encourage them.

Judas's Oration to his Soldiers,

Whil'st he was intent upon the battle, certain tydings was brought him, that *Gorgias* was sent with 1000 Horsemen, and 5000 Footmen, to the end that under the conduct of some fugitives, he might by night, and when he lest suspected him, set upon him: whereupon he resolved the very same night to break into the Enemies Army, especially since he knew that their Forces were divided. Having therefore refresh'd both himself and his
O Army, and left a number of fires in his Camp, he marched all that night, and sought out the Enemy, who was at *Emaus*. *Gorgias* perceiving that the *Jews* had forsaken their Camp, suppos'd they were retir'd for fear into the Mountains to hide themselves: so

1 *Mach.* 4

The year of the World, 3800. before Christ's Nativity, 164.

that he resolved to proceed, and search for them diligently. But early in the morning, A *Judas*, accompanied with 3000 Men, (who were ill arm'd by reason of their poverty) came up unto his Enemies, who were at *Emaus*; and after he had seen their warlike discipline, and mighty number, and how Soldier-like they were encamped, he exhorted his followers, telling them, *That they ought to fight, although they were naked: for although they were in that condition, yet God (who took pleasure in the greatness of their courage) had already given them the victory against a number of armed Soldiers.* And forthwith he commanded the Trumpets to sound; so that rushing in upon his Enemies on the sudden, the surprize and astonishment was so great, that he slew divers of them who resisted, and put the rest to flight; he pursu'd them as far as *Gadara*, and the Plains of *Idumea*, of *Azor*, and of *Jamnia*. In this Encounter there dyed about 3000 of the Enemy. Notwithstanding, *Judas* would not permit his Soldiers as yet to take the benefit of the spoil, because they were to fight against *Gorgias* and his Army, assuring them, *That as soon as they should have defeated him, they might take their booty, without fear, because they should have no more Enemies to expect.*

Judas overcometh *Lysias*'s Army. B

Whil'st he thus spake unto his Soldiers, they that were with *Gorgias*, perceived from the top of an hill, that the Army that was left behind them, was put to flight, and that their Camp was on fire: for although they were far off, yet did the smoke assure them of it. Which when they understood, and perceiv'd *Judas* and his fellows in battle aray, expecting their coming, they feared, and betook themselves to flight. When as therefore *Judas* perceived that *Gorgias* Troops were discomfited, without stroke strucken, he went C out to gather the pillage; and after he had gotten together great store of gold, silver, scarlet, and purple, he returned to his quarters with joy, praising God for their happy success: for this victory did not a little advantage them, towards the attainment of their liberty. But *Lysias*, to repair the dishonour which he had suffer'd by this defeat, raised the next year another Army of almost 60000 chosen Men, and 5000 Horsemen, to invade *Judea*. After he had therefore made his entry by the Mountains, he encamped in *Bethsura*, a village of *Judea*.

Judas gathereth a huge prey.

Lysias once more invadeth *Judea*, and loseth 5000 of his Soldiers.

Judas having notice thereof came forth against him, accompanied with 10000 Men; and discovering the number of his Enemies far to exceed his, (after he had besought God by Prayer, *That it would please him to assist him in the battle*) he charged the Van- D gard of the Enemy with so great courage, that he discomfited them, and slew about 5000, leaving the rest in great fear. *Lysias* knowing the resolution of the *Jews*, and how they were resolved to dye, except they might enjoy their liberty; and fearing their desperation, more than their force, he gather'd together the rest of his Army, and returned back to *Antioch*: where he sojourned, hiring many Foreign Soldiers, to make a greater Army to invade *Jewry*. After that *Antiochus*'s Captains had been discomfited so many times, *Judas* assembled the People together, and told them, *That after they had obtained so many victories through the mercy of God, it behoved them to go up to* Jerusalem, *and to purifie the Temple that was left desolate, and to offer those Sacrifices ordained by the Law.* When he came thither with a multitude of people, he found the Temple like a Desart, and the E Gates thereof burnt, and Grass growing within it; so great a desolation drew sighs from his heart, and he wept with all those that accompanied him: And having chosen out certain of his best Soldiers, he commanded them to assault the Garison that were in the Fortress, whiles he himself purged the Temple. Which command of his being exactly and resolutely fulfilled, he sent for new Vessels, a Candlestick, a Table, and Altar of Incense, all made of Gold. He put also veils or hangings to the doors, accustomed to be spread abroad, and made Gates to the Temple. And having thrown down the Altar of burnt-offerings, which had been prophaned by *Antiochus*, he built a new one of all sorts of stones, neither hewen, nor hammered, according to art. The 25 day of the month of *Chasleu*, (with us *September*) there were lights set upon the Candlesticks, and per- F fumes laid upon the Altar, and loaves upon the Table, and sacrifices offer'd upon the new Altar. All which hapned the same day three years, wherein the sacred Religion was changed into prophaness and impiety. For the Temple was ruinated and left desolate by *Antiochus*, and remained in that state for the space of three whole years. For this desolation hapned in the 145*th* year, and the 25*th* day of the month call'd *Apellæus* or *August*, in the 153 *Olympiad*: and the Temple was purified the same day, in the year 148, and the 154 *Olympiad*. This desolation of the Temple hapned, according as *Daniel* had foretold, four hundred and eight years before: for he declared that the *Macedonians* should destroy it.

The Temple of *Jerusalem*.

The Temple left desolate for 3 whole years space. *Dan.* 12.

After that *Judas* had re-establish'd the service of the Temple, both he and his Coun- G treymen solemniz'd a feast for eight days, omitting not any kind of lawful pleasure, banquetting sumptuously, and honouring God in Hymns and Psalms. Thus rejoyced they

The festival solemnized for the re-establishment of the Temple.

at

H at this re-eſtabliſhment, ſeeing that contrary to all hope, after ſo long time, they had recover'd the cuſtoms of their Countrey, and their ancient Religion: ſo that a Decree was made for thoſe that ſhould come after, whereby it was commanded, *That for the ſpace of eight days the rebuilding of the Temple ſhould be ſolemnized, with the ceremonies and ancient ordinances:* And ever ſince that time, until this day, we celebrate this feaſt, called the *Feaſt of Lights*, for this reaſon, in my opinion, becauſe this ſo great felicity began to ſhine unto us as a light, contrary to all hope. He incloſed the City likewiſe with a wall and built high Towers thereon, in which he placed Gariſons againſt the incurſions of the enemies. He fortified the City of *Bathſura* alſo, that it might ſerve as a Fort againſt the Enemy. *The year of the World, 3801. before Chriſt's Nativity, 163.*

I Whil'ſt theſe things paſſed thus, the Nations round about diſpleaſed with the re-eſtabliſhment and power of the *Jews*, ſlew divers of them, whom they ſurprized by ambuſhes and treachery. On thoſe *Judas* made continual War, to hinder their incurſions, and to make them partakers of thoſe evils they had inflicted upon the *Jews*. So that invading *Acrabathan*, he ſlew the *Idumæans* that were deſcended from *Eſau*, and brought away a great prey out of their Countrey, and ſhut up the ſons of *Baan* their Prince, who lay in wait for the *Jews*; and having beſieg'd them, he overcame them, ſetting fire on their Towers, and killing all the men that were therein. After this, he departed from thence, and made War upon the *Ammonites*, who had a great and mighty Army, under the conduct of *Timotheus:* Theſe he encounter'd and overcame, and took their City of *Jazor*, K and burnt it, and led away their wives and children into captivity, and afterwards returned into *Judea*. The neighbouring Nations hearing of this, aſſembled themſelves together in *Galaad* againſt the *Jews*, who inhabited the frontiers of *Galaad*; who having retired to the Fort of *Dathema*, ſent Letters unto *Judas*, to let him know, *That* Timotheus *intended to ſurprize the place whereunto they were retreated, and requeſted him to deliver them from this danger.* And whil'ſt he was reading of theſe Letters, certain meſſengers came unto him out of *Galilee*, to inform him, that they were aſſaulted by the Inhabitants of *Ptolemais*, *Tyre*, *Sidon*, and other People thereabouts. *Hedio & Ruffinus, cap. 13. Machab. 5.* *Judas maketh continual War with the neighbouring Nations.* *Hedio & Ruffinus, cap. 11.*

CHAP. XII.

L

The Exploits of Simon *the brother of* Judas Machabeus *in* Galilee. Judas, *accompanied with* Jonathan *his brother, obtaineth a victory over the* Ammonites. *Some other performances of* Judas.

JUdas, that he might ſend relief to theſe two parties that were aſſaulted both at the ſame time, commanded his brother *Simon* to take 3000 choſen men with him, and to go and ſuccour thoſe *Jews* that were aſſailed in *Galilee:* and himſelf, accompanied with *Jonathan* his other brother, and 8000 fighting men, repaired unto the Countrey of *Galaad*, leaving the government of the reſt of the Forces in the hands of *Joſeph* the ſon of M *Zachary*, and *Azarias*, commanding them to have a careful and diligent eye to *Judea*, and not to engage with any one until his return. *Simon* coming into *Galilee*, fought againſt his enemies, and diſcomfited them; and afterwards purſuing them that fled as far as the gates of *Ptolemais*, he ſlew about 3000: and after he had gather'd the ſpoils of ſuch as were ſlain, he ſet many *Jews* at liberty who were Priſoners; and having reſtor'd them to their goods, he retir'd back again to his Countrey. But *Judas Machabeus*, and *Jonathan* his brother, having paſt *Jordan*, and marched on the other ſide thereof for the ſpace of three days, came at length to the *Nabathæans*, who peaceably came out to meet them; by whom he underſtood the ſtate of thoſe that were in *Galaad*, and how divers of them were in extreme want, incloſed and beſieged in Caſtles and Cities of the Countrey by N their enemies. Theſe likewiſe beſought him to make haſte, and encounter the ſtrangers, and to ſeek the means to ſave their Countreymen. Hereupon he returned into the Deſart, and firſt of all aſſailed the Inhabitants of *Boſra*, and took their City, and ſet it on fire, killing all the men that were therein, who were able to bear Arms. Neither was he contented therewith, but when night drew on, he marched towards another Caſtle where the *Jews* were incloſed, and ſhut up by *Timothy* and his Army; and coming up to them about break of day, he ſurprized the Enemy at ſuch time as they were raiſing their ladders to ſcale the walls, and made ready their engines for battery: whereupon he cauſed the Trumpets to ſound, and after he had encouraged his People to fight valiantly and faithfully for their kinſmen and friends, being in great danger, and had diſtributed his O Forces into three Battalions, he ſet upon the Enemies reerward. *Timotheus*'s Soldiers perceiving that it was *Machabeus*, whoſe valor and good fortune they had already experienced to their great loſs, they, without delay, betook themſelves to flight. But *Judas*, with his

Simon overcometh his enemies in *Galilee*, deliver-eth the *Jews* that were captive. *Judas* and *Jonathan* ſuccour the *Jews* beſieged in *Galaad*. *Boſra* taken and burnt. *Judas* ſucceoreth the beſieged *Jews*.

The year of the World, 3081. *before Christ's Nativity*, 163.

his Army, followed after them, and slew about 8000 of them; and marching toward *Malla*, (a City of the Enemies) he surprized it, and slew all the men therein, and afterwards consumed it with fire. After this, departing thence, he took and destroyed *Chaspoma*, *Bosor*, and divers others places in *Galaad*.

Timothy's Soldiers slain. *Malla* taken and burnt. *Chaspoma* and *Bosor* taken.

Shortly after, *Timothy* levied another great Army, and drew out with him all his Allies to his succor, and a number of *Arabians*, whom he had hired: with this Army of his passed he the River, and encamped near unto a Town called *Rapha*; exhorting his Soldiers to behave themselves like valiant men against their Enemies the *Jews*, and to hinder their passage, because all their hopes of victory depended upon the securing of that pass. *Judas* understanding that *Timotheus* was prepared to fight, took with him all his Forces, and marched hastily against the Enemy; so that having passed the River, he set upon them, killing divers of them that resisted: and terrifying the rest, who casting away their Arms, were constrained to flie. There were some of them who saved themselves by their swiftness; and some by retreating into a Temple called *Carnain*, where they were in hope to be secured, and so to escape: but after that *Judas* had taken the City where the Temple was, he slew them, and burnt it, and caused all his Enemies to perish either by the sword or by fire. After this overthrow, he led away with him from *Galaad* all the *Jews*, their wives and children, and substance, and brought them with him unto *Judea*. When as therefore he drew near unto the Town of *Ephron*, which was situate directly in his way, so that it was impossible for him to march any other ways in his return home, without going very much about, and putting himself to great inconveniencies; he sent Messengers to the Inhabitants, to pray them to open their gates, and to grant him free passage through their City: for they had made barricadoes of stones to cut off the passage. But when therefore the *Ephronites* would give no ear unto him, he besieged their City for a day and nights space, and took and burnt it, and slew all the men that were therein, and afterwards went onward on his way; and so great a number was there of those that were slain, that he marched upon the bodies of dead men.

Timothy gathereth new Forces, and is overcome by *Judas*.

The *Jews* are brought out of the Countrey of *Galaad* into *Judea*.

Ephron besieged and burnt.

After they had past *Jordan*, they came into a great Plain, wherein the City of *Bethsan* (by the *Greeks* called *Scythopolis*) stood; from whence they departed, and came into *Judea* with joy and gladness, singing and praising God, and using their accustomed pastimes and songs of victory. This done, he offer'd up sacrifices of Thanksgiving for their happy success, and the safety of his Army; especially since in all those battels and encounters he had not lost one *Jew*.

An admirable victory of *Judas Machabeus*, who, in all these conflicts, lost not one man.

In the mean while two Captains, to wit, *Joseph* the son of *Zachary*, and *Azarias*, who were left for the guard of *Judea*, (whil'st *Simon* went into the Countrey of *Galilee* against those of *Ptolemais*, and *Judas* and *Jonathan* his brother were in *Galaad* against the *Ammonites*) desirous also to obtain the honour and reputation of valiant men by some notable exploit, marched with the Forces under their command towards *Jamnia*. Against these came forth *Gorgias*, who was Governor in that place, and charg'd them in that manner, that the *Jews* lost 2000 men, and fled as far as the Marches of *Judea*. This mischief fell upon them, because they had disobey'd *Judas*'s commandment, who had prohibited them to fight with any before his return. And this gives us just cause more and more to admire the providence and excellent conduct of this great Captain of the *Jews*. *Judas* and his brethren making War against the *Idumeans*, gave them no respite, but continually charging them on every side, they took also the City of *Chebron*, and destroyed all the fortifications thereof, and burnt the Towers, spoiling all the Countrey of the enemies, and razed the City of *Marissa* likewise. Afterwards coming to *Azor*, they took and spoiled it, and carried away a great quantity of booty from thence, and returned back into *Judea* in safety.

Joseph and *Zachary* overcome by *Gorgias*, lose 2000 Soldiers.

Chebron and *Marissa* besieged.

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CHAP.

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CHAP. XIII.

The year of the World, 3801. before Christ's Nativity, 163.

King Antiochus Epiphanes *being forced shamefully to raise his siege from before* Elymais *a Town in* Persia, *(where he designed to pillage a Temple consecrated to* Diana*) and troubled for the defeat of several of his Captains which he sent against the* Jews, *dyeth for grief.*

AT this time *Antiochus* passing through the upper Provinces of his Kingdom, understood that there was a very wealthy City in *Persia* called *Elymais*, in which
I there was a Temple dedicated to *Diana*, full of all sorts of Presents: wherein also he was inform'd, that the Shield and Cuirasse of *Alexander* was kept, who was *Philip* King of *Macedons* Son. Hereupon he resolv'd to make himself Master of the place, and forthwith besieg'd it. And the Inhabitants thereof being neither affrighted with his approach, nor terrifi'd with his Siege, made a stout resistance, so that he failed of his purpose. For they drave him from their City; and sallying out upon him, they pursu'd him so hotly, that he fled back to *Babylon*, and lost a great number of his men. After this defeat, and frustration of his hope, news was brought him of the overthrow of his Captains, whom he had left to war against the *Jews*, and how they of *Jewry* were now the stronger, and had the upper hand. This trouble seconding his former discontent, touch-
K ed him so nearly, that he fell sick; and his disease, aggravated with other accidents, increasing, he knew well that he should die: and therefore he call'd for his most familiar friends, and told them, *That his sickness was violent and desperate, and that he deserv'd this affliction, because he had persecuted the people of the* Jews, *and destroyed their Temple, committed horrid Sacriledge, and contemned that God which they adored:* And whil'st he thus spake unto them, he gave up the ghost. So that I wonder at *Polybius* the *Megalopolitane*, (who is in other things a good Historian) who writeth, That *Antiochus* died, because he would have spoiled the Temple of *Diana* in the Countrey of *Persia*. For since he had only intended to commit Sacriledge, but had not effected it, he merited not to suffer punishment for it. And if it seemeth good unto *Polybius*, that *Antiochus* was punished by
L death upon this occasion; it is far more likely to be true, that his death befel him for the Sacriledge he had committed in the Temple of *Jerusalem*. But our purpose is not to argue against those that maintain that *Polybius*'s reasons are of greater truth and consequence than ours are.

Hedio & Rufinus, cap. 13. 1 *Mach* 6. *Antiochus* desirous to spoil *Diana*'s Temple, besiegeth *Elymais*, and is shamefully repulsed to *Babylon*. *Antiochus Epiphanes* burden'd with cares falleth sick. *Polybius Megalopolitane* of the cause of *Antiochus* sickness.

CHAP. XIV.

Antiochus Eupator *succeeds his father* Epiphanes. Judas Machabeus *lays siege to the Citadel at* Jerusalem. Antiochus *comes against him with a great Army, and besiegeth* Bethsura; *they both raise their sieges, and come to a pitch'd Battel. The wonderful courage, and*
M *the death of* Eleazar, *one of the Brothers of* Judas. Antiochus *takes* Bethsura, *and besiegeth the Temple of* Jerusalem; *but when the* Jews *were reduced to the greatest extremity, he raiseth the siege upon the news that was brought him of* Philip's *having caused himself to be proclaimed King of* Persia.

BEfore *Antiochus* gave up the ghost, he called for *Philip* one of his chief friends, and made him Governor of his kingdom. And having deliver'd his Diadem into his hands, his Royal Robe, and his Ring and Jewels, he charg'd him to deliver them to his son *Antiochus*, entreating him to take care of his education, and to secure the kingdom
N for him, until he came to years of discretion. This done, *Antiochus* died the 149 year of the kingdom of *Syria*. After that *Lysias* had certifi'd the people of the Kings death, he proclaim'd his son *Antiochus* (whom at that time he had in his protection) King, sirnaming him *Eupator*, (according to the instructions that were given him.) About that time, the Garison and Apostates that were in the Fortress of *Jerusalem*, did much mischief unto the *Jews*. For setting upon them that went up to the Temple to worship and offer Sacrifice, they slew them: for the Fortress commanded the Temple. For this cause, *Judas* resolved to cut off these Garisons, and to that intent he assembled all the people, and besieged it. This enterprize was undertook in the year 150, after that *Seleucus* had usurped the government of those Countries. Having therefore made him certain Engines,
O and raised divers Platforms, he industriously continued the siege: But divers of those Apostates that were revolted, and of that Garison, came out by night, and assembling together such men as were as malicious as themselves, they came unto King *Antiochus*, beseeching

Antiochus appointeth *Philip* Governor of his Kingdom and committeth his son *Antiochus* to his charge. *Hedio & Rufinus*, cap. 14. *Lysias* createth *Antiochus* the younger King, and sirnameth him *Eupator*. The *Macedonians* in the Castle of *Jerusalem*, do much harm to the *Jews*. *Judas Machabeus* besiegeth the Castle.

The year of the World, 3803. before Christ's Nativity, 161.

seeching him, *That he would not suffer them to be abused by those of our Nation; nor to be neglected by him, since their sufferings proceeded only from their having devoted themselves to his fathers service; for whose sake they had forsaken their own Religion, and follow'd his Laws and Ordinances.* Furthermore they told him, *That the Fortress was in danger to be surprized by* Judas *and his Associates, except some present succors were sent unto them.* When *Antiochus* the younger had notice hereof, he was displeased, and sent for his Captains and Friends, commanding them to hire strangers, and to list all those in his kingdom that were of years to bear Arms; so that he gather'd in short time an Army of 100000 Foot, and 20000 Horse, and 32 Elephants: and with this equipage marched out of *Antioch*, committing his Army to *Lysias*. As soon as he came into *Idumæa*, he went up unto *Bethsura*, a walled City, and very difficult to be taken, which he besieged: but with such a disadvantage, that the *Bethsurians* resisting him valiantly, and sallying out upon him, burnt those Engines which he had prepar'd for the battery of the Town. When therefore a long time was consumed about the siege, *Judas* having intelligence of the Kings approach, raised his Camp from before the Castle of *Jerusalem*, and marching forward to meet the Enemy, he encamped in a certain streight, in a place call'd *Beth-zacharia*, about 70 furlongs from the Enemy.

The fugitive *Jews* flie out of the Castle, and require *Antiochus*'s assistance.

Antiochus marcheth into *Judea* with his Army.

Bethsura beseged.

Judas with his forces encounteth the King at *Beth-zacharia*.

The King having notice thereof, raised his siege from *Bethsura*, and marched toward the streight where *Judas*'s Army was encamped, and about the morning he set his Soldiers in battel aray. He first of all caused his Elephants to march one after another through the streight, for that it was impossible for them to march in a square body. About every Elephant were 1000 Footmen, and 500 Horsemen. These Elephants bare high Towers on their backs, fill'd with Archers. The rest of his Forces he caused to march two several ways by the mountains, under the conduct of his most trusty friends, commanding them to charge their Enemies with a great shout, and to discover their golden and brazen bucklers, to the end the reflection thereof might dazle the eyes of the *Jews*: whereupon, the mountains resounded with the fearful cryes of *Antiochus* Army; yet was not *Judas* any ways discourag'd at it. For receiving the charge with a great Courage, he slew almost 600 of the forlorn hope. But *Eleazar* sirnamed *Auran*, *Judas*'s brother, seeing a huge Elephant among the rest, with trappings somewhat extraordinary, and supposing that the King was mounted thereon, he made towards him with a mighty Courage; and after he had slain divers of those that invironed the Elephant, and scatter'd the rest, he thrust his sword into the belly of the beast, and wounded him to death; but the Elephant falling upon *Eleazar*, slew him with his weight: and thus honourably dyed this worthy man, after that he had slain a great number of his Enemies, and sold his life at a dear rate. *Judas* seeing his Enemies Forces so great in number, retir'd back to *Jerusalem* to continue his siege: and *Antiochus* sent part of his Army to *Bethsura* to take it, and with the rest he himself marched toward *Jerusalem*.

Eleazar, *Judas*'s brother, killeth an Elephant.

Judas returneth to *Jerusalem* and *Antiochus* followeth him.

The *Bethsurites* yield up their City.

The Temple of *Jerusalem* besieged.

The *Bethsurites* being afraid of this mighty Army of the King, and seeing their necessary provisions failed, yielded up their City, after they had taken the Kings oath, that he would offer no violence; so that when *Antiochus* was Master of the City, he offer'd them no injury; only he thrust them out disarmed from the City, and placed a Garison therein. He spent a long time also in besieging the Temple of *Jerusalem*, for they who kept it, defended it valiantly. For against every Engine the King built and raised up against them, they erected a contrary Engine. They only wanted victuals, because their old provision was consumed, and the ground had not been manured that year, because it was the seventh, ; in which, according to the Law, the Countrey ought not to be tilled; which was the cause that divers of those that were besieged, fled away privately for want of victuals, insomuch that very few remained for the defence of the Temple. In this condition were they who were besieg'd in the Temple.

Antiochus hearing news of *Philips* intent to invade *Persia*, giveth over his siege to meet him.

But when King *Antiochus* and *Lysias* the General had received notice, that *Philip* coming out of *Persia*, intended to make himself Lord of the Countrey; they concluded to give over the siege for that time, and to march forwards against *Philip*, without giving any notice thereof to his Soldiers. He only commanded that *Lysias* should call a council of his Captains, and without discovering of his design against *Philip*, to tell them, *That he raised the siege, because the place was very strong, and his Army began to want victuals, and the publick affairs required his presence in other parts of his Dominions. Furthermore, he thought it expedient to capitulate with the besieged, and contract friendship with all the Nation of the* Jews, *promising them the free exercise of their Religion, because they rebelled only that they were deprived of it; and he was assured, that having the grant thereof, they would live peaceably, and he might safely return into his own Countrey.* When *Lysias* had declared these Reasons, all the Army and the Captains approved thereof.

CHAP.

CHAP. XV.

The year of the World, 3803. before Christ's Nativity. 181.

King Antiochus Eupator *makes peace with the* Jews, *but, contrary to his promise, he demolisheth the Wall that encompassed the Temple. He cuts off the head of the High-Priest* Onias *sirnamed* Menelaus, *and confers that honour upon* Alcim. Onias *the Nephew of* Menelaus *retires into* Egypt, *where the King and Queen* Cleopatra *his Wife, permit him to build a Temple at* Heliopolis, *in imitation of that at* Jerusalem.

I IN pursuance of this resolution, King *Antiochus* sent a Herald to *Judas*, and those that were besieged with him, promising them Peace, with permission to live according to their Religion. Which conditions they willingly embrac'd: and having taken an oath of assurance from the King, they surrendred up the Temple, Whereupon *Antiochus* entred into it, and seeing it to be a place so well fortifi'd, he, contrary to his oath, commanded his Army to level the Wall that inviron'd it even with the ground: which done, he return'd to *Antioch*, leading away with him the High-Priest *Onias*, who was called *Menelaus*. For *Lysias* had counselled the King to murther *Menelaus*, if he intended that the *Jews* should live in peace: and the rather, because it was he only who was the Author of all those evils, by reason of the counsel he had given to *Antiochus* his Father, to inforce the *Jews* to forsake their Religion. The King for that cause, sent *Menelaus* unto *Berœa*,

Antiochus maketh Peace with *Judas*. The wall of the Temple defaced. *Onias*, otherwise called *Menelaus*, led away Prisoner.

K a City of *Syria*, where he commanded him to be put to death, after he had enjoy'd the High-Priesthood ten years. He was a wicked man, and to raise himself to that great honour and authority, had caused several of our Nation to violate our most holy Laws. As soon therefore as *Menelaus* was dead, *Alcim* was made High-Priest, who was called *Jacimus*. Now when *Antiochus* found that *Philip* had already conquer'd a great part of his Countrey, he fought with him, and taking him Prisoner, he put him to death. But *Onias* the son of the High Priest, (whom, as we have heretofore declared, was left an Orphan in his Infancy) seeing that the King had slain his Uncle *Menelaus*, and given the Priesthood to *Alcim*, who was not of the race of the Priests, and had transferred this ho-

Alcim or *Jacimus* made High-Priest.

Philip slain by *Antiochus*.

L nour into another Family at the perswasion of *Lysias*, he fled unto *Ptolomy* King of *Egypt*; where being honourably entertained by the King and his Queen *Cleopatra*, he obtained a place at *Heliopolis*, where he built a Temple like unto that which was at *Jerusalem*: whereof we shall hereafter have a more fit opportunity to speak.

Onias the High-Priests son Built a Temple in *Egypt*, resembling that at *Jerusalem*.

CHAP. XVI.

Demetrius *the son of* Seleucus, *escapes from* Rome, *comes into* Syria, *and causeth himself to be Crowned King, and puts to death King* Antiochus *and* Lysias. *He sends* Bacchides *with an Army into* Judea, *to exterminate* Judas *and his party, and to establish* Alcim *in the High-Priesthood; he proceeds with great cruelty, but* Judas *compels him to retire to*

M Demetrius *for fresh supplies.*

AT that time *Demetrius* the son of *Seleucus* fled from *Rome*, and took possession of *Tripolis* in *Syria*; and after he had set the Diadem upon his own head, and had levied and hired certain Soldiers, he invaded the Kingdom: where he was received to the general content of all men, who submitting themselves unto him, laid hold on the King *Antiochus* and *Lysias*, and brought them alive unto him; but he forthwith commanded that they should be put to death, after that *Antiochus* had reigned two years. To this new elected King, divers *Jews*, (banish'd for their impiety) and with them the High-

Hedio & Ruffinus, cap. 15. 1 *Macchab.* 7. *Demetrius* seizeth *Tripolis*, and other Cities of *Syria*, and killeth *Antiochus* and *Lysias*.

N Priest *Alcim* resorted; who in general accused their own Nation, and principally *Judas* and his brethren, objecting against them, that they had slain his friends, and all such as were on his side; and that among all those that were in the Kingdom, and expected his coming, some of them were slain, and the rest being driven from their native Countrey, were banish'd into other places: Wherefore he desired him that he would send some one of his friends to take notice of the outrages committed by *Judas* and his brethren. *Demetrius* was much moved by these reports, and for that cause sent *Bacchides* (who was in times past much esteemed by *Antiochus Epiphanes* for his valor, and to whose government at that time all *Mesopotamia* was committed) To whom he gave an Army, joining with him the High-Priest *Alcim*, with Commission to kill *Judas*, and his Confederates. *Bacchides* departing from *Antioch* with his Army, came into *Judea*, and sent an Herald unto *Ju-*

Alcim the High-Priest with Apostates accuseth *Judas* before *Demetrius*.

O *das* and his brethren to treat with them upon certain Articles of Peace, because his intent was to surprize them by some treachery. But *Judas* suspecting his design, gave little heed unto him: for in that he came thither with so great an Army, he easily conjectured that

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The year of the World, 3804. *before Christ's Nativity*, 160.

he intended no Peace, but to make War: notwithstanding some of the People gave ear unto the peaceable Proclamation of *Bacchides*; and supposing that there was no ill design in *Alcim*, who was their Countreyman, they submitted themselves unto his government. And having received an oath from them both, that neither they nor any of their followers, should any ways be endamaged by them, they committed themselves to their protection. But *Bacchides* setting light by his oath, slew 60 of them; and by this breach of his faith towards these, he caused others (who intended to submit themselves) to forsake and flee from his Government. As soon as therefore he had removed his Army from *Jerusalem*, he came unto the Village of *Bethzeth*, and there apprehending many of those which had fled, and some others among the People, he slew them all, commanding all those that lived in the Countrey to obey *Alcim*, to whom he left in that place, for the guard of his person, a part of his Army: and that done, he returned unto *Antioch*, to King *Demetrius*. In the mean while *Alcim* intending to secure his government, and supposing that it would be so much the better confirmed, if he could obtain the good will of the People, he used all kind of plausible and familiar speech unto them; and conversing with every man pleasantly and graciously, he joined in a short time great Forces to those which he had before: amongst whom, there were many fugitives and ungodly Men, by whose help and assistance he marched through the Countrey, killing all those whom he found to be of *Judas*'s faction. *Judas* perceiving that *Alcim* having gather'd great Forces, had already slain divers of the most worthy men, and such as feared God, he prepared himself also to over-run the Countrey, and slew as many of *Alcim*'s party as he could meet with. At length finding that he alone was unable to stand against *Judas*, he thought fit to seek after the assistance of *Demetrius*. For which cause, he repaired to *Antioch*, and incensed *Demetrius* exceedingly against *Judas*, accusing him for offering many injuries unto him: protesting that he should suffer many more, except he were prevented and punished by a good Army sent out against him.

Bacchides killeth divers that trust his Oath.

Bacchides useth great Tyranny in *Bethzeth*.

Alcim useth popularity & familiarity to win the peoples hearts, & killeth all such as were of *Judas*'s faction.

Judas resisteth *Alcims* power.

Alcim accuseth *Judas* to *Demetrius*.

CHAP. XVII.

Demetrius, *at the Instance of* Alcim, *sends* Nicanor *with a great Army against* Judas Machabeus, *whom he endeavours to surprize. They come to a Battle, and* Nicanor *is slain. The death of* Alcim, *by a most remarkable piece of Divine vengeance.* Judas *is made High-Priest in his place, and enters in an alliance with the* Romans.

Helic & Ruffinus, cap. 16.

Demetrius sendeth *Nicanor* against *Judas*.

Nicanor dissembling with *Judas*, labor'd to surprize him.

Demetrius imagining, that if *Judas* should increase in Power, it would be some prejudice to his state, sent *Nicanor* his most faithful friend, to make war against him (who was one of them who accompanied him in his flight from *Rome*.) And having furnish'd him with a sufficient Army, and able to make head against *Judas*, he commanded him to spare none of that nation. When *Nicanor* came to *Jerusalem*, he would not proclaim an open War against *Judas*, but design'd to surprize him by some subtilty: to this intent he sent him a peaceable Message, telling him, *That he knew no reason why he should engage himself in the dangers of a tedious War, since he was ready to assure him with an oath, that he would offer him no injury; and that he came thither with his friends only to express the good affection of the King* Demetrius *towards him, and his kindness to the Nation of the* Jews. *Judas* and his brethren believed this delusion of *Nicanor*, and suspecting no harm, they gave credit to him, and entertain'd both him and his Army. When therefore *Nicanor* had saluted *Judas*, he conferred with him, and in the mean while gave a sign unto his Soldiers to lay hands on him, who perceiving his Treason, brake from him, and fled unto his Soldiers. When *Nicanor* saw that his intentions were discover'd, he resolved to make open War upon *Judas*, and to give him battel, near unto a borough called *Caphar-salama*: in which place obtaining the Victory, he constrain'd *Judas* to retreat into the Fortress at *Jerusalem*. On a certain day when *Nicanor* came down from the Fortress, and went towards the Temple at *Jerusalem*, certain of the Priests and Elders went out to meet him, and after they had done their reverence, they shew'd him those Sacrifices, which (as they said) they intended to offer unto God for the Kings prosperity and health. But he blaspheming, threatned them, *That if the people did not deliver* Judas *into his hands, he would destroy the Temple upon his return*; and with these menaces he departed out of the City. Which when the Priests heard, they wept bitterly, and intreated God, *That it might please him to defend his sacred Temple, together with those which called on his Name therein, from the violence and outrage of their Enemies.*

Nicanor threatneth the People, that except they yield up *Judas*, he will destroy the Temple.

Nicanor departed from *Jerusalem*, and came unto *Bethoron*, and encamped there, where he received great supplies of Soldiers which came unto him out of *Syria*. Now *Judas* was encamped in another Village called *Adas*, about 30 Furlongs distant from *Bethoron*, having

H having with him at the most not above 100 Men. Notwithstanding he exhorted his Soldiers not to be afraid of the multitude of their Enemies; nor so much to consider against how many they were to fight, as against whom, and for what Recompence, to the intent they might altogether couragiously set upon the Enemy, at such time as he should lead them forth to battel. Whereupon assailing *Nicanor*, there arose a dangerous conflict between them, wherein *Judas* had the better; for he slew a great number of the Enemy: and finally, *Nicanor* himself fighting couragiously, was slain; and as soon as he fell, his Army betook themselves to flight. For having lost their Captain, they dispersed themselves, and cast away their Weapons: *Judas* speedily pursuing them, made a great slaughter, and by sound of Trumpet, certified those of the Neighbouring Villages, *That*
I *he had discomfited the Enemy.* Whereupon the Inhabitants betook themselves to their weapons, and meeting with those that fled, they slew them, so that not one escaped from this battel, although the *Syrian* Army consisted of 9000 Men. This Victory hapned on the 13th day of the month *Adar*, as our Countreymen call it, and the *Macedonians Distre*: And hereof each year there is a solemn Feast and Memorial observed. From this time forward, the Nation of the *Jews* were in quiet without any Invasion, and lived in peace for a little time: but afterwards they were troubled with the like Incursions. Whereas therefore the High-Priest *Alcim* intended to beat down an old Wall of the Sanctuary,
K which had been built by the holy Prophets, he was suddenly strucken by God; so that he lost his speech, and fell to the ground; and after he had endured many torments, at last he died miserably, after he had enjoyed the Priesthood for the space of four years.

The year of the World, 3804. before Christ's Nativity, 160.

Judas and his followers, put *Nicanor* and his Soldiers to flight.

Adar, March.

Alcim the High-Priest dieth.

After his Death, the People with a general consent, conferred that Office upon *Judas*; who hearing of the great power of the *Romans*, and how they had conquer'd *Gaule*, *Spain*, *Carthage*, *Greece*, and the Kings *Perseus* and *Philip*; and besides all these, the great King *Antiochus*, he resolved to procure their friendship, and to that purpose he sent *Eupolemus* the Son of *John*, and *Jason* the Son of *Eleazar*, his two most intimate Friends, unto *Rome*, to entreat the *Romans* to be their Allies and Confederates, and to write unto *Demetrius*, *That he should forbear to make War against the* Jews. When the Ambassadors that were sent from *Judas* were arrived at *Rome*, the Senate received them; and after they had discoursed with them upon the occasion of their coming, they accepted their Alliance,
L and made a Decree, the Copy whereof was then brought into *Judea*, and the Original reserved in the Capitol, engraven on a Table of Brass. Which Decree of the *Romans*, concerning their alliance with the *Jews*, contained these Articles:

Hedio & Rufinus, cap. 17. 1 *Mach* 8. *Judas* covenant th a peace with the *Romans.*

That no Man under the obedience of the Romans, *should maintain War against the Nation of the* Jews: *nor should furnish those with Victuals, Ships, or Money, that should make War against them. And if any Enemies should assail the* Jews, *the* Romans *should give them succor to the utmost of their power: and that likewise if any one should make War against the* Romans, *the* Jews *should succor them. That if the* Jewish *Nation would add or diminish any thing of that association, it should be done with the common advice of the people of* Rome; *and that that which should be ordained, should remain irrevocable.*

The decree of the *Romans* touching society and friendship of the *Jews.*

M This Copy was written by *Eupolemus* the Son of *John*, and by *Jason* the Son of *Eleazar*, at such time as *Judas* was High-Priest, and his Brother *Simon* General over the Army. Thus the first amity and alliance was contracted between the *Romans* and the *Jews.*

CHAP. XVIII.

King Demetrius *sends* Bacchides *with a new Army against* Judas Machabeus, *who resolves to give him battel, although he had but* 800 *Men.*

N WHen *Nicanor*'s death, and the defeat of his Army was told *Demetrius*, he sent a new Army into *Judea*, under the conduct of *Bacchides*: who departing from *Antioch*, and coming to *Judea*, encamped in *Arbela* a City of *Galilee*; where having taken captive a great number of those that were retir'd into Caves, he departed from thence, and went to *Jerusalem.* And understanding that *Judas* was encamped in the Village of *Berzeth*, he marched out against him with 20000 Foot, and 2000 Horse. *Judas* had not on his side in all above 2000 Men, the greater part whereof being afraid of the numerous Army of the *Syrians*, forsook their Camp, and fled away: by which means there remained no more with *Judas*, than 800 Men. He seeing himself abandoned by so many of his Men, and pressed by his Enemies, who gave him no time to reinforce his Army, he
O resolved to engage with those 800 which remained, whom he exhorted to be of good
5 courage, and to fight valiantly; but they answered, That they were not able to make head against so great an Army, and counselled him to retire, and stand on his guard for that time, until he had gather'd Forces that might be able to face the Enemy. But *Judas* re-

Hedio & Rufinus, cap. 18. 1 *Mach* 9. *Demetrius* sendeth *Bacchides* with Forces into *Jury.* *Bacchides* meeteth *Judas* with 20000 Soldiers.

The year of the World, 3804. before Christ's Nativity, 160.

plied to this effect: *God forbid* (said he) *that the Sun should see me turn my back upon mine Enemies. And if by this means I meet with my death, and that I must needs spend my last blood in this battel, I will never sullie so many notable actions so worthily atchieved, nor diminish that glory which I have obtained, by one ignominious flight.* And having in this manner exhorted the small remnant of those Soldiers that were with him, he commanded them that without any apprehension of danger, they should make head against the Enemy.

Judas with a small Army, intend th to assail a mighty Host.

CHAP. XIX.

Judas Machabeus *with* 800 *Men, engageth against the whole Army of* Demetrius. *He is slain, after he had performed actions almost incredible. His praise.*

Bacchides disposeth his Army, and fighteth with *Judas.*

Bacchides drew out his Army, and ranged them in battel, placing the Horsemen on both the wings, his light-armed Soldiers and Archers in the front of the Army, and after these a strong Band, called the *Macedonian Phalanx*; and he himself led the right wing of the battel. And in this aray he approached *Judas*'s Camp, and caused the Trumpets to be sounded, commanding his Soldiers to give a great shout, and to charge their Enemies. *Judas* did the like, and encountred *Bacchides*; so that on both sides there was a most cruel conflict, which continued until the Sun-set. And when *Judas* perceiv'd that *Bacchides*, and the flower of his Army fought in the right wing, he chose out a certain number of his most resolute Soldiers, and drew towards that quarter, and setting upon them, he brake their squadron; and afterwards thrusting into the midst of them, he forced them to flie, and pursu'd them as far as the Mount *Aza*. They of the left wing perceiving the flight of those in the right, went after *Judas*, and inclosed him behind. So that being unable to flie, and seeing himself inclosed by his Enemies, he resolved to fight it out. And after having slain a great number of his Enemies, he found himself so feeble by the wounds which he had receiv'd, that he fell to the ground, and crowned all his other great and immortal actions by a glorious death. His Soldiers seeing him dead, and having no Commander of note left amongst them, after the loss of so valiant a Captain, betook them all to flight. *Simon* and *Jonathan* his Brothers, upon intreaty, recover'd his Body, and carried it to *Modin*, (a place where his Father was buried:) there was he interred by all the People, who wept for him divers days, and honour'd him publickly, according to the custom of their Countrey. Such was *Judas*'s end, who was a valiant Man, a great Warrier, and very respective of the commandments of his Father *Matthias*, having done and suffer'd all that was possible, to recover the liberty of his Countrey. Being therefore after this manner accomplished, he had left behind him a perpetual renown of his worthy acts, and an honourable memory of himself obtained by the liberty, in which he re-established his Nation, delivering them from the servitude of the *Macedonians*: He died, after he had discharged the Office of the High-Priest for the space of three years.

Judas dispersieth the Enemies Army, killeth some, and at last is slain himself.

Judas buried in *Modin.*

THE

H

The Thirteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 3805. before Christ's Nativity. 159.

The Contents of the Chapters of the Thirteenth Book.

1. Jonathan, *after his Brother* Juda's *death, succeedeth in the Government.*
2. Jonathan *having wearied* Bacchides *by War, compelleth him to make a League, and draw*
I *off his Army.*
3. Alexander, *the Son of* Antiochus Epiphanes, *maketh War upon King* Demetrius.
4. Demetrius *sendeth an Ambassador to* Jonathan *with Presents, persuading him to be of his Party.*
5. Alexander, *by greater Presents than* Demetrius, *and by offering the High-Priesthood to* Jonathan, *draweth him over to his Party.*
6. *Of the Temple of God built by* Onias.
7. *How* Alexander, *after the death of* Demetrius, *highly honour'd* Jonathan.
8. Demetrius *the Son of* Demetrius, *overcoming* Alexander, *possesseth the Kingdom, and maketh an alliance with* Jonathan.
K 9. Triphon Apamenus, *after he had overcome* Demetrius, *reserved the Kingdom for* Antiochus, Alexander's *Son, who receiveth* Jonathan *into favor.*
10. Demetrius *being overcome by the* Parthians, Triphon *breaketh his Covenant of Peace, and laying hold on* Jonathan, *traiterously killeth him, and afterwards assaulteth* Simon *his Brother.*
11. *How the Nation of the* Jews *committed both the Priesthood and the Government of the Army to* Simon.
12. Simon *driving* Tryphon *into* Dora, *besieged him, and maketh a League with* Antiochus, *sirnamed* Pius.
13. *A debate arising between* Antiochus *and* Simon, Cendebæus *the Kings Captain is driven*
L *out of the Countrey.*
14. *How* Simon *was traiterously slain at a Banquet, by* Ptolomy *his Father-in-law.*
15. *How* Ptolomy's *endeavours being made frustrate,* Hircanus *obtaineth the Government.*
16. *How* Antiochus, *sirnamed* the Just, *leading an Army against* Hircanus, *for* 300 *Talents, is reconciled, and entreth into a League.*
17. Hircanus's *expedition into* Syria.
18. *How* Antiochus Cyzicenus *assisting the* Samaritans, *is conquered, and enforced to flie.*
19. Aristobulus *causeth himself to be crowned King.*
20. *The acts of* Alexander *the King of the* Jews.
21. *The Victory of* Ptolemy Lathurus *against* Alexander.
M 22. Demetrius Eucærus *overcometh* Alexander *in battel.*
23. *The expedition of* Antiochus Dionysius *into* Jewry.
24. Alexander *being dead, his Wife* Alexandra *succeeded him in the Kingdom.*

CHAP. I.

After the death of Judas Machabeus, Jonathan *his Brother is by the* Jews *chosen General of their Army.* Bacchides, *the Commander of* Demetrus's *Army, attempts to kill him treacherously; but failing, he assaults him openly. A great battel, and a fair retreat managed*
N *by* Jonathan. *The Son of* Amar *kills his Brother* John, *and thereby draws the Divine Vengeance on his head.* Bacchides *besiegeth him and* Simon *his Brother in* Bethalaga, *but they force him to raise his Siege.*

WE have declar'd in the former Book, how the Nation of the *Jews* (after they had been under the subjection of the *Macedonians*) recovered their liberty: we have likewise related the great Wars of *Judas* their Captain, and in which he was at last slain in the defence of their liberty: how likewise (after the death of *Judas*) all the wicked Apostate *Jews*, who had revolted from their Religion, took courage, molesting and doing many injuries to the rest of
O their Countreymen. Finally, how besides their Malice, the Famine raged in the Countrey; so that divers being unable to sustain these two scourges of Famine and War, were constrain'd to submit themselves unto the *Macedonians.* In the mean

The year of the world, 3805. before Christ's Nativity, 156.

while, *Bacchides* gathering together the Apostates, (who were fallen from the Religion of the *Jews*, with an intent to live after the manner of the Heathen) committeth the government of the Country unto them, who laying hold on *Judas*'s friends and partakers, betrayed and deliver'd them to *Bacchides*: who first of all tormented and beat them, and afterwards put them to death. This so great affliction (than which, the *Jews* had never endured a worse, since their return from *Babylon*) was the cause that those of *Judas*'s faction, who were yet alive, fearing the total ruine of their Nation, addressed themselves to *Jonathan* his brother, exhorting him *to imitate his brother* Judas's *virtues, and to have no less care of his Countrey, than him who dyed in the defence of it: beseeching him, that he would not suffer his Nation to perish for want of a Captain, since he himself was so well qualified to command them.* *Jonathan* answer'd them, *That he was ready to dye for them*; and being in all things esteemed no less valiant and politick than his brother *Judas*, he was proclaimed General and Captain of the *Jews*.

The Jews compelled by the Apostates, and by famine, submit themselves to the *Macedonians*.

Bacchides murthereth those of *Judas*'s faction.

Bacchides, having notice hereof, feared lest *Jonathan* should be no less troublesom to the King and the *Macedonians*, than his brother *Judas* before him had been, for which cause he sought means to make him away by Treason. But both *Jonathan* and his brother *Simon* gat intelligence thereof, and having discover'd his practice, they took all their families with them, and fled into the desart that confin'd upon the City of *Jerusalem*: and retiring near unto a water call'd the Lake of *Asphar*, they remained in that place. When *Bacchides* perceiv'd that they mistrusted him, and were driven thither; he went out against them with all his Forces, and being encamped on the other side of *Jordan*, he gathered his Army together. *Jonathan* knowing well that *Bacchides* came out to seek him, sent his brother *John* (sirnamed *Gaddis*) unto the *Arabians* and *Nabatheans*, to commit the trust of their goods into their hands, until the end of the War betwixt him and *Bacchides*: for the *Arabians* were his friends. Whil'st therefore *John* marched towards the *Nabatheans*, (who were of the City of *Medaba*) the sons of *Amareus* laid an ambush for him; and after they had furiously set upon him on the way, and laid hold on whatsoever he brought with him, they at length slew him, and all his company: for which fact of theirs, they were shortly after punished by his brethren, as we shall relate hereafter.

Jonathan, by the publick instigation of the *Jews*, undertaketh the government.

Bacchides complotteth to betray *Jonathan*, and his brother.

Bacchides draweth out his Forces against *Jonathan*.

John the brother of *Judas*, is slain by *Amars* son.

When *Bacchides* knew that *Jonathan* was encamped in the Marshes of *Jordan*, he made choice of the Sabbath-day to set upon him, hoping that he would not defend himself on that day, because of the prohibition of the Law. But he, contrary to his expectation, encouraged his Soldiers, and declared unto them how it concerned their lives to be valiant, for that it was impossible for them to escape, because they were shut up in the midst betwixt the River and the Enemy: for they had the Enemy before them, and the River on their backs. As soon therefore as he had made his Prayer unto his God, That it might please him to grant him the victory, he set upon the Enemy with great resolution, and slew a great number of them: and perceiving how *Bacchides* assaulted him with great fierceness, he stretched out his right hand to strike him; but he preventing the stroke, by stepping aside, *Jonathan* and his companions lept into the River, and so saved themselves, by swimming over to the other side of *Jordan*, because the Enemy durst not pass the Water to pursue them. Whereupon *Bacchides* returned incontinently to the Castle of *Jerusalem* (after he had lost about 2000 of his men.) After this, he fortifi'd divers Cities (which were before ruinated), namely, *Jericho*, *Emaus*, *Bethoron*, *Bethella*, *Thamnata*, *Pharathon*, *Tecboa*, and *Gazara*, and built in every of them certain Towers, and great and strong Walls, and afterwards he planted Garisons therein, to sally out upon the *Jews*, and vex them; but especially he fortifi'd the Cittadel of *Jerusalem*, in which he kept for hostages the children of the principal men of *Judea*.

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Bacchides assaileth *Jonathan* on the Sabbath-day, and loseth 2000 of his men.

About that time there came a certain man to *Jonathan* and his brother *Simon*, bringing them news, that the sons of *Amareus*, would solemnize their Nuptials, and were to lead the Bride, which was daughter to one of the noblest amongst the *Arabians*, from the City of *Gabatha*: and it was intended that she should be conducted with great magnificence and pomp. *Jonathan* and his brother supposing that a fit opportunity was offer'd them to revenge their brothers death, and to punish the *Medabanes* for the wrongs they had done unto their brother, they took with them the greatest Forces that they could, and marched towards *Medaba*, where they lay in ambush under the side of a hill. But when they saw them that led the Bride, and accompanied the Bridegroom, and a great Troop of their Friends likewise, according to the manner of Marriages, they brake out of their ambush, and put them all to the sword; and after they had seized their jewels, and all the other booty of that company that follow'd them, they retired back again joyfully, having accomplish'd their design: and thus revenged they the death of their brother *John*, upon the sons of *Amareus*. For not only these alone, but their friends that accompanied

The Castle of *Jerusalem* fortified.

Simon revengeth his brother *Johns* blood on the sons of *Amaeus*.

H panied them, with their Wives and Children, were all of them slain, to the number of 400. And in this manner *Simon* and *Jonathan* returned into the marshes aforesaid, and abode there. But *Bacchides* having fortified all the Garisons of *Judea*, returned back unto the King. And at that time the state of the *Jews* was in peace, for the space of nigh two years. *The year of the World, 3880. before Christ's Nativity, 156.*

But the wicked, and such as were revolted from the Religion of the *Jews*, seeing that *Jonathan* and his followers conversed in the Country with great assurance, by reason of the Peace; they sent certain Ambassadors unto King *Demetrius*, requiring him to send them *Bacchides*, who might apprehend *Jonathan*; declaring that it might easily be done: and that in one night breaking in upon them, he might murther them all before they I were aware. When *Bacchides*, by the King's commandment, came into *Jewry*, he wrote unto all his Friends, both *Jews*, and also his other Allies, requiring them to lay hold on *Jonathan*: but when by no policy, nor prowess of theirs, they were able to apprehend him, (for that *Jonathan* having notice of their ambushes, stood upon his guard) *Bacchides* the *Macedonian* was displeased with the Apostates and Fugitives, objecting against them, that they had deceived both the King and him: and laying hold on fifty of the principal of them, he put them to death. But *Jonathan* and his brother, with those of their company, retired themselves into *Bethalaga*, (a certain village in the desart) for fear of *Bacchides*; in which place he built Towers and Walls to keep his Garison in more security. *Bacchides* having notice of it, took the Army that he had with him, and those K *Jews* that were his Confederates, and marched forward against *Jonathan*; and approaching those fortifications that were made by him, he besieged him for many days. But *Jonathan*, for all his siege and violence, was not a whit terrifi'd, but stood out valiantly; and leaving his brother *Simon* in the City to make head against *Bacchides*, he secretly stole out, and gather'd a great number of Soldiers that favor'd his proceedings, and in the night-time couragiously brake into *Bacchides* Camp; and after he had there slain a number of his men, he gave his brother *Simon* notice of his coming: who, as soon as he heard the noise in the Enemies Camp, hastily issued forth with his Soldiers, and burnt all the *Macadonians* Engines, and made a great slaughter of them. *Bacchides* seeing that he was circumvented by his Enemies, and that both before and behind he was pressed L by them, being astonished at this so unexpected an encounter, was almost out of his wits; so much was he troubled at the issue of his siege, that fell out altogether contrary to his expectation: for which cause he discharged all his choler upon those Apostates, supposing he was abused by them, who had sent unto the King, and had caused him to be sent thither: so that he thought of nothing now, but raising the siege, and returning home with as little dishonour as he could.

Demetrius, by the sollicitation of the fugitives, sendeth Bacchides against Jonathan, with an Army.

Bacchides displeased with the Apostates, for that they could not surprize Jonathan, killeth 50 of them.

Jonathan and his brother besieged in Bethalaga.

Jonathan stealing out of the City, assaileth Bacchides by night.

Bacchides revengeth himself on the fugitives, and is enforced to retreat.

CHAP. II.

M Jonathan *constraineth* Bacchides *to make peace with the* Jews, *and to depart out of the Country.*

WHen *Jonathan* knew his intentions, he sent an Ambassador unto him to conclude a Peace betwixt them, with this condition, *That they should each of them deliver up those Prisoners that were taken on either side.* *Bacchides* judging the Proposal to be honourable, and that a fit occasion was now offered him, whereupon he might raise his siege without any disgrace, promised *Jonathan* his friendship; so that both of them swore from that time forward, never to make War the one against the other, and each of them restored their Prisoners. Thus returned *Bacchides* into *Antioch* unto his King, and after that retreat, he never made War again upon *Judea*. But *Jonathan* having obtained his N security, went and dwelt in the Town of *Machmas*: where, during his government, he executed such severe justice on those that were revolted from the Religion of their Country, that he purged the Nation from Apostates.

1 Mac. 9. Bacchides maketh peace with Jonathan. Jonathan liveth at Machmas, punishing the wicked.

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CHAP. III.

The year of the World, 3813. *before Christ's Nativity*, 151.

Alexander Ballez, *the ſon of King* Antiochus Epiphanes, *enters with an Army into* Syria. *The Gariſon of* Ptolemais *ſet open their gates to him, by reaſon of their hatred to King* Demetrius, *who prepares himſelf for War.*

Hedio & Ruffinus cap. 11. *Alexander*, the ſon of *Antiochus Epiphanes*, cometh into *Syria*, and ſeizeth *Ptolemais*,

IN the hundred and ſixtieth year, *Alexander*, ſirnamed *Ballez*, the ſon of *Antiochus Epiphanes* came into *Syria*, and ſeized the City of *Ptolemais*, by the reaſon of thoſe Soldiers that were therein, who were ill-affected towards *Demetrius*, by reaſon of his arrogancy, which was ſuch, that he granted no man acceſs unto him: for being locked up in a Royal Fort, fenced with four Towers, (which himſelf had built near unto *Antioch*) he ſuffered no man to approach his preſence, but was careleſs, and wholly negligent in his affairs, living in pleaſure and idleneſs: whereby he was much hated by his Subjects, as we have already declared in another place. Now when *Demetrius* knew that *Alexander* had ſeized *Ptolemais*, he gathered all his Forces, and marched forth againſt him.

CHAP. IV.

King Demetrius *deſireth the Alliance of* Jonathan, *who makes uſe of this occaſion, to repair the Fortifications of* Jeruſalem.

Demetrius's War againſt Alexander. 1 Mac. 10.

IN the mean time he ſent Ambaſſadors unto *Jonathan*, that might make an alliance, and ratifie a friendſhip betwixt them: for he determined with himſelf to prevent *Alexander*, for fear leſt he capitulating with him firſt of all, ſhould obtain his aſſiſtance. And this did he eſpecially for the fear he had of *Johnathan*, leſt remembring thoſe injuries he had before received at his hands, he ſhould oppoſe himſelf againſt him. He therefore ſent unto him, requiring him to aſſemble his Forces, and to make preparations for the War: camanding likewiſe, that thoſe *Jews* ſhould be delivered into his poſſeſſion, whom *Bacchides* had ſhut up for hoſtages in the fortreſs of *Jeruſalem*. After that *Demetrius* had demeaned himſelf in this ſort, *Jonathan* came to *Jeruſalem*, and in the preſence of all the people, and of the Gariſon that was in the fortreſs, he read the Kings Letters; and after the reading thereof, the wicked and revolted *Jews* that were in the fortreſs were afraid, ſeeing that the King permitted *Jonathan* to levy an Army, and to receive hoſtages. But he receiving them into his hands, reſtored each of them to their fathers and mothers: and by this means remained *Jonathan* in *Jeruſalem*, where he made divers reparations, and built according as he pleaſed. For he built the City-walls of hewen ſtone, to make them more durable againſt the aſſaults of War. Which when they perceived who were in the Gariſons throughout all *Judea*, they forſook them all, and retired back to *Antioch*, except they that were in the City of *Bethſura*, and thoſe in the Fortreſs of *Jeruſalem*: for they conſiſted for the moſt part of thoſe *Jews* that had abandoned their Religion, who for that reaſon feared to forſake their Gariſons.

The *Macedonians* forſaking their Gariſons, reſort to *Antioch*.

CHAP. V.

King Alexander Ballez *deſireth the friendſhip of* Jonathan; *and to oblige him, confers on him the office of High-Prieſt, void by the death of his brother* Judas Machabeus. *King* Demetrius *on the other ſide, makes fairer Propoſals unto him, and thoſe of his Nation. The two Kings come to a battel, in which* Demetrius *is ſlain.*

Hedio & Ruffinus, cap. 8.

BUT *Alexander* knowing what promiſes *Demetrius* had made unto *Jonathan*, and being well aſſured how valiant he was, and how he behaved himſelf againſt the *Macedonians*, and how he was perſecuted by *Demetrius*, and Lieutenant *Bacchides*: he told his friends that it was impoſſible for him to meet with a better Ally at that time than *Jonathan*, who had approved himſelf a valiant man againſt his enemies, and particularly hated *Demetrius*, from whom he had received many injuries, and on whom he had ſeveral times taken revenge: wherefore if they thought it good to draw him unto their ſide againſt *Demetrius*, the time was very fit to make an Alliance between them; which advice of his being approved by his Favourites, he ſent a Letter unto *Jonathan* to this effect:

King *Alexander* to *Jonathan* his Brother, Health.

We have long ſince heard of your valor and fidelity, which hath cauſed us to ſend our Ambaſſadors

H *sadors unto you, to treat with you of an alliance and amity betwixt us; and from this day forward, we elect and ordain you High-Priest of the* Jews, *and receive you into the number of our chiefest friends. Moreover, as a Present, I send you a Purple Robe, and a Crown of Gold, exhorting you, That since you are thus honoured by us, you will likewise yield us an answerable respect and friendship.*

The year of the World, 3813. before Christ's Nativity, 151.

Alexander endeavoureth to draw *Jonathan* to his party, by making him High Priest.

Jonathan having received this Letter, invested himself in the habit of the High-Priest, on the day of the feast of the Tabernacles, which was the forth year after the death of his brother *Judas*. (For during all that time there had not been any High-Priest.) He assembled also a great number of Soldiers, and caused a great quantity of arms and
I weapons to be made.

When *Demetrius* heard this, he was much troubled, and accused himself of sloth, and too much negligence in his affairs, because he had not prevented *Alexander*, by drawing *Jonathan* to his party, but had suffered him to take the benefit of this occasion. Nevertheless he forbore not to write to *Jonathan*, and the rest of the people of the *Jews*, as followeth.

Demetrius studieth by promises, to assure himself of *Jonathans* friendship.

King *Demetrius* to *Jonathan*, and to all the Nation of the *Jews*, Health.

Since you have observed the friendship that you bear unto us, and have not engaged your selves
K *with our enemies, notwithstanding their divers sollicitations, we praise your fidelity, and pray you to persevere in the same estate, assuring you, that you shall receive the like favors from us, in all integrity. For I am content to remit the greater part of the tributes and taxes that you have usually paid, either to the Kings my Predecessors, or to me; and from this time forward, I acquit you from those tributes you are to pay hereafter. And, moreover, I release you of the prize of salt, and of the gold which you were wont to give unto us for our Crown. We likewise acquit you of the thirds of the fruit of your lands, and the half of the fruit of your trees, which heretofore you have been accustomed to pay, that you may enjoy them peaceably from this time forward. I acquit you also at this present, for ever, of all that which the Inhabitants of* Judea, *and the three Provinces annexed thereunto,* Samaria, Galilee, *and* Peræa, *are bound to pay me; wil-*
L *ling and commanding that the City of* Jerusalem *be held sacred, and enjoy the priviledge of a Sanctuary; and that it shall be exempt from the payment of tythes, and all manner of impositions. And I commit the fortress in the same to the hands of* Jonathan *the High-Priest, permitting him to place such a Garison therein, as he shall think fit, and such as will faithfully keep it for his use. I will also that all the* Jews *who are imprisoned in my Country, be set at liberty. Moreover, it is my pleasure, that no Horses of the* Jews *be taken up to run Post for us: I grant also that the Sabbaths, and festival dayes; and three days also before every one of those feasts, be dayes of liberty and freedom. And my will is, that the* Jews, *who inhabit within my dominions, be likewise freed from all molestations. The like priviledge grant I them that will bear Arms with me, to the number of* 30000: *who, in what place soever they shall be, shall have*
M *no worser entertainment than my own* Army: *and part of them will I place in my Garisons, the rest shall be of my guard; and I will make them Captains in my Court, and will permit them to live according to the ordinances of their Country, which they shall observe: and I will also that the three governments annexed to* Judea, *be made subject unto the same laws. My pleasure is, in like manner, that the High-Priest shall take order, that no* Jew *shall worship in any other Temple than that of* Jerusalem; *and of my own charge I give every year an* 150000 *sicles of silver, to be employed in Sacrifices: and that which shall be over and above those Sacrifices, my pleasure is, that it shall be your profit. Moreover, I acquit the Priests and Ministers of the Temple, of the* 10000 *drachms of silver, (which the Kings levied on the Temple) because they appertain unto the Priests who serve in the Temple, as I have been rightly informed. I grant*
N *also to all those who shall repair unto the Temple of* Jerusalem *for refuge, and within the precincts thereof, (whether it be for money due unto the King, or for any other cause) that they be acquit thereof, and receive not any damage in their goods. I permit also, that the Temple be repaired and built at my charge. My will is also, that the walls of the City be re-edified, and that certain Towers be built about the same, at my expence. Furthermore, if there by any places fit to build fortresses and strong holds in, thorow all the Country of* Judea, *and to place Garisons in them, my will is, that all this be done and fortified, at the charges levied out of mine own coffers.* These are the promises and offers that *Demetrius* made unto the *Jews*.

But King *Alexander* having gathered great Forces, as well of strange and hired Soldi-
O ers, as of those who in *Syria* had revolted from *Demetrius*, led forth his whole Army against the Enemy; and after the Ensigns were displayed, and the onset given, the left wing of *Demetrius* compelled *Alexanders* Soldiers that fought against it to flie; and his men

The year of the World, 3813. before Christ's Nativity, 151.

men purſuing them, ſpoiled their Camp. But the Right Wing, in which the King himſelf was, being forced to retire, was diſcomfited; and as for the reſt, they betook themſelves to flight: but *Demetrius* fighting valiantly, ſlew ſome of his enemies; and in purſuing others, who could not endure his fierce aſſult, was in the end, by ſetting ſpurs to his Horſe, carried into a deep and muddy Bog, whereinto by chance his Horſe fell, and being unable to get out, he was ſlain in that place. For being diſcover'd by his enemies, they turned back upon him; and having incloſed him, they altogether ſhot their arrows againſt him: ſo that he being on foot, and fighting valiantly, was at length ſlain, after he had received divers wounds, and was no longer able to reſiſt. Thus died *Demetrius*, who departed this life the eleventh year of his Reign, as we have related in another place. A B

The battle between Alexander and Demetrius, and of Demetrius's death.

CHAP. VI.

Onias *the ſon of* Onias *the High-Prieſt, builds a Temple in* Egypt, *of the ſame form with that at* Jeruſalem. *A contention between the* Jews *and the* Samaritans, *before* Ptolemy Philometor, *King of* Egypt, *concerning the Temple of* Jeruſalem, *and that of* Garizim. *The* Samaritans *loſe the cauſe.*

Hedio & Ruffinus cap. 4. *Onias* the ſon of *Onias* the High-Prieſt, ſeeketh to build a Temple in *Egypt.*

BUT *Onias* the ſon of the High-Prieſt, called alſo *Onias*, (who flying out of his Country, lived in *Alexandria*, with *Ptolemey Philometor*, as we have heretofore declared) ſeeing all *Judea* deſtroyed by the *Macedonians*, and their Kings; and intending to acquire immortal praiſe, determined to beſeech the King *Ptolemey*, and the Queen *Cleopatra*, by Letters, That it might be lawful for him to build a Temple in *Egypt*, reſembling in all things that at *Jeruſalem*; and that he might have liberty to place Levites and Prieſts in it of his own kindred: And hereunto was he eſpecially moved, by a certain Prophecy of *Iſaiah*, who more than 600 years before, had foretold that a Temple ſhould be aſſuredly built in *Egypt*, in honour of Almighty God, by a *Jew*. Being therefore encouraged by this Prediction, he wrote a Letter to *Ptolemey* and *Cleopatra*, to this effect. C

During the time that I was employed in your Wars, and by Gods favourable aſſiſtance have done you many ſervices, I have viſited Cœloſyria *and* Phœnicia, *and have been in the City of* Leontopolis (*which is in the Territories of* Heliopolis) *I have alſo viſited divers other places, wherein the* Jews *have built Temples, without obſerving thoſe Rules that are neceſſary upon ſuch an occaſion, which is the cauſe that they agree not among themſelves: as alſo the like hath happned among the* Egyptians, *through the multitude of Temples, and the great diverſity of Religions. And having found out a very convenient place near a Caſtle called* Bubaſtis *in the Plain, where there is ſtore of all ſorts of materials for building, and Cattel fit for ſacrifice; I beſeech you that it may be lawful for me to purifie the Temple that is ruinated in that place, and dedicated to no ſacred power: and that in ſtead thereof, to erect a Temple in honour of Almighty God, according to the form and dimenſions of that Temple which is at* Jeruſalem, *where we ſhall pray for the preſervation and proſperity both of your ſelf, your Queen, and Children. And this will certainly unite all the* Jews *within the Kingdom of* Egypt, *for they will all in this place aſſemble to celebrate the praiſes of God, according as it hath been foretold by the Prophet* Iſaias, There ſhall be (*ſaith he*) a Temple for our Lord God in *Egypt: many other things alſo hath he foretold touching this place.* D E

This is the ſubſtance of that which *Onias* wrote unto King *Ptolemey*. And by his anſwer which he made hereunto, a man may eaſily conjecture what piety was both in him, and *Cleopatra* his ſiſter, and wife. For they have returned the ſin and tranſgreſſion of the Law, which through this means fell upon *Onias*'s head, by this anſwer that enſueth. F

King *Ptolemey* and Queen *Cleopatra* to *Onias* the High-Prieſt, Health.

We have peruſed your Letters, by which you deſire us to give you leave to cleanſe the Temple that is defaced at Leontopolis, *in the ſeignory of* Heliopolis, *in the place called* Bubaſtis *in the Plain. We marvel very much, that a Temple built in a place ſo unclean, and full of execrable Beaſts, ſhould be acceptable unto God: but ſince that you inform us, that the Prophet* Iſaiah *did long ſince propheſie the ſame, we give you liberty, if it may be done according to the Law, and with this condition, that we commit not any ſin againſt God.* G

Upon this anſwer, *Onias* (taking poſſeſſion of the place) built therein a Temple, and erected an Altar unto God, according to the model of the Temple of *Jeruſalem*; but far

H far leſs, and leſs rich. I think it no wayes requiſite to declare the dimenſions thereof, nor the veſſels belonging to it, becauſe I deſcribe them particularly in my ſeventh book of the Wars, and Captivity of the *Jews*: neither wanted there ſome Levites and Prieſts, who being of the ſame opinion with *Onias*, officiated at the celebration of Divine Service. But let this ſuffice for the preſent, touching the Temple.

The year of the World, 3813. before Chriſt's Nativity. 151.

A Temple built in *Egypt* by *Ptolomey's* conſent.

But it came to paſs, that the *Jews* of *Alexandria*, and the *Samaritans* that brought in the Service and Worſhip of the Temple upon the mount *Garizim*, under *Alexander* the Great, diſſented from one another, and debated their differences before *Ptolemey*. For the *Jews* ſaid, That the Temple in *Jeruſalem* built according to *Moſes* laws and ordinances, was the lawful Temple; but the *Samaritans* maintained, That that which was built
I on mount *Garazim*, was the true Temple. They therefore beſought the King, That it would pleaſe him to ſit in judgment, with the aſſiſtance of his friends, to hear their allegations in this behalf, and to condemn the party unto death, who ſhould be found faulty in his proceſs. Now the advocates which pleaded for the *Samaritans*, were *Sabbeus* and *Theodoſius*: and *Andronicus*, the ſon of *Meſſalem*, defended the cauſe of thoſe of *Jeruſalem*, and the other *Jews*. And both of them ſwore both by God and the King, That they would bring their proofs according to the Law, beſeeching *Ptolemey* to adjudge him to death, whom he ſhould find to have falſifi'd his oath. The King therefore ſat down with his friends, to hear the cauſe, and determine their differences. But the *Jews* of *Alexandria* were much diſpleaſed with them that had drawn the preheminence of the Tem-
K ple at *Jeruſalem* into queſtion, and were highly diſcontent, that a Temple ſo ancient and famous, and ſo eſteemed and honoured through the whole World, ſhould be ſo diſparaged. When therefore the day of Audience was come, *Sabbeus* and *Theodoſius* ſuffered *Andronicus* to ſpeak firſt: who began to prove the lawfulneſs, holineſs, and religion of the Temple in *Jeruſalem* out of the Law; and by the ſucceſſive government of the High Prieſts, who from father to ſon, and from hand to hand, had received this honour; therein alledging, That all the Kings of *Aſia* had honoured the Majeſty of that place with preſents and rich oblations: whereas neither in the record of men, nor courſe of antiquity, the Temple of *Garizim* had been in any eſtimation. Hereunto he added ſuch other reaſons, as perſuaded the King, that the Temple of *Jeruſalem* was built according to
L the ordinance of *Moſes*, and cauſed him to adjudge *Sabbeus* and *Theodoſius* to death. This may ſuffice to have ſpoken concerning the differences of the *Jews* of *Alexandria*, and ſuch things as befell them during *Ptolemey Philometors* time.

Sedition betwixt the Jews and Samaritans, as touching their Temple.

The Wars of the Jews, lib. 7. cap. 37.

CHAP. VII.

Alexander Ballez *finding himſelf, by the death of* Demetrius, *in the peaceable poſſeſſion of the Realm of* Syria, *eſpouſeth the daughter of* Potlemy Philometor, *King of* Egypt. *Great honour is done by* Alexander *to* Jonathan *the High-Prieſt.*

M AFter that *Demetrius* was ſlain in the field (as we have already related) *Alexander* made himſelf King of *Syria*, and wrote to *Ptolemey Philometor*, deſiring his daughter, the Princeſs *Cleopatra*, in marriage, telling him, *That it was not below his dignity, to contract affinity with him, ſince he had obtained his fathers Empire by the favor of God, and had overcome* Demetrius. *Potlemey* yielding a willing ear to his requeſt, wrote back, *That he was very glad that he had recovered his fathers kingdom, promiſing him to give him his daughter in marriage; aſſuring him, that he would meet him at* Ptolomais; *and bring his daughter unto him to that place, and there celebrate the Nuptials.* After he had written theſe Letters, *Ptolemey* made haſte to *Ptolomais*, and led with him his daughter *Cleopatra*, where meeting with *Alexander*, (according to their appointment) he deliver'd him his daughter,
N and gave her a dowry worthy of ſo great a King. Unto the ſolemnizing of his marriage, *Alexander*, by Letters, invited the High-Prieſt *Jonathan*, commanding him to come to him to *Ptolomais*. He went thither, and preſented magnificent Preſents to both the Kings; he was highly honour'd by both, inſomuch as *Alexander* conſtrained him to put off his ordinary garments, and to put on a purple robe, and after that to ſit upon a royal Throne: commanding his Captains to march before him through the City, and to command by publick Edict, *That no man ſhould dare to ſpeak any thing againſt him, nor offer him any cauſe of diſcontent.* All which the Captains performed; ſo that they, who purpoſely and maliciouſly came thither to accuſe him, ſeeing the honour that was done unto him by the King, fled away, leſt the miſchief which they deſigned for him, ſhould fall upon
O their own heads. This King *Alexander* loved *Jonathan* ſo intirely, that he afforded him the chief place amongſt his deareſt friends.

Hedio & Ruffinus, cap. 5. 1 Mac. 11. 1. Alexander, King of Syria, marrieth Cleopatra, Ptolomeys daughter.

CHAP.

CHAP. VIII.

The year of the World, 3818. before Christ's Nativity, 146.

Demetrius Nicanor, *the Son of King* Demetrius, *entreth into* Cilicia *with an Army. King* Alexander Ballez *gives the command of his to* Apollonius, *who, with very ill success, sets upon* Jonathan *the High-Priest, who defeats him, takes* Azot, *and burns the Temple of* Dagon. Ptolemey Philometor, *King of* Egypt *comes to the relief of King* Alexander *his Son-in-law, who appoints* Apollonius *to lay an ambush to surprize him.* Ptolemey *takes away his Daughter, and marrieth her to* Demetrius, *whom he causeth to be received by the Inhabitants of* Antioch, *from whence he had driven* Alexander, *but he returns with a great Army.* Ptolemey *and* Demetrius *unite their Forces, and overcome him in a pitch'd Battel; but* Ptolemey *died of his Wounds which he received, after he had seen the Head of* Alexander *sent to him by an* Arabian *Prince.* Jonathan *besiegeth the Cittadel at* Jerusalem, *and by Presents appeaseth King* Demetrius, *who granteth new favors to the* Jews. *This Prince seeing himself at peace, disbandeth his old Soldiers.*

IN the 165th year (of the Reign of the *Greeks*) *Demetrius*, the Son of *Demetrius*, (accompanied with divers hired Soldiers, whom *Lasthenes*, who was of *Crete*, furnish'd him with) departed out of *Candia*, and came into *Cilicia*. Which news, as soon as *Alexander* heard, he was much troubled: whereupon he instantly posted from *Phœnicia* to *Antioch*, with intent to secure the affairs of his Kingdom in those parts, before the arrival of *Demetrius*. He left behind him for his Governor in *Cœlosyria*, *Apollonius Danus*: who coming unto *Jamnia* with a great Army, sent a Messenger unto the High-Priest *Jonathan*, to let him know, *That it was very strange, that he only should live at his own ease, and in quiet, without submitting himself unto the King; who would not long pass by unpunished that affront which he offered him, in not submitting to his obedience. Wherefore* (said he) *deceive not thy self, neither hope thou by sculking in the Mountains, or depending on thy Forces, to continue thy greatness; but if thou trustest to thy Power, come down into the Field, and engage with me and my Army in the Plain, to the end that the issue of the Victory may shew which of us is most valiant. Knowest thou not, that the chief Nobility of every City, bear Arms under one, who hath always overcome thy Predecessors? Wherefore I challenge thee to meet me in that place where we may use our Swords, and no Stones; and where the vanquished shall have no advantage by his flight.* Jonathan provoked by this bravade, chose out 10000 of his best Soldiers, and departed from *Jerusalem*, accompanied with his Brother *Simon*, and came unto *Joppa*, and encamped without the City, (because the Citizens had shut the Gates against him) for they had a Garison placed in that place by *Apollonius*. But as soon as he prepared to batter the City, the Inhabitants were afraid, lest he should surprize it by force, and therefore they opened the Gates. *Apollonius* understanding that *Joppa* was taken by *Jonathan*, he took 3000 Horsemen, and 8000 Footmen with him, and came into *Azot*; whence he departed, leading out his Army with an easie march: and arriving at *Joppa*, he retired back to draw *Jonathan* into the Field, putting great confidence in his Horsemen, and grounding his hope of Victory upon them. But *Jonathan* coming forth boldly, pursued *Apollonius* as far as *Azot*; who finding himself in the open Countrey, turned back upon him, and charged him. *Jonathan* was not at all surprized to see the thousand Horsemen that *Apollonius* had laid in ambush near unto a certain River, to the end they might charge the *Jews* behind, but disposed his Army after such a manner, that his Soldiers on every side turned their faces upon the Enemy; commanding his Men to defend themselves on both sides, fighting with those that assailed them either in the Van or the Rear. After that the Battel had continued until evening, *Jonathan* gave his Brother *Simon* a part of his Forces, charging him to set upon the Enemies battel: as for himself, he drew his Soldiers into the form of a Battalion resembling a Tortoise, to the end that being covered with their Bucklers, joyned the one with the other, they might defend themselves against the Horsemens Arrows; to which all of them were obedient. The Enemies Horsemen shooting all their Arrows against them, did them no harm; for they pierced not as far as the Flesh, but lighting upon the Bucklers (enclosed and fastned the one within the other) they were easily beaten back, and born off, and fell down, being shot all in vain. But when the Enemies were wearied with shooting all the day long, and that *Simon* perceiv'd they could charge no further, he set upon their Infantry so couragiously, that he put them all to flight. The Horse of *Apollonius* perceiving that the Foot were disordered, grew heartless likewise; and having lost the hope they had in their Foot, they betook themselves to flight in great disorder and confusion; so that they brake their Ranks of themselves, and were scattered through all the Plain. *Jonathan* also pursued them as far as *Azot*, and taking the City by assault, he slew divers of them, constraining the rest that were in despair, to flie into the Temple of *Dagon*, which is in *Azot*; and taking the City by assault, he burnt it, with the Villages round

Hedio & Ruffinus, cap. 6. *Demetrius* the Son of *Demetrius*, passeth out of *Greece* into *Cilicia*, and seeketh to make himself Lord of *Syria*.

A Man confident in battel.

Apollonius fighteth with *Jonathan*, and is put to flight.

Jonathan pursueth the Enemy as far as *Azot*, and burneth *Dagons* Temple, and killeth 8000 Men.

H round about, and spared not the Temple of *Dagon*, but burnt it, and all those that were therein. The number as well of those that were slain in the battel, as of those that were consumed by fire in the Temple, was 8000 Men. Having, after this manner, discomfited this Army, he departed from *Azot*, and marched toward *Ascalon*: and as he was encamped without the City, the *Ascalonites* came out unto him, and offered him Presents; which he received, and departed from thence, and marched towards *Jerusalem*, laden with great spoils. *The year of the World, 3818. before Christ's Nativity, 146.*

As soon as *Alexander* heard that *Apollonius* the General of his Army was defeated, and forced to flie, he made a shew that he was glad thereof, pretending that it was without his knowledge that *Jonathan* had been assaulted, who was both his Friend and his Allie. *Alexander sendeth Presents to Jonathan.*

I Whereupon he sent an Ambassador unto him, to let him know how much he rejoyced at his Victory, offering him Presents and Honours, with a Chain of Gold, such as the Kings were accustomed to give to those of their Kindred: he likewise gave him *Accaron*, and the Countrey thereabout, to him and his Heirs for ever.

About the same time, King *Ptolemey Philometor* set out an Army by Sea, and another by Land, to go into *Syria*, and to succor his Son-in-law *Alexander*: and in his way all the Cities received him with great joy, according as *Alexander* had commanded them, and conducted him as far as the City of *Azot*; but that place made great complaints unto him, and demanded justice at his hand, because the Temple of *Dagon* was burnt and destroyed, accusing *Jonathan* for the firing thereof, and the slaughter of many People there- *Hedio & Rufinus. cap. 7. Ptolemey Philometor repaireth unto Syria with an Army, to assist his Son-in-law Alexander.*

K in. But *Ptolemy* hearing these accusations, answered not a word: But when *Jonathan* came to meet him at *Joppa*, he courted him with Royal Presents, and all the Honour that was possible; and after he had conducted him as far as the River called *Eleutherus*, he dismissed him, and sent him back to *Jerusalem*. When *Ptolomey* was come to *Ptolemais*, he hardly escaped death, and that contrary to all expectation, by the contrivance of *Alexander*, and his friend *Ammonius*: which Treachery being discover'd, *Ptolemy* wrote unto *Alexander*, requiring him, *That* Ammonius *might be punished for his Treason and Conspiracies practised against him, according to the heinousness of the offence.* But seeing that *Alexander* delivered him not up into his hands, he conjectured and concluded, that he himself was the Author thereof, and conceived a great displeasure against this perfidious *Jonathan meeteth with Ptolemey, and is honourably entertained by him. Treason intended against Ptolemey, and discovered; for which cause he taketh away his Daughter from Alexander, and giveth her to Demetrius for his Wife.*

L Prince, who had heretofore very much disobliged the Inhabitants of *Antioch*, by protecting the same *Ammonius*, from whom they had received a great deal of mischief: but in the end *Ammonius* was punisht for these his outrages, and disgracefully slain like a Woman, whil'st in a Womans Attire he sought to hide himself, as we have related in another place.

At that time *Ptolemey* began to repent of bestowing his Daughter in Marriage on *Alexander*, and for refusing *Demetrius* to be his Friend and Confederate; so that he broke off the Affinity that he had with him: and after he had withdrawn his Daughter from him, he presently sent Ambassadors unto *Demetrius*, to confirm a League of Peace and Amity with him, promising him to bestow his Daughter upon him in Marriage, and to establish

M him in his Fathers Kingdom. *Demetrius* very joyful to hear of this Ambassage, accepted both of the League and the Marriage. There only remained one difficulty for *Ptolemey* to surmount, which was, how he might persuade the *Antiochians* to admit *Demetrius*, against whom they were so much incensed, for the indignities which his Father *Demetrius* had offered them; but this difficulty he overcame by this means. The *Antiochians* hated *Alexander*, because of *Ammonius* (as we have related before) and by that means were the more easily drawn to drive him out of the City. He perceiving himself to be thrust out of *Antioch*, came into *Cilicia*. Whereupon *Ptolemy* came unto *Antioch*, and was both by the Citizens and Soldiers therein proclaimed King, and was constrained to take two Diadems, the one as King of *Asia*, the other as King of *Egypt*. But he being a Man natu-

N rally very just, prudent, moderate, and not at all ambitious, and unwilling to displease the *Romans*, he call'd together the Inhabitants of *Antioch*, and prevailed so far with them, that at last he persuaded them to accept of *Demetrius* for their King; assuring them, *That if he should receive that kindness at their hands, he would no more keep in memory those things that had fallen out betwixt them and his Father; protesting, for his own part, that he would instruct him both how to order the course of his life honestly, and to manage his publick affairs with justice: and promising them, that if he attempted to do any thing that should be unworthy of a good Prince, he himself would be the most ready to chastise him; for his own part, he would content himself to be King of* Egypt. And by this means the *Antiochians* were induced to receive *Demetrius*. *Ptolemy persuaded the Antiochians to accept Demetrius for their King, and refused the Diadem of Asia.*

O But when *Alexander* was departed out of *Cilicia*, with a great Army, and was come into *Syria*, and had burnt and spoiled the Countrey of *Antioch*, *Ptolemey*, accompanied *out of Syria,*

with his

The year of the World, 3813. before Christ's Nativity, 151.

men pursuing them, spoiled their Camp. But the Right Wing, in which the King himself was, being forced to retire, was discomfited; and as for the rest, they betook themselves to flight: but *Demetrius* fighting valiantly, slew some of his enemies; and in pursuing others, who could not endure his fierce assult, was in the end, by setting spurs to his Horse, carried into a deep and muddy Bog, whereinto by chance his Horse fell, and being unable to get out, he was slain in that place. For being discover'd by his enemies, they turned back upon him; and having inclosed him, they altogether shot their arrows against him: so that he being on foot, and fighting valiantly, was at length slain, after he had received divers wounds, and was no longer able to resist Thus died *Demetrius*, who departed this life the eleventh year of his Reign, as we have related in another place.

The battle between Alexander and Demetrius, and of Demetrius's death.

CHAP. VI.

Onias *the son of* Onias *the High-Priest, builds a Temple in* Egypt, *of the same form with that at* Jerusalem. *A contention between the* Jews *and the* Samaritans, *before* Ptolemy Philometor, *King of* Egypt, *concerning the Temple of* Jerusalem, *and that of* Garizim. *The* Samaritans *lose the cause.*

Hedio & Ruffinus cap. 4. *Onias* the son of *Onias* the High-Priest, seeketh to build a Temple in *Egypt.*

BUT *Onias* the son of the High-Priest, called also *Onias*, (who flying out of his Country, lived in *Alexandria*, with *Ptolemey Philometor*, as we have heretofore declared) seeing all *Judea* destroyed by the *Macedonians*, and their Kings; and intending to acquire immortal praise, determined to beseech the King *Ptolemey*, and the Queen *Cleopatra*, by Letters, That it might be lawful for him to build a Temple in *Egypt*, resembling in all things that at *Jerusalem*; and that he might have liberty to place Levites and Priests in it of his own kindred: And hereunto was he especially moved, by a certain Prophecy of *Isaiah*, who more than 600 years before, had foretold that a Temple should be assuredly built in *Egypt*, in honour of Almighty God, by a *Jew*. Being therefore encouraged by this Prediction, he wrote a Letter to *Ptolemey* and *Cleopatra*, to this effect.

During the time that I was employed in your Wars, and by Gods favourable assistance have done you many services, I have visited Cœlosyria *and* Phœnicia, *and have been in the City of* Leontopolis (*which is in the Territories of* Heliopolis) *I have also visited divers other places, wherein the* Jews *have built Temples, without observing those Rules that are necessary upon such an occasion, which is the cause that they agree not among themselves: as also the like hath hapned among the* Egyptians, *through the multitude of Temples, and the great diversity of Religions. And having found out a very convenient place near a Castle called* Bubastis *in the Plain, where there is store of all sorts of materials for building, and Cattel fit for sacrifice; I beseech you that it may be lawful for me to purifie the Temple that is ruinated in that place, and dedicated to no sacred power: and that in stead thereof, to erect a Temple in honour of Almighty God, according to the form and dimensions of that Temple which is at* Jerusalem, *where we shall pray for the preservation and prosperity both of your self, your Queen, and Children. And this will certainly unite all the* Jews *within the Kingdom of* Egypt, *for they will all in this place assemble to celebrate the praises of God, according as it hath been foretold by the Prophet* Isaias, There shall be (*saith he*) a Temple for our Lord God in *Egypt: many other things also hath he foretold touching this place.*

This is the substance of that which *Onias* wrote unto King *Ptolemey*. And by his answer which he made hereunto, a man may easily conjecture what piety was both in him, and *Cleopatra* his sister, and wife. For they have returned the sin and transgression of the Law, which through this means fell upon *Onias*'s head, by this answer that ensueth.

King *Ptolemey* and Queen *Cleopatra* to *Onias* the High-Priest, Health.

We have perused your Letters, by which you desire us to give you leave to cleanse the Temple that is defaced at Leontopolis, *in the seignory of* Heliopolis, *in the place called* Bubastis *in the Plain. We marvel very much, that a Temple built in a place so unclean, and full of execrable Beasts, should be acceptable unto God: but since that you inform us, that the Prophet* Isaiah *did long since prophesie the same, we give you liberty, if it may be done according to the Law, and with this condition, that we commit not any sin against God.*

Upon this answer, *Onias* (taking possession of the place) built therein a Temple, and erected an Altar unto God, according to the model of the Temple of *Jerusalem*; but far

H far less, and less rich. I think it no wayes requisite to declare the dimensions thereof, nor the vessels belonging to it, because I describe them particularly in my seventh book of the Wars, and Captivity of the *Jews*: neither wanted there some Levites and Priests, who being of the same opinion with *Onias*, officiated at the celebration of Divine Service. But let this suffice for the present, touching the Temple.

The year of the World, 3813. before Christ's Nativity. 151.

A Temple built in *Egypt* by *Ptolomey's* consent. The Wars of the *Jews*, lib. 7. cap. 37.

But it came to pass, that the *Jews* of *Alexandria*, and the *Samaritans* that brought in the Service and Worship of the Temple upon the mount *Garizim*, under *Alexander* the Great, dissented from one another, and debated their differences before *Ptolemey*. For the *Jews* said, That the Temple in *Jerusalem* built according to *Moses* laws and ordinances, was the lawful Temple; but the *Samaritans* maintained, That that which was built
I on mount *Garazim*, was the true Temple. They therefore besought the King, That it would please him to sit in judgment, with the assistance of his friends, to hear their allegations in this behalf, and to condemn the party unto death, who should be found faulty in his process. Now the advocates which pleaded for the *Samaritans*, were *Sabbeus* and *Theodosius*: and *Andronicus*, the son of *Messalem*, defended the cause of those of *Jerusalem*, and the other *Jews*. And both of them swore both by God and the King, That they would bring their proofs according to the Law, beseeching *Ptolemey* to adjudge him to death, whom he should find to have falsifi'd his oath. The King therefore sat down with his friends, to hear the cause, and determine their differences. But the *Jews* of *Alexandria* were much displeased with them that had drawn the preheminence of the Tem-
K ple at *Jerusalem* into question, and were highly discontent, that a Temple so ancient and famous, and so esteemed and honoured through the whole World, should be so disparaged. When therefore the day of Audience was come, *Sabbeus* and *Theodosius* suffered *Andronicus* to speak first: who began to prove the lawfulness, holiness, and religion of the Temple in *Jerusalem* out of the Law; and by the successive government of the High Priests, who from father to son, and from hand to hand, had received this honour; therein alledging, That all the Kings of *Asia* had honoured the Majesty of that place with presents and rich oblations: whereas neither in the record of men, nor course of antiquity, the Temple of *Garizim* had been in any estimation. Hereunto he added such other reasons, as persuaded the King, that the Temple of *Jerusalem* was built according to
L the ordinance of *Moses*, and caused him to adjudge *Sabbeus* and *Theodosius* to death. This may suffice to have spoken concerning the differences of the *Jews* of *Alexandria*, and such things as befell them during *Ptolemey Philometors* time.

Sedition betwixt the *Jews* and *Samaritans*, as touching their Temple.

CHAP. VII.

Alexander Ballez *finding himself, by the death of* Demetrius, *in the peaceable possession of the Realm of* Syria, *espouseth the daughter of* Potlemy Philometor, *King of* Egypt. *Great honour is done by* Alexander *to* Jonathan *the High-Priest.*

M After that *Demetrius* was slain in the field (as we have already related) *Alexander* made himself King of *Syria*, and wrote to *Ptolemey Philometor*, desiring his daughter, the Princess *Cleopatra*, in marriage, telling him, *That it was not below his dignity, to contract affinity with him, since he had obtained his fathers Empire by the favor of God, and had overcome* Demetrius. *Potlemey* yielding a willing ear to his request, wrote back, *That he was very glad that he had recovered his fathers kingdom, promising him to give him his daughter in marriage; assuring him, that he would meet him at* Ptolomais; *and bring his daughter unto him to that place, and there celebrate the Nuptials.* After he had written these Letters, *Ptolemey* made haste to *Ptolomais*, and led with him his daughter *Cleopatra*, where meeting with *Alexander*, (according to their appointment) he deliver'd him his daughter,
N and gave her a dowry worthy of so great a King. Unto the solemnizing of his marriage, *Alexander*, by Letters, invited the High-Priest *Jonathan*, commanding him to come to him to *Ptolomais*. He went thither, and presented magnificent Presents to both the Kings; he was highly honour'd by both, insomuch as *Alexander* constrained him to put off his ordinary garments, and to put on a purple robe, and after that to sit upon a royal Throne: commanding his Captains to march before him through the City, and to command by publick Edict, *That no man should dare to speak any thing against him, nor offer him any cause of discontent.* All which the Captains performed; so that they, who purposely and maliciously came thither to accuse him, seeing the honour that was done unto him by the King, fled away, lest the mischief which they designed for him, should fall upon
O their own heads. This King *Alexander* loved *Jonathan* so intirely, that he afforded him the chief place amongst his dearest friends.

Hedio & Rufinus, cap. 5. 1 *Mac.* 11. 1. *Alexander*, King of *Syria*, marrieth *Cleopatra*, *Ptolomeys* daughter.

CHAP.

CHAP. VIII.

The year of the World, 3818. before Christ's Nativity, 146.

Demetrius Nicanor, *the Son of King* Demetrius, *entreth into* Cilicia *with an Army. King* Alexander Ballez *gives the command of his to* Apollonius, *who, with very ill success, sets upon* Jonathan *the High-Priest, who defeats him, takes* Azot, *and burns the Temple of* Dagon. Ptolemey Philometor, *King of* Egypt *comes to the relief of King* Alexander *his Son-in-law, who appoints* Apollonius *to lay an ambush to surprize him.* Ptolemey *takes away his Daughter, and marrieth her to* Demetrius, *whom he causeth to be received by the Inhabitants of* Antioch, *from whence he had driven* Alexander, *but he returns with a great Army.* Ptolemey *and* Demetrius *unite their Forces, and overcome him in a pitch'd Battel; but* Ptolemey *died of his Wounds which he received, after he had seen the Head of* Alexander *sent to him by an* Arabian *Prince.* Jonathan *besiegeth the Cittadel at* Jerusalem, *and by Presents appeaseth King* Demetrius, *who granteth new favors to the* Jews. *This Prince seeing himself at peace, disbandeth his old Soldiers.*

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IN the 165th year (of the Reign of the *Greeks*) *Demetrius*, the Son of *Demetrius*, (accompanied with divers hired Soldiers, whom *Lasthenes*, who was of *Crete*, furnish'd him with) departed out of *Candia*, and came into *Cilicia*. Which news, as soon as *Alexander* heard, he was much troubled: whereupon he instantly posted from *Phœnicia* to *Antioch*, with intent to secure the affairs of his Kingdom in those parts, before the arrival of *Demetrius*. He left behind him for his Governor in *Celosyria*, *Apollonius Danus*: who coming unto *Jamnia* with a great Army, sent a Messenger unto the High-Priest *Jonathan*, to let him know, *That it was very strange, that he only should live at his own ease, and in quiet, without submitting himself unto the King; who would not long pass by unpunished that affront which he offered him, in not submitting to his obedience. Wherefore* (said he) *deceive not thy self, neither hope thou by sculking in the Mountains, or depending on thy Forces, to continue thy greatness; but if thou trustest to thy Power, come down into the Field, and engage with me and my Army in the Plain, to the end that the issue of the Victory may shew which of us is most valiant. Knowest thou not, that the chief Nobility of every City, bear Arms under one, who hath always overcome thy Predecessors? Wherefore I challenge thee to meet me in that place where we may use our Swords, and no Stones; and where the vanquished shall have no advantage by his flight.* Jonathan provoked by this bravade, chose out 10000 of his best Soldiers, and departed from *Jerusalem*, accompanied with his Brother *Simon*, and came unto *Joppa*, and encamped without the City, (because the Citizens had shut the Gates against him) for they had a Garison placed in that place by *Apollonius*. But as soon as he prepared to batter the City, the Inhabitants were afraid, lest he should surprize it by force, and therefore they opened the Gates. *Apollonius* understanding that *Joppa* was taken by *Jonathan*, he took 3000 Horsemen, and 8000 Footmen with him, and came into *Azot*; whence he departed, leading out his Army with an easie march: and arriving at *Joppa*, he retired back to draw *Jonathan* into the Field, putting great confidence in his Horsemen, and grounding his hope of Victory upon them. But *Jonathan* coming forth boldly, pursued *Apollonius* as far as *Azot*; who finding himself in the open Countrey, turned back upon him, and charged him. *Jonathan* was not at all surprized to see the thousand Horsemen that *Apollonius* had laid in ambush near unto a certain River, to the end they might charge the *Jews* behind, but disposed his Army after such a manner, that his Soldiers on every side turned their faces upon the Enemy; commanding his Men to defend themselves on both sides, fighting with those that assailed them either in the Van or the Rear. After that the Battel had continued until evening, *Jonathan* gave his Brother *Simon* a part of his Forces, charging him to set upon the Enemies battel: as for himself, he drew his Soldiers into the form of a Battalion resembling a Tortoise, to the end that being covered with their Bucklers, joyned the one with the other, they might defend themselves against the Horsemens Arrows; to which all of them were obedient. The Enemies Horsemen shooting all their Arrows against them, did them no harm; for they pierced not as far as the Flesh, but lighting upon the Bucklers (enclosed and fastned the one within the other) they were easily beaten back, and born off, and fell down, being shot all in vain. But when the Enemies were wearied with shooting all the day long, and that *Simon* perceiv'd they could charge no further, he set upon their Infantry so couragiously, that he put them all to flight. The Horse of *Apollonius* perceiving that the Foot were disordered, grew heartless likewise; and having lost the hope they had in their Foot, they betook themselves to flight in great disorder and confusion; so that they brake their Ranks of themselves, and were scattered through all the Plain. *Jonathan* also pursued them as far as *Azot*, and taking the City by assault, he slew divers of them, constraining the rest that were in despair, to flie into the Temple of *Dagon*, which is in *Azot*; and taking the City by assault, he burnt it, with the Villages round

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Hedio & Rufinus, cap. 6. *Demetrius* the Son of *Demetrius*, passeth out of *Greece* into *Cilicia*, and seeketh to make himself Lord of *Syria*.

A Man confident in battel.

Apollonius fighteth with *Jonathan*, and is put to flight.

Jonathan pursueth the Enemy as far as *Azot*, and burneth *Dagons* Temple, and killeth 8000 Men.

H round about, and ſpared not the Temple of *Dagon*, but burnt it, and all thoſe that were therein. The number as well of thoſe that were ſlain in the battel, as of thoſe that were conſumed by fire in the Temple, was 8000 Men. Having, after this manner, diſcomfited this Army, he departed from *Azot*, and marched toward *Aſcalon*: and as he was encamped without the City, the *Aſcalonites* came out unto him, and offered him Preſents; which he received, and departed from thence, and marched towards *Jeruſalem*, laden with great ſpoils. *The year of the World, 3818. before Chriſt's Nativity, 146.*

As ſoon as *Alexander* heard that *Apollonius* the General of his Army was defeated, and forced to flie, he made a ſhew that he was glad thereof, pretending that it was without his knowledge that *Jonathan* had been aſſaulted, who was both his Friend and his Allie. *Alexander ſendeth Preſents to Jonathan.*

I Whereupon he ſent an Ambaſſador unto him, to let him know how much he rejoyced at his Victory, offering him Preſents and Honours, with a Chain of Gold, ſuch as the Kings were accuſtomed to give to thoſe of their Kindred: he likewiſe gave him *Accaron*, and the Countrey thereabout, to him and his Heirs for ever.

About the ſame time, King *Ptolemey Philometor* ſet out an Army by Sea, and another by Land, to go into *Syria*, and to ſuccor his Son-in-law *Alexander*: and in his way all the Cities received him with great joy, according as *Alexander* had commanded them, and conducted him as far as the City of *Azot*; but that place made great complaints unto him, and demanded juſtice at his hand, becauſe the Temple of *Dagon* was burnt and deſtroyed, accuſing *Jonathan* for the firing thereof, and the ſlaughter of many People there- *Hedio & Ruffinus*, cap. 7. *Ptolemey Philometor* repaireth unto *Syria* with an Army, to aſſiſt his Son-in-law *Alexander*.

K in. But *Ptolemy* hearing theſe accuſations, anſwered not a word: But when *Jonathan* came to meet him at *Joppa*, he courted him with Royal Preſents, and all the Honour that was poſſible; and after he had conducted him as far as the River called *Eleutherus*, he diſmiſſed him, and ſent him back to *Jeruſalem*. When *Ptolemey* was come to *Ptolemais*, he hardly eſcaped death, and that contrary to all expectation, by the contrivance of *Alexander*, and his friend *Ammonius*: which Treachery being diſcover'd, *Ptolemy* wrote unto *Alexander*, requiring him, *That* Ammonius *might be puniſhed for his Treaſon and Conſpiracies practiſed againſt him, according to the heinouſneſs of the offence.* But ſeeing that *Alexander* delivered him not up into his hands, he conjectured and concluded, that he himſelf was the Author thereof, and conceived a great diſpleaſure againſt this perfidious *Jonathan* meeteth with *Ptolemey*, and is honourably entertained by him. Treaſon intended againſt *Ptolemey*, and diſcovered; for which cauſe he taketh away his Daughter from *Alexander*, and giveth her to *Demetrius* for his Wife.

L Prince, who had heretofore very much diſobliged the Inhabitants of *Antioch*, by protecting the ſame *Ammonius*, from whom they had received a great deal of miſchief: but in the end *Ammonius* was puniſht for theſe his outrages, and diſgracefully ſlain like a Woman, whil'ſt in a Womans Attire he ſought to hide himſelf, as we have related in another place.

At that time *Ptolemey* began to repent of beſtowing his Daughter in Marriage on *Alexander*, and for refuſing *Demetrius* to be his Friend and Confederate; ſo that he broke off the Affinity that he had with him: and after he had withdrawn his Daughter from him, he preſently ſent Ambaſſadors unto *Demetrius*, to confirm a League of Peace and Amity with him, promiſing him to beſtow his Daughter upon him in Marriage, and to eſtabliſh

M him in his Fathers Kingdom. *Demetrius* very joyful to hear of this Ambaſſage, accepted both of the League and the Marriage. There only remained one difficulty for *Ptolemey* to ſurmount, which was, how he might perſuade the *Antiochians* to admit *Demetrius*, againſt whom they were ſo much incenſed, for the indignities which his Father *Demetrius* had offered them; but this difficulty he overcame by this means. The *Antiochians* hated *Alexander*, becauſe of *Ammonius* (as we have related before) and by that means were the more eaſily drawn to drive him out of the City. He perceiving himſelf to be thruſt out of *Antioch*, came into *Cilicia*. Whereupon *Ptolemy* came unto *Antioch*, and was both by the Citizens and Soldiers therein proclaimed King, and was conſtrained to take two Diadems, the one as King of *Aſia*, the other as King of *Egypt*. But he being a Man natu-

N rally very juſt, prudent, moderate, and not at all ambitious, and unwilling to diſpleaſe the *Romans*, he call'd together the Inhabitants of *Antioch*, and prevailed ſo far with them, that at laſt he perſuaded them to accept of *Demetrius* for their King; aſſuring them, *That if he ſhould receive that kindneſs at their hands, he would no more keep in memory thoſe things that had fallen out betwixt them and his Father; proteſting, for his own part, that he would inſtruct him both how to order the courſe of his life honeſtly, and to manage his publick affairs with juſtice: and promiſing them, that if he attempted to do any thing that ſhould be unworthy of a good Prince, he himſelf would be the moſt ready to chaſtiſe him; for his own part, he would content himſelf to be King of* Egypt. And by this means the *Antiochians* were induced to receive *Demetrius*. *Ptolemey perſuaded the Antiochians to accept Demetrius for their King, and refuſed the Diadem of Aſia.*

O But when *Alexander* was departed out of *Cilicia*, with a great Army, and was come into *Syria*, and had burnt and ſpoiled the Countrey of *Antioch*, *Ptolemey*, accompanied with

The year of the World, 3814 before Christ's Nativity, 146.

with his Son *Demetrius*, (for he had already married his Daughter unto him) came forth with their Armies, and obtained a compleat Victory, by overcoming *Alexander*, who was constrained to flie into *Arabia*. It came to pass in that Battel, that *Ptolemies* Horse hearing the noise of an Elephant, was troubled, and stumbled in such a manner, that he threw his Master on the ground: which when his Enemies perceiv'd, they ran all together upon him, and gave him divers wounds on the Head, whereby he was in danger to have been slain, unless his Guard had rescu'd him; notwithstanding he was so dangerously wounded, that for four days he remained without any sense; on the fifth day, when he began to come to himself, *Zabel* the Prince of *Arabia*, who had beheaded *Alexander*, sent his Head unto *Ptolemy*; wherewith he was well-pleased: but this joy lasted not long, for some few days after he died himself. This *Alexander*, Sirnamed *Balles*, Reigned for the space of five years, as we have elsewhere related.

Alexander being overcome, flieth into *Arabia*, and is slain in that place. *Ptolemey's* Death.

Demetrius, Sirnamed *Nicanor*, having obtained the Kingdom, quickly discover'd his ill nature, and treated *Ptolemies* Army very unworthily, forgetting both the confederacy and affinity that he had contracted with him, by *Cleopatra* his Wife, who was *Ptolemey's* Daughter. But the Men of War hating his ingratitude, fled into *Alexandria*, for their own security, notwithstanding they left the Elephants in his power and possession.

But the High-Priest *Jonathan* having assembled an Army of all the Countrey of *Judea*, began to besiege the Castle of *Jerusalem*, where there was a Garrison of the *Macedonians*, and a great number of wicked Apostates that were fallen from the *Jewish* Religion, who, in the beginning, slighted the Engines that *Jonathan* had raised to take that place, in the strength whereof, they reposed too much confidence: But, in the end, some of them breaking out by night, came unto *Demetrius*, and told him of the Siege; at which he was displeased, and taking a strong Army with him, he departed from *Antioch*, to make a War upon *Jonathan*. When he came to *Ptolomais*, he wrote to *Jonathan*, and commanded him to come unto him: notwithstanding *Jonathan* gave not over the Siege, but took the Elders and Priests with him, with Gold and Silver Robes, and a great quantity of Presents, intended for *Demetrius*; and when he had deliver'd them to him, he appeased his wrath: and after he had received many honours at his hands, he obtained the confirmation of his Priesthood, in as ample manner as he enjoyed it during the time of his Predecessors; and, although the wicked *Jews* accused him, yet did not *Demetrius* give any credit to them. Moreover, *Jonathan* requiring, that for the whole Countrey of *Jewry*, and for the three Governments of *Samaria*, *Joppa*, and *Galilee*, he might pay no more than 300 Talents for Tribute, he granted him a full exemption, and wrote his Letters Patents in these terms:

Jonathan appeaseth *Demetrius* by Presents.

King *Demetrius* to *Jonathan* his Brother, and to all the Nation of the *Jews*, Peace and Joy.

Demetrius's Letters to *Lasthenes*, in which he restoweth many priviledges on the *Jews*.

We have sent you the Copy of the Letter that we have written to Lasthenes, *our Father, to the end you may know the Contents thereof, which is this:*

King *Demetrius* to *Lasthenes*, his Father, Joy and Peace.

Because the people of the Jews *are our Confederates, and observe our Ordinances, my intent is to requite their good affection, and to assign them the three Governments of* Apherema, Lydia, *and* Ramatha, *with their appurtenances, which have been taken from* Samaria, *and annexed to* Judea. *Secondly, we remit all that which our Predecessors received of them that Sacrificed in* Jerusalem, *and other Tributes likewise, which were gathered for the Fruits of the Earth, and the Trees; the Tribute of the Salt likewise, and the Gold that was levied for the Crown: so that it is our pleasure, that henceforward nothing hereof be exacted at their hands. See you therefore give order, that the Copy of these our present Letters be sent and deliver'd to* Jonathan, *to be affixed in some open and conspicuous place in the Sacred Temple.*

Demetrius incurreth the hatred of his Soldiers, by abridging their Pay in time of Peace.

Demetrius perceiving that the Countrey was in peace, and that he lived without fear of any War, he dismissed his Army, and disbanded his Soldiers, hiring only certain Strangers, (who were mustered out of *Candy*, and other Isles;) whereby it came to pass, that his own Soldiers conceived an hatred against him, in that he gave them no Wages: whereas his Predecessors maintained them as well in Peace as in War, to the end that they might be the more affectionate towards them; and that if need required to employ them, they might shew themselves more ready and couragious to fight for them.

CHAP.

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CHAP. IX.

The year of the World, 3820. before Christ's Nativity, 144.

Tryphon *undertakes to establish* Antiochus *the son of* Alexander Ballez, *in the Kingdom of* Syria. Jonathan *besieged the Cittadel at* Jerusalem, *and sends supplies to King* Demetrius Nicanor, *who, by their assistance, subdues the Inhabitants of* Antioch *that had besieged him in his Palace. His ingratitude to* Jonathan. *He is vanquished by young* Antiochus, *and flies into* Cilicia. *Great Honours are by* Antiochus *confer'd on* Jonathan, *who assists him against* Demetrius. *A renowned Victory is obtained by* Jonathan *against the Army of* Demetrius. *He renews the Alliance with the* Romans *and* Lacedemonians. *The several*
I *Sects of the* Pharises, Sadduces, *and* Essenes. *A new Army is raised by* Demetrius, *which dareth not encounter with* Jonathan. Jonathan *undertakes to fortifie* Jerusalem. Demetrius *vanquished, and taken prisoner by* Arsaces, *King of the* Parthians.

WHen *Diodorus*, sirnamed *Tryphon*, (an *Apamean* by Nation, and General of *Alexanders* Army) heard of the mutiny amongst *Demetrius*'s Soldiers, he came to *Malchus* the *Arabian*, who had the care of the education of *Antiochus*, *Alexander*'s son, and endeavoured to prevail with him to commit *Antiochus* to his trust, to the intent he might make him King, and establish him in the Government which belonged to his father. And although upon the first motion he could hardly be drawn to believe it; yet, at last,
K by the continual instance of *Tryphon*, he suffered himself to be overcome by his intreaties. See here what this man pretended at that time. But *Jonathan* the High-Priest desiring that they within the Cittadel of *Jerusalem*, and those wicked and apostate *Jews*, and in general all those that were in Garisons throughout all the Countrey, might be removed; he sent Ambassadors with rich Presents unto *Demetrius*, beseeching him to dismiss those that were in Garison in the Fortresses of *Judea*: he not only granted this, but promised things of far greater moment, after that War which he had then in hand, should be ended. For the present troubles at that time gave him no opportunity to do what he intended: he therefore prayed, at present, to send him some of his Forces, because his own Army was revolted. Whereupon *Jonathan* chose out 3000 fighting men, and sent
L them unto him. But the *Antiochians* hated *Demetrius*, both because of the injuries they had endur'd under him, as also for the hatred they had conceiv'd against his father, who had, in like manner, done them much wrong; so that they only expected an opportunity to cast him off. Understanding therefore that the succors that *Jonathan* sent unto *Demetrius* were at hand, and foreseeing that in a short time he would gather a great Army, if he were not timely prevented; they betook themselves to their Arms, and beset the Kings Palace after the manner of a Siege, and secured all the gates, with an intent to lay hold on the King. Who seeing himself beset by the armed multitude of the *Antiochians*, took those hired Soldiers, (with those whom *Jonathan* had sent him) and charged them; but he was forced to retire, being over-powered by the number of the Inhabitants.
M Whereupon the *Jews* perceiving that the *Antiochians* had the upper hand, they mounted upon the battlements of the Palace, and from thence shot against them, without any danger to themselves (by reason of the distance and height of the place where they were) yet they much annoyed the Inhabitants, insomuch that they drove them from the Houses near adjoining, which they incontinently set on fire, whereby the flame was spred through the whole City; so that the houses that were close built the one by the other, and for the most part framed of Wood, were burnt down to the ground. The Inhabitants perceiving that they could not put out the fire, betook themselves to flight, and the *Jews* chaced them from house to house. When the King perceived that the Citizens of *Antioch* ran here and there to save their Wives and Children, and had given over the battle, he
N set upon them in divers places at once, whereby divers of them were slain, and all at last enforced to cast dow their Arms, and to yield themselves to *Demetrius*'s mercy, who pardoning their Rebellion, appeased the Sedition. After this, he rewards the *Jews* with part of the pillage, thanking them as the only Authors of his victory. Whereupon he sent them back to *Jonathan*, with no small acknowledgment and testimony of their prowess and virtue. But afterwards he discover'd his evil nature towards him, and broke his promises, threatning him to make War upon him, unless he paid him those Tributes which the people of the *Jews* ought, and were wont to pay unto the Kings Ancestors heretofore. And that he had certainly done, had not *Tryphon* hindred him: for he was forced to turn those Forces that he had prepar'd against *Jonathan*, to make War upon *Tryphon*:
O wh returning from *Arabia* into *Syria*, with the younger *Antiochus*, (who at that time was under age) he set the Diadem upon his Head. All the Army likewise that had abandon'd *Demetrius*, for contracting their Pay, came and follow'd him, and made open War

Hedio & Rufinus, cap. 8. 1 Maccab. Diodorus called Tryphon. Apamens requireth Malchus to commit Antiochus, Alexander's son to his charge.

Jonathan sendeth Ambassadors with Presents to Demetrius, to request him to cashiere the Forces in the Castle of Jerusalem, and the Fortresses thereabout.

The rebellion of the Citizens of Antioch, and the revenge taken on them by Demetrius.

Demetrius thrust out of Antioch.

The year of the World, 3820. before Christ's Nativity. 144.

against their Master, and under *Antiochus* and *Tryphon* fought with him, and overcame him, seized his Elephants, and made themselves Masters of the City of *Antioch*. Whereupon *Demetrius* being wholly discomfited, fled into *Cilicia*. But the younger *Antiochus* sent Ambassadors and Letters to *Jonathan*, calling him his Allie and Friend, confirming the Priesthood unto him, and assigned him the four Governments annexed to *Judea*; and besides these, he gave him vessels of Gold, a robe of Purple, with permission to wear the same: he gave him also a pendent of Gold, and assured him, that he esteemed of him as one of his friends, and created his Brother *Simon* General of his Army, from the marches of *Tyre* as far as *Egypt*. *Jonathan* finding such honours as these heaped upon him, sent Ambassadors both unto him and *Tryphon*, protesting, *That he was their Friend and Allie, and that he would fight on his side against* Demetrius, *of whom he had so great reason to complain, in that he had made no other return but ingratitude, for all the services which he had done him.*

Jonathan, for the favors and benefits he received at *Tryphon's* and *Antiochus's* hands, offereth and performeth his best endeavours against *Demetrius*.

But after that *Antiochus* had granted him leave to levy a great Army out of *Syria* and *Phœnicia*, to fight against *Demetrius*, he went into the neighbouring Cities, and was by them very kindly received; yet did they not afford him any Men of War. Coming from thence unto *Ascalon*, the Citizens in honourable aray came out to meet him with Presents; whom together with the Cities of *Cœlosyria*, he exhorted to forsake *Demetrius*'s part, and to follow *Antiochus*, to the end, that joyning themselves with him, they might all of them combine their Forces against *Demetrius*, and take vengeance of those mischiefs which they had oftentimes endur'd by his means: and which if they prudently examin'd, they had many reasons to prosecute their revenge. After he had perswaded these Cities to enter into Confederation against *Demetrius*, he came to *Gaza* to induce them likewise, and reconcile them to *Antiochus*. But he found the *Gazeans* to be of a far contrary disposition than that which he expected, for they flatly resisted him: and although they were intended to forsake *Demetrius*, yet would they not joyn their Forces, or submit the City to his Government. For which cause, *Jonathan* besieged their City, and spoiled their Countrey: for with the one half of his Army he begirt *Gaza*, and with the other half he over-ran the Countrey, spoiling and burning the same. The *Gazeans* seeing these miseries which they were constrain'd to endure, and perceiving that no succors came unto them from *Demetrius*, but that their own overthrow was at hand, and their assistance far off: and that which was worse, most uncertain; they thought it to be the wisest part for them, to forsake the one, and follow the other. Whereupon they sent messengers unto *Jonathan, protesting that they would be both his friends and confederates. For men do unwillingly take knowledge of their profit, before they have bought it to their sorrow; and that which they neglected at first, and was most expedient for them to perform before they were afflicted, that do they earnestly hunt after, at such time as they have been chastised.* Upon this submission of theirs, *Jonathan* receiv'd them into favour, and took pledges of them, and sent them to *Jerusalem*, and from thence marched he along the Countrey as far as *Damasco*. And whereas an huge Host sent by *Demetrius*, came out against him, as far as the City *Cedasa*, near unto *Tyre* and *Galilee*, making their reckoning to divert *Jonathan* from *Syria*, by succouring and relieving those of *Galilee*, who were their Confederates: *Jonathan* went out speedily to meet with them, recommending the state of *Judea* to the charge of his brother *Simon*. Who assembling all the power that was possible to be gathered throughout all the Countrey, encamped before *Bethsura*, a strong Fort in *Judea*, and besieg'd it (for *Demetrius* being before-time seized thereof, kept Garison therein, as before this we have Declar'd. When as therefore *Simon* raised his Bulwarks, and fitted his Engines to assault the City, and employ'd all his study to surprize the same, they that were besieged waxed afraid, lest if he should take the Town by force, they should lose their Lives. For which cause they sent an Herald unto *Simon*, requesting him, *That he would permit them to depart out of* Bethsura, *with the safety of their Lives and Goods, and go unto* Demetrius: who satisfying their demands, they presently departed out of the City, and he planted a Garison therein of their own men, in place of the *Macedonians*. In the mean while *Jonathan*, who was in *Galilee*, caused his Army to dislodge from a place called the Waters of *Genezareth*, where he was encamped, and marched towards the Plain of *Azot*, without any suspition that his Enemies had been planted thereabouts: When as therefore *Demetrius*'s Soldiers had intelligence the day before, that *Jonathan* should march forward against them, they laid an ambush for him, which they placed near the Mountain, preparing the rest of their Forces to bid him Battel in the Plain. As soon as *Jonathan* perceiv'd their preparation to the battle, he arranged his Army as conveniently as was possible; but when they that lay in ambush arose, and charged the *Jews* upon their backs, they fearing to be enclosed, and consequently easily slain, began to flie, so that all of them abandoned *Jonathan*, except some few, to the number of 50, with *Matthias* the son of *Absalom*, and *Judas* the son of *Chapsæus*, Lieutenant-Generals of *Jonathan*; who boldly entred,

Simon, Jonathan's brother, taketh in *Bethsura*.

H entred, and, like desperate men, charged the Enemy in the Vanguad with such fury, that they made them amazed at their valour, and compelled them to trust to their heels. Which when they that had abandoned *Jonathan* perceiv'd, they rallied, and pursu'd them as far as *Cedasa*, where the Enemies were encamped. *The year of the World, 3820. before Christ's Nativity. 144.*

When *Jonathan* had obtain'd this glorious Victory, wherein there fell about 2000 of the Enemy, he returned to *Jerusalem*, and (seeing that all things fell out according as he desir'd) he sent Ambassadors unto *Rome*, to renew the antient League that was made betwixt the *Romans* and the people of the *Jews*: commanding his Ambassadors upon their return from *Rome*, to go likewise to *Sparta*, and renew their alliance with that City. As soon as they were come to *Rome*, and had presented themselves before the Senate, I they declar'd how they were sent from the High Priest *Jonathan*, who desir'd to renew their alliance. Whereupon the Senate granted all which they demanded, and gave them their Letters of recommendation to all the Governors of *Asia* and *Europe*, and to those of each particular City, commanding them to grant them free passage to return into their Countrey; in their return they went to *Lacedemon*, and deliver'd those Letters which *Jonathan* had written to that State, which were to this effect: *Jonathan* puteth *Demetrius*'s Soldiers to flight. *Jonathan* reneweth his friendship and confederacy with the *Romans* and *Lacedemonians*.

Jonathan the High-Priest of the Senate and People of the *Jews*;
To the *Ephores*, Senate and People of *Sparta*, Health.

K *Forasmuch as heretofore we have received a Letter by the hands of* Demotheles, *written from* Arius *your King, to* Onias *our High Priest, making mention of that alliance which is between you and us (the Copy whereof we have here-under inserted) we received those Letters with great joy, and testified the same both to* Demotheles *and* Arius, *(notwithstanding we were not ignorant of this consanguinity long before; because we were informed thereof by our sacred Scriptures:) And whereas we have not first of all acknowledged our alliance, it was for no other reason, but that we might give you the opportunity of preventing us. Since which time wherein we have contracted friendship with you, we have on our holy and solemn days sacrificed unto our God, beseeching him to continue and keep you in prosperity; and forasmuch as we have been environed with many Wars, caused by the inordinate desires of our Neighbours, we have not* L *thought it meet to be troublesome unto you, or to any other of our Allies. But since we have obtained an happy issue of all these troubles, we have sent* Numenius, *the son of* Antimachus, *and* Antipater, *the son of* Jason, *Men honourable amongst our Counsellors, both to the* Romans, *and to you also; to whom we have given our Letters to be presented unto you, in our behalf, to the end they might renew the amity which is between you and us: you shall therefore do well if you write back unto us, and certifie us wherein we may serve you, there being no good Office which we are not ready to perform.*

These Ambassadors were kindly entertained by the *Lacedemonians*, who made a publick Ordinance touching their association and amity with the *Jews*, which they deliver-M ed unto them.

At this time there were three Sects among the *Jews*, who had different and contrary opinions touching humane affairs: the first was that of the *Pharisees*, the second of the *Sadduces*, and the third of the *Essenians*. The *Pharisees* affirm, *That some things are directed by destiny, and others are left to our liberty.* The *Essenians* said, *That destiny govern'd all things; and that nothing happened amongst Men, that was not disposed thereby.* The *Sadducees* avow, *That there is no destiny, and that humane affairs cannot be governed and disposed thereby, but that all things depend upon our selves; so that we are the Authors of all the good or evil that happeneth unto us, according as we follow good or evil counsels.* But hereof have I treated more exactly in my second Book of the Wars of the *Jews*. Three Sects of the *Jews*. The *Pharisees*. The *Essenians*. The *Sadducees*. The wars of the *Jews*. l. 2. 12.

N *Demetrius*'s Captains being desirous to wipe off the dishonour of their defeat; and recover the loss that had lately befallen them, gathered together a greater power than the former: and went out against *Jonathan*; who having intelligence of their coming, marched speedily to encounter them near unto the Plain of *Amath*; for he resolved to prevent their incursions into *Judea*. Whereupon he encamped about 50 Furlongs from the Enemy, and sent out Spies to discover of what force they were, and how they were encamped. Who, when they had by a most diligent view known all that possibly they could, returning, took certain Prisoners, and brought them away by night with them: by whose confession, the design of the Enemies was discover'd to *Jonathan*; which was, to set upon him on the suddain. But *Jonathan* with a provident care, speedily fortifi'd O his Camp, placed his outguards, and prepared all things necessary for defence, keeping his Soldiers up in Arms all the Night, and exhorted them to be valiant, and ready, if there should be a necessity of Fighting by Night, to prevent the surprisal of their Enemies.

The year of the World, 3821. before Christ's Nativity, 143.

mies. But when the Captains of *Demetrius* understood that their Design was discover'd unto *Jonathan*, and knew that they were not strong enough to give him battel in the open field, they decamped in the Night, and left a great number of Fires burning, that they might the better conceal their retreat. On the Morrow, when *Jonathan* came to attack them in their Camp, and saw it abandoned, and conjectured thereby that they were fled, he follow'd after them; but he could not overtake them, because they had already past the River *Eleutherus*, and were retired into their strong holds and places of security. Returning therefore from thence into *Arabia*, and making War on the *Nabatheans*, he spoiled their Countrey, took great Booties, and led away many prisoners: and from thence came to *Damascus*, and there sold all that he had taken. About this time, *Simon* (his brother) marching throughout all *Judea* & *Palestine*, as far as *Ascalon*, placed his Garisons in such places as he thought for his purpose; and fortify'd them both with Men and munition, and at length came to *Joppa*, which he took by force, and planted a great Garison therein, because he was advertised, that they of *Joppa* intended to surrender the City to *Demetrius*'s Forces. When *Simon* and *Jonathan* had signalized themselves by so many great actions, they returned to *Jerusalem*, and assembled the People together in the Temple, and perswaded them to repair the Walls of the City, and to rebuild that of the Temple that was ruinated, advising them to fortifie the same with strong Towers: and besides this, he caused another Wall to be built in the midst of the City, to secure it against the Garison of the Cittadel, to the intent that by that means they might cut off and stop up the passages to Victual the Fort. He advised them likewise to build far stronger Fortresses throughout the Countrey, than those that were already finish'd. All that he proposed was well approved of; whereupon he took care of the City himself, and committed the Countrey to his brother *Simon*. But *Demetrius* passing the River, came into *Mesopotamia*, with a design to make himself Master of *Babylon*, intending to make that the seat of the Empire, when he should have subdu'd the other Provinces. For the *Greeks* and *Macedonians* who inhabited that Countrey, had sollicited him often by Ambassadors to come unto them, promising him to submit to his Authority, and to serve him in the War against *Arsaces* King of the *Parthians*. *Demetrius* flattering himself with those hopes, marched towards them with great speed, presuming that if he could overcome the *Parthians*, he might easily vanquish *Tryphon*, and drive him out of the kingdom of *Syria*. Being therefore entertain'd by those of the Countrey with great joy, he levied a great Army, and made War against *Arsaces*, but he lost the day, and was himself taken Prisoner, as we have elsewhere declar'd.

Demetrius's Captains once more make War upon *Jonathan*, and seeing their purposes discovered, fly by night.

Jonathan marcheth to *Arabia*, and spoileth the *Nabatheans*.

Simon his brother taketh *Joppa*.

Jonathan and *Simon* repair the City of *Jerusalem* and the Fortresses of *Jewry*.

Demetrius maketh War upon *Arsaces*, King of the *Parthians*, and is taken Prisoner.

CHAP. X.

Tryphon *seeing* Demetrius *ruined, contrives how he might quit himself of* Antiochus, *that he might Reign in his stead, and likewise how he may destroy* Jonathan. *He deceives him, causeth a thousand of his Men to be put to death at* Ptolemais, *and keepeth him prisoner.*

WHen *Tryphon* understood that *Demetrius* was utterly ruined, he forsook *Antiochus*, and contrived how he might kill him, and make himself King. But the fear that he had of *Jonathan Antiochus*'s friend, hindred his design; whereupon he resolv'd first of all to deliver himself of *Jonathan*, and afterwards to kill the young King *Antiochus*. Having therefore resolv'd to kill *Jonathan* by some Treason, he came from *Antioch* to *Bethsan*, (which the *Greeks* call *Scythopolis*) whither *Jonathan* came to meet him with 40000 chosen Men, supposing that *Tryphon* came thither to make War upon him. But he knowing that *Jonathan* came thither with so great a strength, & imagining that he could not prevail upon him by force, he had recourse to fraud, he made him rich Presents, and accompanied them with a great deal of civility; and that he might free him from all distrust, and ruine him when he should least suspect it, he commanded the Officers of his Army to obey him in all things. After this, he invited *Jonathan* to come to *Ptolomais*, and to bring with him some few of his Soldiers, promising to deliver the City into his hands, and resign all the Fortresses that were in the Countrey into his possession; assuring him, That he came into that Countrey to no other purpose. *Jonathan* suspecting no sinister dealing, and believing that *Tryhon* spake what he intended, disbanded his Forces, and took only 3000 men with him, whereof he left two in *Galilee*, and with 1000 he came to *Tryphon* at *Ptolomais*. But the Inhabitants of the City shutting the Gates as soon as he was entred, (according as *Tryphon* had commanded them) took *Jonathan* Prisoner, and slew all those that attended upon him. Hereupon *Tryphon* presently sent part of his Army unto the 2000 that were left in *Galilee*, to the intent to put them all to the Sword; but they having notice of that which had befallen their Chieftain, took up their Arms,

Fulvius & Rufinus, cap. 5. 2 Mac. 11. 13.

Tryphon labouring to transfer *Antiochus*'s kingdom unto his own hands and fearing *Jonathan*'s opposition, traiterously compleateth his death.

H Arms, and departed out of *Galilee*, without any loſs. And although the Soldiers of *Tryphon* exceeded them far in the number, yet were they not ſo hardy to attack them; becauſe they knew that the Jews were ready to expoſe themſelves to all dangers, to defend their Lives: and ſo they returned back to him that ſent them, without doing any thing.

The year of the World, 3822. before Chriſt's Nativity, 124.

CHAP. XI.

The Jews *make choice of* Simon Machabeus *for their General, in the place of* Jonathan *his brother, who was kept Priſoner by* Tryphon; *who, after he had received an hundred and*
I *two Talents of his Children for his ranſom, breaks his promiſe, and puts him to death.* Simon *erects a ſtately Monument for his Father, and his other brethren. He is created Prince and High-Prieſt of the* Jews. *His admirable conduct; he delivers his Nation from the* Macedonian *yoke; takes by ſtorm the Fortreſs of* Jeruſalem, *and defaceth it, levelling both the Cittadel and the Hill whereon it ſtood, even with the ground.*

WHen the Inhabitants of *Jeruſalem* heard of the ſurprizal of *Jonathan*, and the loſs of his Soldiers, they were much troubled, that ſo great a man was taken from them, for they feared, (and that not without cauſe) that being depriv'd of his Valour and Conduct, the neighbouring Nations would invade them with
K all manner of hoſtility, which till then they durſt not attempt, ſtanding ſo much in awe of *Jonathan*. Neither did their expectation deceive them. For they underſtanding *Jonathan*'s death, began preſently to invade the *Jews* on all ſides, as thoſe who had no longer any Captain under whoſe Conduct they might make War, and ſhew their Valor. And *Tryphon* having likewiſe gather'd Forces, was reſolv'd to march into *Judea*, to make War againſt the Inhabitants thereof. *Simon* perceiving that the Citizens of *Jeruſalem* were allarm'd with the fear which they apprehended of thoſe Rumors and new Tumults of War, and being deſirous to animate them againſt all incurſions and attempts intended by *Tryphon*, aſſembled the People in the Temple, and began to exhort them after this manner:

1 Macch. 14. Jonathan's want lamented by all Men. The neighboring Nation and Tryphon invade Judea.

L

You are not ignorant (Men and Brethren) how both I, my Father, and Brethren, have voluntarily expoſed our ſelves to all dangers for your Liberty. Since therefore I have abundance of ſuch like examples, and that it is the ordinary courſe of our Family to dye for our Law and Religion, there is no fear ſo great as to hinder me to prefer my honour and duty to my life. Wherefore ſince you have a Commander who deſpiſeth all danger, to procure and maintain your ſafety, you ought to follow me couragiouſly to what place ſoever I ſhall conduct you. For I am of no better account than my Brethren, to value my life more than others; neither am I leſs than they, to be backward and cowardly to follow their footſteps, but I ſhall rather glory to imitate them in dying for the defence of our Countrey, Laws and Religion. I will make manifeſt therefore by
M *all the teſtimonies that I can, that I am their true and lawful brother; for I truſt in God, that he will give me power to take vengeance of our Enemies; and deliver not only all of you, but your wives and children from the injury which they intended againſt you: and by the grace of God I will preſerve the Holy Temple, that it may not be ruinated by their prophane hands. For I already perceive, that the prophane Nations deſpiſe us, and contemn you, as if you had no Leader; and I know already that they are marching forward to fight you.*

Simon, Jonathan's brother aſſembleth the People, and animateth them.

By theſe words *Simon* heartened the People, who were diſtracted with fear, ſo that they revived their ſpirits, and conceived better hope. Whereupon all of them cried with a loud voice, *That* Simon *was their General and that he was to ſucceed his two valiant brethren,*
N Judas *and* Jonathan, *in the Government; and that as touching themſelves, they would be obedient in all things that he ſhould command them.* He therefore aſſembled in one inſtant all the men at Arms in that Countrey, and haſtened to repair the City-walls, fortifying them with high and ſtrong Towers, and ſent a certain friend of his, called *Jonathan* the ſon of *Abſalon*, with an Army to *Joppa*, commanding him to turn out the Inhabitants of that City from thence, fearing they would ſubmit themſelves to *Tryphon*: as for himſelf, he remained in *Jeruſalem* to ſecure the ſame.

Simon ſucceedeth his brothers, *Judas* and *Jonathan.*

Simon ſendeth *Jonathan Abſalon*'s ſon, to *Joppa*, to expulſe the inhabitants thereof.

Tryphon departing from *Ptolomais* with a great Army, came into *Judæa*, leading his Priſoner *Jonathan* with him. Whereupon *Simon* and his Army, went out againſt him as far as *Addida* (a City ſituate upon a Mountain, at the foot whereof beginneth the Cham-
O pain Countrey of *Judea*.) *Tryphon* knowing that *Simon* was made Governor of the *Jews*, ſent meſſengers unto him, intending to circumvent him by Treaſon and Policy, giving him to underſtand, *That if he were deſirous of his brothers enlargement, he ſhould ſend him one hun-*

Tryphon by fraudulent promiſes, under certain conditions, perſuadeth *Simon*, that his brother ſhould be ſet at liberty.

The year of the World, 3821. before Christ's Nativity, 143.

hundred Talents of Silver, and two of Jonathans *children for hostages, to assure him, that being* A
set at liberty, he should not withdraw Judea *from the obedience of the King.* (For, till that
present he was held and kept Prisoner, by reason of the Money which he ow'd the King.)
Simon was no ways ignorant of this cunning intent of *Tryphons*, but knew well enough
that he should both lose his Money, if he should deliver the same; and that his Brother
should not be enlarged, no, though his Children were deliver'd for hostages: on the other
side he feared, lest the People should judge sinisterly of him, as if he had been the cause
of his Brothers death, both by not delivering the Money, neither yet the Children. Ha-
ving therefore assembled the Army, he declar'd unto them, what *Tryphon* demanded; tel-
ling them, *That the whole scope of his actions were nothing else but treacherous stratagems and*
subtilties: yet notwithstanding he told them, *That he had rather send both the money and the* B
children to Tryphon, *than by refusing his conditions and demands, to be accused to have neg-*
lected the life of his Brother. Simon sent therefore both the Money and Children of *Jo-*
nathan; but *Tryphon* having receiv'd both, kept not his promise, but detain'd *Jonathan*;
and leading his Army thorow the Countrey, intended to pass by *Idumæa* to repair to *Je-*
rusalem. He come therefore to *Dora*, a City in *Idumæa*; and thitherward marched *Simon*
to encounter with him, encamping always right over against him. They that were in the
Castle of *Jerusalem*, hearing news hereof, sent *Tryphon* word that he should hasten and
come unto them, and send them munition: whereupon he addressed his Horsemen, pre-
tending that very night to ride unto *Jerusalem*; but the snow in that time fell in such
abundance, that it covered the way in such sort and was so thick, as the Horses could not C
Travel, which hindred his repair to *Jerusalem.* For which cause he departed from thence,
Jonathan is slain by Tryphon. and came into *Cœlosyria*, and speedily invading the Countrey of *Galaad*, he put *Jonathan*
to death in that place; and after he had buried him there, he returned to *Antioch.* But
Simon sent unto *Basca*, and transported his Brothers Bones, and interred them in his Coun-
trey *Modin*, in his fathers Sepulchre, and all the People mourned and lamented for him
many days. *Simon* also built a great Monument of white and polished Marble for his
Jonathans Monument. Father and Brethren, and rais'd it to a great height, and garnish'd it round about with
Galleries and Pillars all of one piece, which was an admirable Work to behold. Besides
that, he erected seven Pyramids for his Father, Mother and Brethren, for each of them
one, so great and so fair, as they caused admiration in those that beheld them; and are D
as yet to be seen at this present day. So great was *Simons* care, that *Jonathan* and the
rest of his Family should be honour'd with so magnificent a Sepulchre: which *Jonathan*
dyed, after he had exercis'd the place of High-Priest, and possessed the Government for
four years. Thus much as touching his death.

As soon as *Simon* had taken possession of the High-Priesthood, by the election of the
People; the very first year of his Government, he acquitted the People of the Tribute
which they were wont to pay to the *Macedonians.* This liberty and exemption from Tri-
bute, hapned amongst the *Jews*, one hundred and seventy years since the time that *Se-*
The Jews discharged of Tributes. *leucus*, surnamed *Nicanor*, obtain'd the Kingdom of *Syria.* And in so great honour was
Simons authority. *Simon* amongst the People, that in their private Contracts and publick Letters, the date E
began, *From the first year of* Simon *the Benefactor and Governour of the Jewish Nation.* For
they prospered greatly under his Government, and had the victory of all their neighbor-
ing Enemies round about them. For he destroy'd the Cities of *Gaza*, *Joppa*, and *Jam-*
nia: he demolished or slighted also the Cittadel of *Jerusalem*, and levell'd it with the
Simon razeth the Castle of Jerusalem. ground, to the intent the Enemies might never seize on it any more, nor retreat thither
to endamage the City, as they had done before. Which when he had brought to pass,
he thought it not amiss, but very profitable, to level the Hill whereon the Castle stood, to
the intent the Temple might be the eminentest place. All this he perswaded the People
to do in a common Assembly, representing to them how much they had suffer'd by the
Garrisons, and how much they were like to suffer hereafter, if a stranger should once F
more be master of the Kingdom, and build a Cittadel in that place. By these exhorta-
tions he perswaded the People to finish these Works, and all of them began to work with-
out intermission both day and night, so that in the space of three years they levell'd the
Mountain; and from that time forward, there was nothing but the Temple that comman-
ded the City. See here what *Simon* perform'd hitherto.

CHAP. G

H

CHAP. XII.

The year of the World, 3824. before Christ's Nativity, 146.

Tryphon, *caused* Antiochus, Alexander Ballez *son, to be put to death, and is made King; his Vices rendred him so odious to his Soldiers, that they offered themselves up to* Cleopatra, Demetrius's *Relict. She married* Antiochus Sother, Demetrius's *Brother, and made him be crowned King; he overcame* Tryphon, *who fled to* Dora, *and from thence to* Apamee, *where he was taken by force, and killed.* Antiochus *took a great liking to* Simon *the great Sacrificer or High-Priest.*

I NOt long after the captivity of *Demetrius*, *Tryphon* killed *Antiochus* the son of *Alexander*, sirnamed *Good*, notwithstanding he had the care and charge of his education for four years that he Reigned; and spreading abroad a certain report, *That the young King in exercising himself fortuned to dye*; he sent his friends and familiars to the Soldiers, promising them, *That if they would choose him King, he would give them a great sum of Money; giving them to understand, that* Demetrius *was a Prisoner among the* Parthians; *and that if* Antiochus *his Brother should obtain the kingdom, he would punish them divers ways, and revenge the revolt and rebellion which they were guilty of by forsaking him.* The Army hoping that if they bestow'd the Kingdom on *Tryphon*, it would redound highly to their profit, they proclaim'd him King. But after he had attain'd the fulness of his desires, he shewed
K how malicious and wicked his nature was. For when he was a private Man, he flatter'd the People, and made a shew of moderation; and, by such allurements, he drew them to do what he pleased: but after he had taken possession of the Kingdom, he discover'd his hypocrisie, and shew'd plainly, that he was not unaptly call'd *Tryphon*, that is to say, *Trifler* or *Mocker*. By which means he lost the hearts of the better sort: and as for his Army, it became so averse from him, that it submitted it self to *Cleopatra*, *Demetrius*'s Wife, who had, at that time, confin'd both her self and her Children in *Seleucia*. And whereas *Antiochus*, sirnamed *the Devout*, and brother to *Demetrius*, was driven from place to place, and had not any City that would entertain him, for fear of *Tryphon*; *Cleopatra* sent unto him, inviting him both to be her Husband, and to take possession of the King-
L dom. And hereunto did she the rather draw him, partly for that she was thereunto perswaded by her friends, and partly for the fear she had, lest some one of *Seleucia* should betray the City to *Tryphon*. As soon as *Antiochus* was arrived in *Seleucia*, and that from day to day his Forces increased, he marched forth into the field, and fought with *Tryphon*, and overcame him in Battle, and drove him out of the higher *Syria*, and pursu'd him as far as *Phœnicia*: where after he had retir'd himself into *Dora*, a strong and impregnable Castle, he besieged him therein, and sent Ambassadors to *Simon* the High-Priest of the *Jews*, to confirm a friendship and confederacy with him. *Simon* very courteously accepted his demands, and presently sent *Antiochus* both Money and Victuals, sufficient to furnish his Army at the siege of *Dora*; so that in short space he was accepted amongst the number of
M his entire friends. *Tryphon* flying from *Dora* to *Apamea*, was in that place besieged, taken and slain after he had reigned three years.

Hedio & Rufinus, cap. 10. 1 Mac. 15. *Tryphon* murthering *Alexander*, obtaineth the Kingdom.

Tryphon having obtained dominion, discovereth his corrupt nature. *Tryphon*'s Army submit to *Cleopatra Demetrius*'s wife, who married *Antiochus Soter*, and committed the authority to his hands. *Hedio & Rufinus*, cap. 11. *Antiochus* having driven *Tryphon* out of *Syria*, besieged him in *Dora*. *Tryphon*'s death.

CHAP. XIII.

Antiochus Sother's *ingratitude to* Simon Machabæus. *They come to make War*; Simon *gets always the better, and renews his alliance with the* Romans.

BUT the innate avarice that was in *Antiochus*, and the malignity of his nature, made him forgetful of those Offices and Services that *Simon* had done him: so that he sent
N *Sedebæus*, his great friend, with a mighty Army to invade *Jewry*, and to surprize *Simon*. But he having some privy intelligence of *Antiochus*'s Treachery, notwithstanding that at this time he was very old, was so provoked with the injuries that *Antiochus* had done him, that animated with courage more than became his age, he went himself to the War, as if as yet he had been but youthful: he therefore caused his Son to march before, with the best Soldiers of his Army; and having left a number of his Soldiers in ambush, in the hollow retreats of the Mountains, he executed all his designs, without failing in any one of them: so that after he had every way obtained the upper hand of his Enemies, he ever after enjoyed his Government in peace, during the remainder of his life, and renewed likewise the confederacy with the *Romans*.

Hedio & Rufinus, cap. 12.

Simon and his Son expelleth *Sedebæus* out of *Jewry*.

O

CHAP. XIV.

The year of the World, 3830. before Christ's Nativity, 134.

Simon Machabæus, *Prince of the* Jews, *and High-Priest, is betrayed and killed by his Son-in-law* Ptolomey, *who, at the same time, makes his Relict and his two Sons Prisoners.*

Hedio & Ruffinus, cap. 15. 1 Mac. 6.

HE Governed *Judea* for the space of eight years, and was at last slain at a Banquet, by the Treachery of *Ptolomey* his Son-in-law; who seizing on *Simons* Wife, and his two Children, and detaining them in Prison, sent out certain of his Train besides, to kill *John* the third Son, sirnamed *Hircanus* of *Jerusalem*. But the young man having some inkling of their drift, retired himself speedily into the City, and avoided the danger that they complotted against him; assuring himself of the good will of the People, in consideration of the benefits they had received at his Fathers hands, and the hatred that they bare unto *Ptolomey*; who intending to enter the City-gates, was sharply repulsed by the Citizens, for they had already entertain'd *Hircanus*.

No faith nor trust, no not in sons-in-law.

CHAP. XV.

Hircanus, Simon's *Son, besiegeth* Ptolomey *in* Dagon *Castle, but his great love towards his mother and his brothers, (whom* Ptolomey *threatens to put to death, if he storm'd the Castle) made him forbear to assault it, and raised the siege; after which,* Ptolomey *nevertheless put them to death.*

Hedio & Ruffinus, cap. 14. Ptolomey, besieged by Hircanus, knowing the power of natural affection, keepeth his mother and brethren prisoners, whippeth them on the Walls, and threateneth them to throw them down.

WHereupon *Ptolomey* retired into a certain Castle, situate beyond *Jericho*, called *Dagon*, but *Hircanus* was made High-Priest in his Fathers stead: who, after he had recommended himself to God, by the firstling Sacrifices that he offer'd, marched out against *Ptolomey* his Brother-in-law, to make War upon him. Now when he was fully resolved to besiege the place whither *Ptolomey* was retired, he had the advantage in all other things; but only by the affection that he bare unto his mother and his brethren, he was overcome. For *Ptolomey* having taken them, and whipt them upon the walls in all mens presence, threatned *Hircanus*, *That unless he levied his siege, he would cast them down headlong from the top of the Castle*: now whereas one way *Hircanus* had a great desire to force and surprize the place, so also on the other side he was wholly disheartned, through the desire that he had to redeem those whom he loved, from the Enemies Tyranny. True it is, That his Mother stretching out her hands, besought him, *That for her sake he would not give over valiantly to assault the place; but that he should be the more encouraged to surprize the Fortress, and to lay hold upon his Enemy, and to be revenged of the wrong that was offer'd unto his dearest friends: alledging, that she thought it better to dye in the midst of a thousand torments, than that the Enemy should escape unpunished, who had been so manifest an occasion of their misery.* When *Hircanus* heard his Mother speak thus, he was more furiously incensed to give the assault; but as soon as he saw his Mother so beaten and sore wounded, his heart melted within him; and the fervent desire which he before had to batter and beat down the City, was presently allayed and cooled: and so the pitiful compassion of his Mother, surmounted and overcame his wrathful desire of revenge. Whilst thus the siege was continued and prolonged, the year of Repose celebrated amongst the *Jews* was come: For they observed the seventh year, as the seventh day is observed in the week; so that by this occasion, *Ptolomey* was deliver'd of this siege, who afterwards slew both *Hircanus*'s Mother and Brethren; which done, he fled unto *Zeno*, sirnamed *Cotyla*, who at that time Tyrannized in the City of the *Philadelphians*.

The end of the History of the Bible.

CHAP.

H

CHAP. XVI.

The year of the World, 3831. before Christ's Nativity, 133.

King Antiochus Sother *beſiegeth* Hircanus *in the Caſtle of* Jeruſalem, *and raiſeth the ſiege after a Treaty.* Hircanus *accompanieth him in the War againſt the* Parthians, *where* Antiochus *is killed; and his brother* Demetrius *(whom* Arſaces *King of the* Parthians *had ſet at liberty) taketh poſſeſſion of the Kingdom of* Syria.

ANtiochus calling to mind the manifold loſſes he had receiv'd by *Simons* means, invaded *Jewry* in the fourth year of his Reign, and in the firſt of *Hircanus*'s Government, which was in the 162 *Olympiade*. And after he had ſpoilt all the Countrey, he blockt up *Hircanus* within the City of *Jeruſalem*, which he had beſieg'd with ſeven Camps; yet with no advantage at all, both in regard of the ſtrength of the Walls, and the Valour of the Citizens, beſides the want of Water which he had in his Camp; which was notwithſtanding remedied by a great fall of Rain, which fell about the ſetting of the *Pleiades* in the beginning of *April*. On the North-ſide alſo where there is a great Plain, *Antiochus* cauſed 100 Towers to be erected, every one three ſtories high, on which he planted certain Companies of Armed Soldiers, who daily fought with the beſieged, and who, by the means of a double and deep Trench, depriv'd them of all conveniencies. They on the other ſide made often ſallies, and if they chanced at any time to charge the Enemy on a ſudden, they made a great ſlaughter: but if they were diſcover'd, they marched back in order. But *Hircanus* conſidering the great number of People that were in the City, who rather conſumed Soldiers Victuals, than performed any ſervice, he divided thoſe that were unfit for War, and ſent them out of the City, retaining only thoſe with him who were valiant and warlike. But *Antiochus* permitted them not to have free liberty to depart; ſo that wandring here and there between the Walls and the Camp, they were conſumed with Famine, and died miſerably. When as therefore the feaſt of Tabernacles was to be celebrated during theſe affairs, they that were within, had compaſſion of their Countrey-men, and drew them within the Walls, and entertain'd them within the City. At this time *Hircanus* ſent a meſſenger to beſeech *Antiochus* to grant him Truce for ſeven days, by reaſon of the ſolemnity of the Feaſt; which he granted, for the honour which he bare unto God. Furthermore, he ſent a magnificent Sacrifice into *Jeruſalem* of Bulls with gilded Horns, and veſſels full of divers Perfumes, with other veſſels of Gold and Silver. Thoſe that had the charge of the Gates, received the Sacrifices at their hands that brought the ſame, and offer'd them in the Temple. *Antiochus* himſelf alſo gave the Soldiers certain meats to grace their Feſtival, ſhewing himſelf herein to be of a far better diſpoſition than *Antiochus Epiphanes*, who, after he had taken the City, cauſed Swines fleſh to be ſacrificed upon the Altar, and beſprinkled the Temple with the Hogs Blood, making a confuſion of the ordinances of the Law of God, which was the cauſe that this Nation rebelled, and conceived a deadly hatred againſt him: But *Antiochus*, of whom we ſpeak at this preſent, was by all men call'd *Devout*, becauſe of the incredible affection that he had to the ſervice of God. *Hircanus* acknowledging the bounty and affection he had towards God and his Sacrifices, ſent Ambaſſadors unto him, requiring him, *that he would permit them to live according to the antient Laws and Cuſtoms of their Forefathers.* Whereupon the good King rejected their Counſel who adviſ'd him to deſtroy the *Jewiſh* Nation, for being contrary to the cuſtoms of all other People. And underſtanding that all the converſation of the *Jews* was conformable unto Piety, he anſwer'd the Ambaſſadors, *That if the beſieged would yield up their Arms, and pay the Tributes of* Joppa, *and the other Cities that were out of* Judea, *and would receive a Gariſon, ſuch as he ſhould appoint, he would diſcharge them of this War.* They accepted all other his conditions, but they conſented not to receive a Gariſon, leſt they ſhould be forced to entertain ſuch with whom they could not converſe; but inſtead of the Gariſon they gave Pledges, and paid 500 Talents of Silver, of which the King receiv'd 300 in hand, with the Pledges; amongſt which, was *Hircanus*'s brother: and after he had beaten down the Cope and Panes of the Walls, with the other Fortifications, he rais'd the ſiege, and departed. But *Hircanus* opening *Davids* Monument, (who ſurpaſſed all other Kings in riches during his time) drew 3000 Talents out of the ſame, whereby he took occaſion firſt of all among the *Jews* to entertain a Forreign Army. There was alſo a Friendſhip and Alliance betwixt him and *Antiochus*, whom he entertain'd in the City with all his Army, and furniſh'd him largely and magnificently with all that which was neceſſary for the ſame; and that which is more, *Antiochus* having undertaken an expedition againſt the *Parthians*, *Hircanus* marched alſo in his company. *Nicholas Damaſcene* beareth witneſs hereof, writing after this manner in his Hiſtory: Antiochus *erected a Pageant near the flood* Lycus, *after he had overcome* Indates

Hedio & Ruffinus, cap. 11.

I *Hircanus is driven into the City by Antiochus.*

Pleiades the ſeven Stars.

K *The weaker ſort are thruſt out of the City.*

Antiochus affordeth ſeven days truce to celebrate the feaſt of Tabernacles.

L

M *Hircanus maketh peace with Antiochus, and the Siege is given over.*

N

Hircanus taketh a huge ſum of Money out of King David's tomb. Nicholas Damaſcene.

O

The year of the World, 3838. before Christ's Nativity, 126.

Antiochus slain in the conflict against the *Parthians.*

dates *General of the Army of the* Parthians, *and abode there two days, at* Hircanus *the* Jews *requeſt, by reaſon of a ſolemn Feaſt at that time, in which it was not lawful for the* Jews *to travel, wherein he is no ways miſtaken. For the Feaſt of* Pentecoſt *was at that preſent the next day after the Sabbath, and it is not lawful for us neither in our Sabbaths nor Feaſts, to journey any ways.* Antiochus *fighting againſt* Arſaces *King of the* Parthians, *loſt the greater part of his Army, and was himſelf ſlain. His brother* Demetrius *ſucceeded him in the kingdom of* Syria, *whom* Arſaces *had ſet at liberty, at ſuch time as* Antiochus *came into the kingdom of the* Parthians, *as we have declared heretofore in another place.*

CHAP. XVII.

Hircanus, *after King* Antiochus's *death, took back again many places in* Syria, *and reneweth his alliance with the* Romans. *King* Demetrius *is overcome by* Alexander Zebinus, *who was deſcended of King* Seleueus; *is taken afterwards in* Tyre, *and dieth miſerably.* Antiochus Gripus, *being his ſon, overcometh* Alexander, *who is killed in the Battel.* Antiochus Syzicus, *who was his brother on the mothers ſide, being* Antiochus Sother's *ſon, maketh War againſt him, and* Hircanus *in the mean time reigns peaceably in* Judea.

Hedio & Ruffinus, cap. 16.

Hircanus ſurprizeth divers Cities of *Syria* and layeth deſolate the temple that was built on the hill *Garizim.*

The *Idumæans* conquered by *Hircanus*, admit circumciſion, and the Laws of the *Jews.*

Hircanus maketh a League with the *Romans.*

Hircanus hearing news of *Antiochus*'s death, led forth his Army with all expedition againſt the Cities of *Syria*, hoping to find them unprovided both of Garriſons and means of Defence, as in effect it came to paſs. He therefore took the City of *Medaba* at the end of ſix Months, after that his Army had ſuffer'd many calamities. Afterwards he ſeized *Samega*, and the Cities thereabout; the Cities of *Sichem*, and *Garizim* alſo, where the *Cutheans* dwelt, who had a Temple there made according to the model of the Temple of *Jeruſalem* (which *Alexander the Great* permitted *Sanaballath* to build, in favour of his Son-in-law *Manaſſes*, brother to the High-Prieſt *Jaddus*, as we have heretofore declar'd) which Temple was laid deſolate 200 years after it was built. *Hircanus* alſo took certain Fortreſſes and Cities of *Idumæa*, as *Adora* and *Mariſſa*; and after he had ſubdu'd all the *Idumæans*, he permitted them to inhabit the Countrey, under this condition, *That they ſhould conſent to be circumciſed, and to live according to the Laws and Religion of the* Jews. They, through the deſire they had to live in the place where they were born, ſubmitted themſelves to be circumcis'd, and to live according to the cuſtoms and ordinances of the *Jews*; and from that day forward they were comprehended within the number of the *Jews*. Whilſt thus *Hircanus* was High-Prieſt, he thought good to renew the amity betwixt the *Jews* and the *Romans*, and to this effect he ſent an Ambaſſage with Letters unto the Senate. As ſoon as the Senate had receiv'd his Letters, they made alliance with him, to this effect enſuing. Fanius M. F. Pr. *aſſembled the Senate in the field of* Mars *the eighth day of* February, *in the preſence of* L. Manlius, L. F. Mentina, *and* C. Sempronius, C. F. Falerna; *concerning that which* Simon *the ſon of* Doſitheus, Apollonius *the ſon of* Alexander, Diodorus *the ſon of* Jaſon, *men of good reputation and honour, and ſent Ambaſſadors by the People of the* Jews, *have propoſed; who have dealt with us as touching the confederation and amity that this Nation had with the* Romans, *and have likewiſe conferred as touching the affairs of State, namely, that* Joppa *and the Ports thereof,* Gazara *and the Fountains thereunto belonging, and thoſe other Cities of the Countrey, which* Antiochus *took from them, contrary to the Decree of the Senate, ſhould be reſtor'd unto them; and that it may not be lawful for the Kings Soldiers to paſs through their Countrey, neither any of thoſe Provinces that are under their Government: and that thoſe things which were attempted by* Antiochus *during this war, contrary to the arreſt and decree of the Senate, ſhould be declar'd void, to the end that the Ambaſſadors ſent in the Senates behalf, may provide for the reſtitution of thoſe things which* Antiochus *had ſpoilt them of, and may rate and ſet down the damages which the Countrey hath receiv'd by this War.* Item, *That Letters of recommendation ſhould be written in the behalf of the* Jewiſh *Ambaſſadors, to the Kings and free People, for their ſecure and ſafe return into their Countrey. It hath been held convenient, to make and ratifie this* Ordinance, *to the end to renew friendſhip and alliance with men of ſo good reſpect, ſent unto them by a Nation ſo good and faithful towards them.* And as touching the Letters, the anſwer was, *That they ſhould be written at ſuch time as the affairs of the Senate would permit them any leiſure; and that from this time forward they would have care that no injury ſhould be offer'd them. And the Pretor* Fanius *was commanded alſo to deliver the Ambaſſadors money out of the common Purſe, to bear their charges home into their Countrey.* And thus did *Fanius* diſmiſs the Ambaſſadors of the *Jews*, after he had given them Money out of the common Treaſury, with the Decree of the Senate addreſſed to thoſe that ſhould conduct them, and give them a ſure convoy, or ſafeguard to return into their Countrey. And this was the ſtate of the affairs during *Hircanus*'s Prieſthood.

But

H But King *Demetrius* being ſharply whetted to make War againſt *Hircanus*, could have neither time nor opportunity to fulfil his deſire, by reaſon that both the *Syrians* and his Soldiers were become his Enemies, becauſe of his wickedneſs of Life. For they ſent Ambaſſadors to *Ptolomey*, ſirnamed *Phyſcon*, to require him to ſend ſome one of *Seleucus*'s Race unto them, to be eſtabliſh'd King. Whereupon *Ptolomy* ſent them *Alexander*, ſirnamed *Zebina*, accompanied with an Army; who giving battle to *Demetrius*, worſted him, and conſtrain'd him to flie to his Wife *Cleopatra*, to *Ptolomais*; who neither accepting, nor entertaing him, he was conſtrain'd to retire from thence unto *Tyre*, where he was taken: and after he had ſuffer'd many miſeries by the hands of his Enemies, he finally died. *Alexander* having by this means obtained the Kingdom, made a League of Amity with *Hircanus*. And whereas it fell out, that *Antiochus*, ſirnamed *Gryphus*, the Son of *Demetrius*, made War againſt him, he was overcome and ſlain in the battle. When *Antiochus* had taken poſſeſſion of the Kingdom of *Syria*, he forbare to make War againſt the *Jews*, for that he had intelligence that his Brother, by the Mothers ſide, (who was in like ſort named *Antiochus*) aſſembled an Army againſt him at *Cyzicus*. Remaining therefore in his Countrey, he reſolved to make preparation againſt his Brothers coming, who was called *Cyzicenus*, becauſe he was brought up in that City, and was the ſon of *Antiochus*, called the *Conſerver*, who died in the Countrey of the *Parthians*, and who was brother to *Demetrius* the Father of *Gryphus*; and it fell out, that both theſe brothers were married to one and the ſame *Cleopatra*, as we have heretofore expreſs'd. When *Antiochus* the *Cyzicenian* was arrived in *Syria*, he made War againſt his brother, which continued many years: during all which time, *Hircanus* lived in peace, (for preſently after *Antiochuss*'s death, he revolted from the ſubjection of the *Macedonians*) and from that time forward gave them no ſuccors, neither as Subject or Friend; but his Fortunes both augmented and flouriſhed greatly, during the time of *Alexander Zebina*; and principally during the Reign of theſe two brothers. For the War, wherein they conſum'd one another, gave *Hircanus* an opportunity to levy all the Revenues of *Judea*, without any contradiction, ſo that by the ſame means he gathered infinite ſums of Money. For whilſt the *Cyzicenian* deſtroy'd his brothers Countrey, *Hircanus* alſo made known his inclination and diſpoſition; and ſeeing likewiſe that *Antiochus* was deſtitute of thoſe ſuccors he expected out of *Egypt*, and that both himſelf and his brother alſo (through their natural diſcords) weakened one anothers Eſtates, he deſpiſed them both.

The year of the World, 3841. before Chriſt's Nativity, 120.

Demetrius being overcome by *Alexander*, is ſlain. *Hedio & Ruffinus*, cap. 17.

Alexander ſlain in the conflict, betwixt him and *Antiochus Gryphus*.

Hircanus, whileſt the brothers weaken themſelves by Civil Wars, liveth in peace.

CHAP. XVIII.

Hircanus taketh Samaria, *and ruines it totally. How much this High-Prieſt was in God Almighties favour. He leaveth the* Phariſees, *and betakes him to the* Sadduces. *His happy death.*

M HIrcanus ſeeing himſelf ſo powerful, reſolv'd to beſiege *Samaria*, (which was a ſtrong City) and is at this day called *Sebaſta*, becauſe it was re-edifi'd by *Herod*, as we will make manifeſt in time and place convenient. He therefore began to beſiege and batter the ſame with all diligence; animated thereunto, becauſe of the extream hatred he bare the *Samaritans*, who, on purpoſe, to pleaſe the King of *Syria*, had offer'd many grievous affronts to the *Mariſſens*, who were deſcended from, and allied with the *Jews*. He therefore made a Trench round about the City, with a double Wall of 80 furlongs, and committed the general Command of this Siege to his Sons, *Antigonus* and *Ariſtobulus*, who ſo diligently and valiantly behaved themſelves, that the *Samaritans* being over-preſſed with extream famine, were conſtrained to eat ſuch things as were unuſual and unaccuſtomed amongſt Men, and to call *Antiochus* the *Cyzicenian* to their aid: who readily re-
N paired thither, but was repulſed by *Ariſtobulus*'s Soldiers; and being purſu'd by the two brethren as far as *Scythopolis*, he hardly eſcaped; and they returning to their Siege, freſhly aſſaulted and beſieged the *Samaritans* within their own Walls: ſo that once more they were conſtrained to ſend Ambaſſadors to *Antioch* for aid, who was their Ally; who ſent unto *Ptolomey Lathyrus*, for about ſome 6000 men, who furniſh'd him with them, contrary to his mothers mind, who therefore had almoſt thruſt him out of his dominion. As ſoon as he had receiv'd them, he made a road into *Hircanus*'s Countrey, and ſpoilt and forag'd the ſame as far as *Egypt*. For he durſt not give him Battel hand to hand, becauſe he had not competent Forces; but thought that in ſpoiling the Countrey, he might cauſe them to raiſe the Siege, and forſake *Samaria*: but after he had loſt a great number of his
O men by divers ſnares of his Enemies, he went unto *Tripoly*, committing the general charge of that War to *Callimander* and *Epicrates*, two of his Captains. *Callimander*, more raſhly than wiſely, attempting to ſet upon the Enemy, was himſelf ſlain, and his Soldiers routed.

Hircanus beſiegeth *Samaria*. *Antiochus* ſeeking to relieve the *Samaritans*, is overcome and put to flight by *Ariſtobulus*.

The year of the World, 3854. before Christ's Nativity, 110.

routed. And *Epicrates*, given over to covetousness, did openly yield up *Scythopolis*, and other Cities, into the hands of the *Jews*: so that it was impossible for either of them to raise the Siege. At last, after that *Hircanus* had continued his Siege before the City for the space of one whole year, he became master of it: and not contenting himself with the taking hereof, he utterly destroy'd it, enforcing the Rivers through the midst thereof; yea, he ruined the same in such sort, that the Mud and Soil both of the water and earth took away all the appearance of the City, so that it seemed as if it had never been. Of this *Hircanus*, there is a certain incredible matter committed to memory, namely, how during his High-Priesthood, God had conference with him. For it is reported, That the very same day wherein his sons fought against *Antiochus* the *Cyzicenian*, whilst being himself alone, he offer'd incense in the Temple, he heard a voice, saying, *That his two sons had at that present overcome* Antiochus: all which he incontinently signify'd unto the people at the gate of the Temple; and according as he had said, so it came to pass. See here what occurrences happened in *Hircanus*'s time.

Epicrates corrupted with Money, selleth *Scythopolis*, and other places to the *Jews*.

Hircanus taketh *Samaria*.

Hircanus is foretold by a voice in the Temple of his sons victory.

About this very instant likewise, the affairs of the *Jews* prospered not only in *Jerusalem* and *Judea*, but also amongst the Inhabitants of *Alexandria*; and finally, in *Egypt* and *Cyprus*: For Queen *Cleopatra* rebelling against her Son *Ptolomey Lathyrus*, appointed *Chelcias* and *Ananias*, the sons of that *Onias* who had built the Temple in *Heliopolis* (according to the pattern of that in *Jerusalem*) her Generals. And having committed her Army unto their hands, she acted nothing without their Advice, according as *Strabo* the *Cappadocian* witnesseth, speaking after this manner: *Divers of those who came with us, and of those who had been sent into* Cyprus *from* Cleopatra, *suddenly revolted to* Ptolomey: *only the* Jews, *that were of* Onias's *faction, remained constant in their duty, because the Queen made great account and reckoning of* Chelcias *and* Ananias *their Countrey-men.* Thus far *Strabo*. This great felicity and prosperity of *Hircanus*, moved the *Jews* to conceive a hatred against him, and especially the *Pharisees* opposed themselves against him. These *Pharisees* were one of the Sects of the *Jews*, (whereof we have heretofore Treated) which Sect was so great in credit with the common people, that when they dispersed any thing, were it against the King, or the Priest, they were presently believed. *Hircanus* had been one of their disciples, and therefore was easily believed. He invited them to a Feast, and entertain'd them with all Humanity: and seeing them in a merry vein, he began to tell them, *That they knew his mind, how that he desired nothing more than to be just, and to square all his actions according to Gods will and direction, according as they themselves taught. He therefore requir'd them, that if they perceiv'd that he mistook himself in any thing, or that he wandred from the right way, they would by admonition redress the same.* Whereupon all of them gave testimony of his perfect virtue, wherewith he was highly contented. But one of the company, called *Eleazar*, a man of a malicious nature, and such an one as delighted in mutiny, said unto him, *Since you desire to hear the Truth, if so be, you affect the estimation of a good man, give over the place of Priesthood, and content your self with the Government of the people.* *Hircanus* demanded of him the cause wherefore he should forsake the Priesthood? *Because* (saith he) *that we have heard say by our Ancestors, that your Mother was a Captive during the Reign of* Antiochus *the famous (which notwithstanding was a false report.)* *Hircanus* hearing this, was sore moved against him, and also all other of the *Pharisees*, who were present. Amongst the rest there was a certain man called *Jonathan*, of the Order of the *Sadduces*, (who maintain a contrary Opinion against the *Pharisees*) who was an intimate and dear friend to *Hircanus*, with whom he communicated the injurious speeches that *Eleazar* had spoken by him, who told him, *That (as he thought)* Eleazar *had spoken these words by the publick consent of the* Pharisees; *and that he might discover the same most manifestly, if he enquired of them what punishment* Eleazar *had deserved for speaking after this sort.* *Hircanus* therefore talked with the *Pharisees* concerning his punishment, telling them, *That he should very well perceive, that this injury had not been pronounced by the common consent of them all, if they condemned the offender to suffer a punishment proportionable to his offence.* Whereupon they decreed, *That he ought to be punished by imprisonment and scourging; for* (said they) *an injury done in word, required no capital punishment:* And, to speak uprightly, they in their thinking censured severely enough of this fault, for that the *Pharisees* are naturally inclin'd to mercy in matter of punishment. But *Hircanus* was sore offended with this their answer, and imagined that this *Eleazar* had spoken after this manner, by the common instigation of the rest. This displeasure, and conceived dislike of his, *Jonathan* aggravated to the uttermost, and handled the matter in such sort, that he drew *Hircanus* to forsake the *Pharisees*, and to subscribe to the opinions of the *Sadduces*, abolishing their Ordinances, and causing them to be sharply punisht that observe the same. These practices of *Hircanus* incensed the people against him and his sons; but we will treat of this in another place. At present I will declare how the *Pharisees*

Chelcias and *Ananias*, Captains of *Cleopatras* Army.

Strabo of *Cappadocia*, his report of the Loyalty of the *Jews*.

Hircanus groweth in discontent with the *Pharisees*.

Eleazar the *Pharisee*, upbraideth *Hircanus*, that his Mother was a slave.

The *Sadduce Jonathan*, incenseth *Hircanus* against the *Pharisees*.

Hircanus forsaketh the *Pharisees*, and followeth the *Sadduces*.

A *Phariſees* have made many ordinances among the People, according to the Tradition of their fathers, whereof there is nothing written in the Laws of *Moſes*: for which cauſe, the Sect of the *Sadduces* rejecteth them, affirming, *That they ought to keep the written ordinances, and not to obſerve thoſe that are grounded upon the Tradition of the fathers.* And great diſpute and diſſentions have been raiſed among them upon this occaſion, becauſe the richer ſort only, and not the baſer ſort of People, adhered to the *Sadduces*: but the *Phariſees* had the Commonalty on their ſides. But of theſe two ſorts, and of the *Eſſeans*, I have more exactly Treated in my ſecond Book of the Wars of the *Jews*. But *Hircanus* finally appeaſed this mutiny, and lived afterwards in much peace and happineſs; and after

B he had moſt diſcreetly govern'd his Princedom for the ſpace of 31 years, he died, leaving five ſons behind him. This man was honored by God, with three great gifts; the gift of Government, the gift of Prieſthood, and the gift of Prophecy. For God ſpake unto him divers times by Oracles and Revelations, and gave him the knowledge of things to come; which he in ſuch ſort foretold; *That he declared that his two eldeſt ſons ſhould not poſſeſs the principality any long time*: whoſe end it ſhall not be amiſs to ſet down in what manner it was, to the intent that the Prophecy of their father may be the better known.

The year of the World, 3854. before Chriſt's Nativity, 110.

The conſtitutions of the Phariſees.

Hircanus's death.

Hircanus's Prophecy of his ſons.

CHAP. XIX.

C Ariſtobulus, *eldeſt ſon of* Hircanus, *Prince of the* Jews, *makes himſelf be crown'd King; maketh his brother* Antigonus, *his aſſociate of the Crown: he impriſoneth the reſt, and his Mother alſo, whom he cauſed to die for hunger: He becometh jealous of* Antigonus; *he maketh him be killed, and he himſelf afterwards dieth for grief.*

Ariſtobulus, *Hircanus*'s eldeſt ſon, reſolved after his fathers death, to exchange the Principality into an abſolute Kingdom: and the better to attain thereunto, he firſt of all ſet the Crown upon his head, 481 years and three months after the People of the *Jews* were deliver'd from the bondage of *Babylon*, and led again unto their Countrey. And for that *Ariſtobulus*, amongſt all his other brethen, loved *Antigonus* beſt of all, who was the neareſt unto him in age, he accepted him as a companion in the government of the

D kingdom: but as for the reſt, he ſhut them up in Priſon. He locked up his Mother likewiſe, who had contended with him concerning the Government, (for that *Hircanus* had committed all things to her diſpoſition) and ſo far extended his cruelty, that he famiſh'd her to death in Priſon. After he had thus uſed his Mother, he ſlew his brother *Antigonus* alſo; whom he pretended to love above all the reſt, and whom (as he made ſhew) he had made partner of his Kingdom. From whom he eſtranged himſelf, by reaſon of ſome ſlanders and falſe accuſations raiſed up againſt him; which at the firſt he gave no credit to, both for that the friendſhip which he bare unto him, made him not regard the ſame, as alſo for that he imagined he was enviouſly ſlandered. It came to paſs that *Antigonus*, returning upon a certain time from the Army with great magnificence, about the time of

E the feaſt of Tabernacles, chanced to repair thither at that very time wherein *Ariſtobulus* hapned to fall ſick. *Antigonus* intending to celebrate the Solemnity, aſcended the Temple in great ſtate, attended by ſome of his Army, to pray for his brothers health. Whereupon certain malicious Wretches, deſirous to break the concord that was between them, made uſe of this occaſion, and of *Antigonus* magnificent pomp and good fortune; and came unto the King, amplifying unto him in malicious words, what pomp and majeſty he had ſhewed in that ſolemnity, telling him, *That in his actions he demeaned himſelf no ways like a private man, but that all his actions were levelled at royalty; finally, that his intent was to enter the Kingdom by force, and to kill him; for he made account, that ſince he might be King alone, it was a great ſimplicity for him to have a companion.* But *Ariſtobulus*, although

F he would very hardly be induced to believe theſe reports; yet notwithſtanding being deſirous both to extinguiſh the ſuſpition, and to provide for his own ſecurity, he diſpoſed certain of his Guard in a dark and privy place under ground, and lodged himſelf in a certain Tower called *Antonia*, commanding that no man ſhould offer violence, except to thoſe who entred armed: giving a further charge to his Guard, that if *Antigonus* entred armed, he ſhould be ſlain. Which done, he ſent for his brother, deſiring him to repair unto him without Weapons. Which when the Queen, and they that complotted the murther of *Antigonus*, underſtood, they perſuaded the Meſſenger to tell him the contrary, namely, *That his brother expected (in regard he prepared for War) that in that ſtate and pomp he ſhould come and viſit him, to the end he might be an eye-witneſs of his brave furniture and preparation.* But *Antigonus* ſuſpecting no harm, and relying on the good will

G of his brother, marched all armed on foot toward *Ariſtobulus*, to ſhew himſelf in that bravery: and when he came right over againſt the Tower, that is called *Straton*, where

Hedio & Ruffinus, cap. 18.

Ariſtobulus, Hircanus ſon, was the firſt after the captivity of *Babylon*, that ſet the Diadem on his head.

Ariſtobulus admitteth his brother *Antigonus* to be his Copartner in the kingdom, and impriſoneth the reſt of his brethren, and famiſheth his Mother.

Antigonus's death complotted.

Ariſtobulus is incenſed againſt his brother *Antigonus.*

Ariſtobulus's Queen, contriveth *Antigonus's* death.

The year of the World, 3862. before Christ's Nativity, 102.

the paſſage was very dark, the Kings Guard killed him. By this accident a Man may eaſily conjecture, That there is ſcarcely any power greater than that of Envy and Slander; and that there is not any thing that may ſooner break off the good will and amity amongſt Brethren, than theſe two Paſſions. And above all there is an occaſion offer'd us of great wonder in reſpect of one that was called *Judas*, of the Sect of *Eſſeans*; who, in all thoſe things that he propheſied, varied in no ſort from the Truth. He ſeeing *Antigonus* come up into the Temple, cryed out amongſt his Diſciples, (who frequented him to be inſtructed by him in the method of Prophecy) *That he was weary of his life, becauſe* Antigonus's *ſecurity argued the vanity of his Prophecy, by which he had foretold, that that very day he ſhould be ſlain at* Straton's *Tower; whereas the place where he ſhould be murthered, was* 600 *furlongs off, and the better part of the day was already ſpent: ſo that it could not be imagined, but that he ſhould be in danger to have made a falſe Prediction.* Whilſt he declared his doubts after this manner, and was wholly overcome with choler, news was brought, That *Antigonus* was ſlain in a certain place under ground, which was called the Tower of *Straton*, of the ſame name with that other that ſtandeth near the Sea, which was afterwards called *Cæſarea*; which ambiguity troubled the Diviner. Incontinently after this accident, *Ariſtobulus* repented himſelf, in that he had put his Brother to Death: and this repentance of his was ſeconded by a moſt grievous ſickneſs, proceeding from the affliction of his Spirit, and deteſtation of that cruel Murther: ſo that with grievous agony and torment he vomited Blood, as if all his Entrals had been torn in ſunder. This Blood ſo vomited by him, it fortuned (in my opinion) by the Divine Providence of God, that a certain Servant of his bearing it from his preſence, by ſome trip of his Foot happened to ſtumble, and ſhed the ſame in that very place which had been ſoiled with the Blood of the ſlaughtered *Antigonus*. By which means they that beheld the ſame, raiſed a great cry, exclaiming that the Page had ſhed the Blood in a convenient place. *Ariſtobulus* hearing this outcry, demanded the cauſe thereof; and for that no Man addreſſed himſelf to ſatisfie him, he was the more earneſt to know it, (according to the nature of Men, who are always more ſuſpicious and deſirous to know thoſe things which are moſt concealed.) At laſt, from Words, he fell to Threatnings, and no body durſt tell him the Truth. Whereupon he altogether afrighted in his Conſcience, ſhedding abundance of Tears, and breathing out grievous Sighs, began to cry out in this manner, *How then? My impious and deteſtable act is not hidden from God, but the ſudden puniſhment of my Brothers Murther purſueth me: wherefore, O thou ſhameleſs Body of mine, how long wilt thou detain my Soul, which is due, and appertaineth to the Ghoſts of my Mother and Brother? Why doſt thou not take it all at once, ſuch as it is, without expecting that I ſhould ſacrifice my Blood, poured out ſo many times to thoſe whom I have ſo treacherouſly kill'd?* While he pronounced theſe words, he died, after he had Reigned one year. He was called *Philelles*, that is to ſay, *a Lover of the Greeks*. Thus after he had profited his Countrey many ways, and ſubdued the *Itureans*, and joined the greater part of the Countrey to *Judea*; and had conſtrained them likewiſe, who ſhould remain in that Countrey, to be Circumciſed, and to live according to the Laws of the *Jews*, he died thus miſerably. He was by nature courteous and ſhamefac't, as *Strabo* teſtifieth, ſpeaking after this manner, by the authority of *Timagines*; *This was the courteous Man, and profitable to his Countreymen the* Jews *in many things: for he enlarged their Countrey, and conquered the part of the Nations of the* Itureans, *whom he tied unto him by the Bond of Circumciſion.*

The force of ſlander.

Judas the *Eſſean* a Prophet.

The puniſhment of *Ariſtobulus*, for the murther of his Brother.

The touch of Conſcience.

Ariſtobulus compelleth the *Itureans* to be circumciſed, and to obſerve the Laws of the *Jews*.

CHAP. XX.

Salome, *otherwiſe called* Alexandra, *King* Ariſtobulus's *Relict, taketh* Jannæus *called* Alexandra, Ariſtobulus's *Brother, out of Priſon, and made him King, who cauſed him to kill one of his Brothers, and beſiegeth* Ptolomais. *King* Ptolomey Lathyrus (*whom Queen* Cleopatra *his Mother had baniſh'd out of* Egypt) *came to relieve* Ptolomais; *the Inhabitants would not let him in,* Alexander *raiſeth the ſiege, treateth openly with* Ptolomey, *and privately with Queen* Cleopatra.

Hedio & Ruffinus, cap. 19. *Salome*, firnamed *Alexandra, Ariſtobulus's* Wife, maketh *Jannæus Alexander* King.

WHen *Ariſtobulus* was dead, *Salome* his Wife (whom the *Greeks* called *Alexandra*) ſet his Brothers at liberty, (whom, as we have heretofore declared, he had made Priſoners) and made *Jannæus* (who was called *Alexander*) King, who both in age and modeſty ſurpaſſed all the other Brethren; but he was ſo unfortunate, that from his birth-day upward, his Father had conceived ſo great a hatred againſt him, that he never admitted him to his preſence ſo long as he lived. The cauſe whereof (as it is reported) was this: When as *Hircanus* loved *Ariſtobulus* and *Antigonus*, who were his two eldeſt Sons, with moſt intire affection. God appeared unto him in his ſleep,

of

H of whom he demanded, *Who ſhould ſucceed him?* Whereupon God preſented unto his ſight the reſemblance of *Alexander:* whereat he was diſpleaſed, that as ſoon as he was born, he ſent him out of his preſence into *Galilee*, to be nouriſhed and brought up in that place. But God hath apparently proved that he lied not to *Hircanus*. For after *Ariſtobulus*'s death, he taking poſſeſſion of the Kingdom, cauſed one of his two brethren to be put to death, who endeavored to make himſelf King: and as for the other, who reſolved to live in idleneſs and pleaſure, he honour'd him greatly.

The year of the world, 3864. before Chriſt's Nativity, 100.

Alexander executeth the one brother that affected the Crown, and honoured the other.

After that he had ſetled his eſtate, according as he thought it moſt expedient, he led forth his Army againſt *Ptolemais:* and having obtained the upper hand in the battle, he blocked up the men within their City, and afterwards beſieg'd it. For amongſt all the I Cities of the Sea-coaſt, theſe two only, namely *Ptolemais* and *Gaza*, remained as yet unconquer'd, and there was no adverſary left but *Zoilus*, who had ſeized of the Tower of *Straton* and *Dora* where he govern'd. Whil'ſt *Antiochus Philometor* and *Antiochus Cyzicenus* were thus at Debate and War the one againſt the other, and conſum'd each others Forces, the *Ptolemaidans* had not any ſuccor from them. But whil'ſt they were engag'd in this Siege, *Zoilus* (who held the Tower of *Straton* and *Dora*) aſſiſted them with that Army he had under his command, and gave them ſome ſuccors, by reaſon that (ſeeing theſe two Kings were ſo eagerly incens'd againſt each other) he contriv'd how to advance himſelf to the crown and ſovereignty. For theſe two Kings ſeem'd to neglect their own dangers, reſembling thoſe Wraſtlers, who though being wearied with fighting, yet K are aſhamed to ſubmit unto their adverſary, but give themſelves a breathing time, that they may the better be heartned to re-encounter. The only hopes they had, were in the Kings of *Egypt*, and in *Ptolemey Lathyrus*, who held the Iſle of *Cyprus* at that time, (whither he retir'd himſelf, after he had been driven out of his kingdom by *Cleopatra* his mother.) To him the *Ptolemaidans* ſent Ambaſſadors as unto their Ally, requiring him to come and deliver them from *Alexander*'s hands, into which they were in danger to fall. Theſe Ambaſſadors perſuaded him, *That if he would paſs into* Syria, *he ſhould have both* Zoilus *to friend, and thoſe of* Gaza *to his followers, in reſcuing of the* Ptolemaidans: and moreover they aſſured him, *That the* Sidonians, *and divers others would ſecond him:* and by this means ſo encourag'd him with promiſes, that he made haſte to ſet ſail.

Alexander beſiegeth *Ptolemais.*

Zoilus Tyrant of *Straton* and *Dora.*

L But in the mean ſpace *Demetrius* (who was both eloquent, and in great authority with the Citizens) made the *Ptolemaidans* change their reſolution, telling them, *That it was much better for them to hazard themſelves in ſome uncertain danger, wherewith the* Jews *threatned them, than to deliver themſelves into the hands of ſuch a Maſter, from whom they could expect nothing but manifeſt ſlavery. And moreover, not only to ſuſtain a preſent War; but that which is more, an imminent War from* Egypt: *that* Cleopatra *would not permit that* Ptolemey *ſhould levy an Army of the Neighbouring Nations, but would come againſt them with a great power, and would endeavor alſo to thruſt her ſon out of* Cyprus. *And as for* Ptolemey, *if he were fruſtrate of his hope, yet he might notwithſtanding once more return again to* Cyprus; *in this caſe they were to expect no leſs than extreme danger.* Now although that *Ptolemey*, M being at Sea, underſtood how the *Ptolemaidans* had chang'd their opinion, yet continued he his courſe onward, and landing in the Port of *Sicamine*, he cauſed his Army (who were of Foot and Horſe to the number of 30000 Men) to take Land, and with them he approach'd *Ptolemais*; and perceiving that upon his encamping, they of the City admitted not his Ambaſſadors, neither in any ſort gave ear unto them, he was wondrouſly perplexed. But after *Zoilus*, and they of *Gaza* came unto him, intreating him to grant them aſſiſtance, for that their Country was deſtroy'd by the *Jews*, and by *Alexander:* for which cauſe *Alexander* raiſed his ſiege from before *Ptolemais*, for fear of *Ptolemey*; and retiring his Army into his own Country, he began to uſe this ſtratagem. For covertly he incited *Cleopatra* againſt *Ptolemey*, and openly he made ſhew of amity and N confederacy with *Ptolemey*, promiſing him to give him 400 Talents of ſilver, provided that he would deliver him the Tyrant *Zoilus*, and aſſign thoſe poſſeſſions held by him unto the *Jews*. *Ptolemey* having mad a peace and league with *Alexander*, did at that time willingly lay hold on *Zoilus:* but after that he underſtood that *Alexander* had ſent and incenſed his mother againſt him, he brake all agreement, and beſieg'd *Ptolemais*, that would not entertain him. He left his Lieutenants at the ſiege with part of his Forces, and marched away with the reſt, to invade and pillage the Country of *Judea*. *Alexander* perceiving *Ptolemey*'s intent, aſſembled about 50000 fighting Men of his own Country, (or as ſome Hiſtorians have written, 80000) with whom he went out to fight againſt *Ptolemey*, who ſuddenly ſetting upon *Azoch*, a City of *Galilee*, on a Sabbath-day, took it by O force, and carried away from thence 10000 Priſoners, and a great quantity of other booty.

Zoilus and the *Gazeans* require aid againſt the *Jews* at *Ptolemey*'s hands.

Alexander perſuadeth *Ptolemey* to cut off *Zoilus*. *Zoilus* taken. *Ptolemais* beſieged by *Ptolemy*. *Ptolemey* taketh *Azor* a Town in *Galilee*.

The year of the World, 3864. before Christ's Nativity, 100.

CHAP. XXI.

Ptolomey Lathyrus's *great victory over* Alexander *King of the* Jews, *his horrid barbarity,* Cleopatra, Ptolemey's *mother, cometh to assist the* Jews *against him. His attempt to subdue* Egypt *is frustrated*; Alexander *taketh* Gaza, *and practiseth great cruelties there*; *several Wars concerning the kingdom of* Syria. *The greatest part of the* Jews *extreme hatred against their King* Alexander. *They call* Demetrius Eucerus *to their aid.*

Ptolemey assaulteth Sephor. Hecatontamachi, or the Warriors by hundreds.

HE afterwards set upon *Sephor* a City near unto *Azoch*, from whence he departed with the loss of many men, with an intent to fight with *Alexander*: who came forth to encounter him, and met with him near unto *Jordan*, in a place called *Asophon*, and encamped right over against the Enemy. He had in his Vanguard 8000 men, but the rest of his Forces not finding themselves so well armed, were fearful to engage, who carried brazen Bucklers. *Ptolemey*'s Vanguard also had Bucklers after the same fashion. *Philostephanus* the Camp-master did not a little encourage them: For he caused them to pass the River which separated the two Camps, which *Alexander* would not oppose, promising himself the victory, if his Enemies could not retreat. In the beginning of the skirmish, each one of them fought with answerable valor; so that a great number of them fell on both sides. But *Philostephanus* perceiving that *Alexander*'s Army had the better, he took a part of his followers, and speedily seconded those who were ready to flie. The Wing of the *Jews* Vanguard seeing themselves freshly charged, and not succoured by any means, began to flie; and so far were those that marched next them from yielding them assistance, that all of them became partners in one shameful flight. But they of *Ptolemeys* side behaved themselves far otherwise: for they pursued and slew them; and after they had put them in disorder, they charged them so hotly, that they blunted their Weapons, and wearied their Arms with killing them. It is reported that 30000 were slain in the battle (*Timagenes* saith, 50000) As for the rest, some of them were taken Prisoners, and othersome fled unto their Houses. After that *Ptolemey* had obtained this victory, he over-run and spoiled the whole Countrey, and in the evening, he quartered himself in certain Villages of *Judea*, which he found full of Women and Children, and commanded his Soldiers, without respect of person, to cut their Throats, and to chop them into pieces, and afterwards to cast the morsels into a boyling Cauldron, and when they were well boiled, to eat the same: All which he acted, to the intent that they that were fled from the battel, and retired to their own Habitations, should know that their Enemies would eat mans flesh, that by this means they might be more afraid of them. *Strabo* and *Nicholas* report, that they demeaned themselves after this manner, as I have declared. And *Ptolemey* took *Ptolemais* also by force, as I have made known elsewhere.

Alexander's overthrow.

Ptolemey, to the end he might afflict the Jews with more terror, causeth his Soldiers to eat mans flesh.

Ptolemais taken by force.

But *Cleopatra* perceiving how her son prospered, and how he had spoilt *Jewry*, without any prejudice, and subdued the City of *Gaza*: she concluded with her self, that she ought not to suffer him to go on after that manner, considering it was upon the borders of *Egypt*, whose soveraignty he affected. For which cause, she suddenly marched out against him, with an Army both by Sea and Land, committing the command of her whole Forces to *Chelcias* and *Ananias*, both *Jews*; and sent the greater part of her riches into the Isle of *Coos*, with her Nephews, and her Will, to be reserved and kept there in safety. And after she had commanded her son *Alexander* to set sail toward *Phœnicia*, with a great Navy, because the Inhabitants of that Country were revolted, she her self came to *Ptolemais*, and besieged it; when she perceived that they refused to grant her entry, *Ptolemey* made haste to depart out of *Syria*, and to enter *Egypt*, hoping to be Master thereof, when he should find the Country unarmed; but he was deceived. At that time it fortuned, that *Chelcias*, one of the two Generals of *Cleopatra*'s Army, dyed in *Cœlosyria*, being in pursuit of *Ptolemey*. *Cleopatra* having tydings of her sons enterprise, and that the success and fortune he expected in *Egypt* had failed him, she sent part of her Army to drive him out of the Country; so that he was enforced to return back again out of *Egypt*, and to go and spend his Winter at *Gaza*. Meanwhile *Cleopatra* besieged and took the City of *Ptolemais*, whither *Alexander* resorted unto her with great Presents; she received him very kindly, in regard *Ptolemy* had used him so ill, he having now no other recourse left him but to her favour and assistance. Upon his arrival, certain of her familiars counselled her *to lay hands on him, and to seize the Country: and not to permit that so great number of* Jews, *and so valiant men, should become Subjects unto one man.* But *Ananias* gave her counsel to the contrary, alledging *The she should commit an act of great injustice, if she should depose him, who was her Allie, from the Government; who was beside that, very nearly allied*

Cleopatra prepareth an Army against her son.

Ptolemey driven out of Egypt.

Ptolemais besieged and taken by Cleopatra.

H allied unto her. For (ſaid he) *I would you ſhould know, that by committing this wrong, you ſhall raiſe in all the reſt of the* Jews *a heinous hatred againſt you.* Cleopatra conforming her ſelf to *Ananias* counſel, reſolved with her ſelf to offer *Alexander* no injury; but in ſtead thereof, ſhe entertain'd him as her allie and friend, at *Scythopolis* a City of *Cœloſyria*. Now when *Alexander* perceived, that he was freed from the fear which he had conceived of *Ptolemey*, he incontinently drew his Army into *Cœloſyria*, and after ſix months ſiege, took *Gadara*; he took ſhortly after *Amath* alſo, (which is a great Fortreſs belonging to the Inhabitans about *Jordan*) where *Theodore*, the ſon of *Zenon*, had hoarded up the richeſt and beſt part of his ſubſtance: who ſurpriſing the *Jews* unawares, ſlew about 10000 of them, and pillaged *Alaxanders* baggage.

The year of the world, 3873. before Chriſt's Nativity, 91.

Alexander's peace with Cleopatra renewed.

Alexander taketh Gadara.

I This did not any wayes aſtoniſh *Alexander*: but notwithſtanding the diſaſter, he marched forward toward the Cities *Raphia* and *Anthedon*, which *Herod* afterwards called *Agrippias*, ſituate on the Sea-coaſts, and took them by force; and ſeeing that *Ptolemey* was retired from *Gaza* into *Cyprus*, and that *Cleopatra* his mother was in *Egypt*, he beſieged the City of *Gaza*, and ſpoilt all the Countrey round about it, by reaſon of the diſpleaſure which he had conceived againſt the Citizens, for that they had ſought *Ptolemey's* aſſiſtance againſt him. *Apollodotus*, Captain of the *Gazeans*, made a ſally by night, and entred the Camp of the *Jews*, having only with him 2000 foreign Soldiers, and 1000 of his own followers. And as long as the night laſted, the *Gazeans* had the upper hand, becauſe that they made their Enemies believe that *Ptolemey* was come to their reſcue; but as ſoon K as the day appeared, and this opinion was found falſe, as ſoon as the *Jews* were aſſured of the truth, they turned back upon them, and charging the *Gazeans*, they ſlew about 1000 of them.

Alexander beſiegeth Gaza.

Apollodotus by night invadeth the Camp of the Jews.

Notwithſtanding all this, the beſieged ſtood out ſtill, being neither daunted with loſs of Men, nor lack of Proviſion whatſoever, reſolving rather to endure any miſery, than yield to their Enemies: and that which made them more confident, was the hope of help which they expected from *Aretas*, King of *Arabia*, who had promiſed no leſs. But it came to paſs, that *Apollodotus* was ſlain before his arrival, and the City taken. For *Lyſimachus* his brother conceived a jealouſie againſt him, by reaſon of the good opinion which the Inhabitants had of him, and having ſlain him, and gather'd thoſe fighting Men that he L might, he yielded up the City unto *Alexander*, who at the firſt made a peaceable entry, but afterwards diſperſed his Soldiers, and gave them licence to execute all hoſtility againſt the Citizens: ſo that they acted their cruelty in every place, and ſlew many of the *Gazeans*. Neither died theſe Citizens unrevenged, but ſo manfully behaved themſelves, that they butchered no leſs number of *Jews*, than they murthered Citizens among them. Some of them likewiſe perceiving themſelves to be alone; ſet their Houſes on fire, taking away firſt that which was therein, that the Enemy might not be enriched with their ſpoils. Others killed their Wives and Children with their own hands, to deliver them from the Enemies cruelty. But the Senators, to the number of 500, fled into the Temple of *Apollo*, for to ſave themſelves, but that did not ſecure them (for when the Enemy M entred the Town, they were by chance aſſembled in counſel) *Alexander* put them all to the ſword, and inſtantly razed and levelled that City with the ground: which done, he returned to *Jeruſalem*, after he had ſpent one whole year at the ſiege before *Gaza*.

Aretas, King of Arabia flattereth the Gazeans, with hope of reſcue.

Lyſimachus killeth his brother Apollodotus, and betrayed Gaza to Alexander.

About this time *Antiochus*, ſirnamed *Gryphus*, died by the Treaſon of *Heracleon*, in the 45 year of his age, and in the 29 of his Reign. His ſon *Seleucus* had the Kingdom after him, who made War againſt his Uncle *Antiochus*, ſirnamed *Cyzicenus*, and having overcome him, he ſlew him. Not long after, *Antiochus* the ſon of *Cyzicenus*, and *Antoninus*, ſirnamed *the Devout*, came to *Arade*, and crowned them, and made War againſt *Seleucus*, whom they overcame in one conflict, and drove him out of all *Syria*; who flying into *Cilicia* and arriving again in the City of the *Mopſeates*, he exacted a ſum of money from the Citi- N zens. But the people were ſo incenſed, that they ſet his Palace on fire; whereby it came to paſs, that both he and his friends were burnt to Duſt. During the time that *Antiochus* the ſon of *Cyzicenus* reigned in *Syria*, another *Antiochus*, *Seleucus*'s brother, made War againſt him; but he was not only overcome, but both he and his Army were put to the ſword. After him *Philip* his ſon took the Crown, and governed in certain places of *Syria*.

Antiochus Gryphus ſlain.

Seleucus Gryphus ſon, maketh War with Antiochus the Cyzicenian

Antiochus Euſebes putteth Seleucus to flight.

Mean while *Ptolomey Lathyrus* ſent to *Gnidus* for his fourth brother *Demetrius Eucærus*, and made him King of *Damaſcus*. Againſt theſe two brothers, *Antiochus* made a manly and valiant reſiſtance, but died very ſhortly after. For reparing to *Laodicea*, to ſuccor the Queen of the *Galadenians*, who made War againſt the *Parthians*, he was killed fighting valiantly; and his two brothers, *Demetrius* and *Philip*, poſſeſſed *Syria*, as hereafter O ſhall be declared. As for *Alexander*, his own Subjects rebelled againſt him; for the people aroſe and mutined at ſuch a time as he aſſiſted at the Altar to ſolemnize the feaſt of Tabernacles; and during the time that he intended the Sacrifice, they caſt Citrons at him:

Antiochus, Seleucus's brother, fighteth againſt Antiochus the ſon of the Cyzicenian

Demetrius Eucærus made King of Damaſcus, by Ptolomey Lathyrus.

The year of the World, 3884. before Christ's Nativity, 80.

him: for (as we have declared elſe where) the *Jews* have this cuſtom, that on the feaſt of the Tabernacles, each one bringth a branch of Palm, and of Citrons. They upbraided him alſo with many injurious ſpeeches, reproaching him, that he had been Priſoner in War; and that he was alſo unworthy of the honour of the Prieſthood. Whereupon, he being moved by theſe diſgraces, put to death about 6000 Men: and having made an incloſure of Wood about the Temple and the Altar (as far as the place whereinto it was lawful for none to enter but the Prieſt) he kept there, to the intent the people might not apprehend him: he entertained alſo certain foreign Soldiers, *Piſidians* and *Cilicians*. For being at odds with the *Syrians*, he made no uſe of them. A

Citrons caſt at Alexander.

After this, having overcome the *Arabians*, he conſtrained the *Moabites* and *Galaadites* to pay him Tribute, and deſtroyed the City of *Amath*, whileſt *Theodore* for fear gave over to reſiſt him. But encountering with *Obeda* the King of *Arabia*, and being ſurprized and betrayed by an ambuſcado in certain miry places, he was thruſt by the crowd of Camels into a deep Trench, (near unto *Gadara*, a Village of *Galaad*) from whence he almoſt deſpaired to eſcape: notwithſtanding having overcome that danger, he came to *Jeruſalem*. And beſides this, the people hated him, againſt whom he made War for the ſpace of ſix years, and ſlew at the leaſt 50000 of them: and the more he entreated them to be quiet, they grew worſe againſt him, for what they had ſuffered: ſo that when he demanded of them, *What they would have him do to pleaſe them?* They all of them with one voice cried out, *That he ſhould kill himſelf.* And thereupon they preſently ſent meſſengers to *Demetrius Eucærus*, requeſting him of his favor and aſſiſtance. B C

Amath deſtroyed.
Obeda King of Arabia.

CHAP. XXII.

Demetrius Eucerus, *King of* Syria, *comes to aſſiſt the* Jews *againſt their King* Alexander, *whom he defeates in a battel, and retireth. The* Jews *proſecute the War alone againſt him; he overcomes them in ſeveral battels and proves extreme cruel to them.* Demetrius *beſiegeth his brother* Philip *in* Beroa. Mithridates Synaces, *King of the* Parthians, *ſends an Army againſt him, taketh him Priſoner; he dyeth ſhortly after.*

Hedio & Ruffinus, cap. 20.

Demetrius Eucærus marcheth out againſt *Alexander.*

Demetrius fighteth with *Alexander*, & had the upper hand.

Alexander in this fight loſeth all his hired Soldiers.

DEmetrius coming onward with his Army, and taking with him thoſe who had incited him to the enterprize, came and encamped near unto the City of *Sichem*. But *Alexander* gathering together ſome 20000 *Jews* (whom he knew to be well-affected towards him) with 6200 mercenary ſoldiers and ſtrangers, marched forward againſt *Demetrius*, who led with him 3000 Horſemen, and 40000 Footmen. Both on the one and the other ſide there fell out many ſubtil ſtratagems: the one of them ſtriving on the one ſide to inveigle and withdraw the foreign Soldiers, who were *Grecians*; and the other inforcing himſelf to reconcile thoſe *Jews* that were of *Demetrius*'s followers to his faction: but neither the one nor other prevailed at all by theſe devices, ſo that at length they were driven to decide their quarrel by the ſword, in which encounter *Demetrius* had the upper hand. For all the ſtrangers that were on *Alexanders* ſide, were every one hewed in pieces, after they had made ſufficient proof both of their fidelity and valour. There fell alſo many of *Demetrius*'s Soldiers. But after that *Alexander* had fled unto the mountains, divers *Jews* (to the number of 6000) in commiſeration of his deſperate eſtate, and through the fear they had of *Demetrius*, reſorted unto him; which when the Conqueror heard, he retired himſelf. After this, the *Jews* made War againſt *Alexander*, and in divers loſſes which they received, there fell a great number of them in divers combats: At length, after he had ſhut up the beſt amongſt them in the City of *Bethom*, he beſiged them; and after he had taken the City, and brought them under his ſubjection, he carried them to *Jeruſalem*, where he committed an unſpeakable and cruel murther. For whil'ſt he banquetted with his Concubines, in the ſight of them all, he commanded 800 of them, or thereabout, to be crucified, and before their eyes whil'ſt they yet lived, he cauſed their wives and childrens Throats to be cut. All which he did, to be revenged of thoſe wrongs which he had received; but he exceeded the bounds of Humanity herein, notwithſtanding they had rebelled againſt him, and reduc'd him into a moſt pitiful eſtate, and put him in danger both of his life and kingdom. For being not content to aſſail and make War upon him with their Forces, they drew ſtrangers alſo into his Country againſt him: and, at length, they overpower'd him, ſo that he was conſtrained to yield up into the King of *Arabians* hands, the Countries and Cities that he had conquered from the *Moabites* and *Galaadites*, for fear they ſhould joyn with the *Jews*, and make War againſt him; beſides other innumerable injuries and outrages which they committed againſt him. All this cannot hinder, but that he ought to be abhorred for his cruelty, ſo that he was juſtly called *Thracidas*: that is to ſay, *as cruel as a Thracian*: and this D E F G

Six thouſand men reſort unto *Alexander*. *Alexander* being aſſailed by the *Jews*, beſieged the mightieſt of them in *Bethom*.

Alexander crucifieth 800 *Jews*, and murthereth their wives and children in there preſence.

Alexander, ſirname *Thracidas*.

H this Title continued amongst the *Jews*. The Soldiers of the contrary party, who amounted to the number of 8000, fled by night into strong and sure holds; and as long as *Alexander* lived, they were in exile. But at last, he was deliver'd of all these Troubles, he lived in quiet, and governed his kingdom peaceably all the rest of his lifetime. But *Demetrius* marching from *Judea* to *Berœa*, besieged his brother *Philip* with 10000 Foot, and 1000 Horse. But *Straton* Lord of *Berœa*, allied to *Philip*, called *Zizus* Duke of the *Arabians*, and *Mithridates Sinaces* Governor of the *Parthians*, unto his help; who reparing unto him with greater Forces, besieged *Demetrius* in his own Trenches, in which they so inclosed him, by continual shooting of Darts, and want of Water, that they constrained him, and those that were with him, to submit themselves to
I their mercy. When they had spoilt the whole Country, and had seized on *Demetrius* they sent him prisoner to *Mithridates*, who at that time was King of *Parthia*. And as for the *Antiochians*, as many of them as were found in the Camp, were suffered to be gone with the safety of their lives and baggage, and to return to *Antioch*. But *Mithridates*, King of *Parthia*, honour'd *Demetrius*, by all means possible, until he was surprized with a sickness whereof he died. Immediately after the battel, *Philip* came into *Antioch*, and having obtained the Kingdom, ruled over *Syria*.

The year of the World, 3887. before Christ's Nativity, 77.

Demetrius besieged his brother Philip in Berœa.

CHAP. XXIII.

K *Divers Wars of the Kings of* Syria. Alexander, *King of the* Jews, *takes many places. His death, and his advice to his Queen* Alexandra, *to insinuate her self in the favor of the* Pharisees, *for to gain the love of the People.*

After this, *Antiochus* called *Dionysius* (who was *Philip*'s brother) came into *Damascus* to make himself Master of it, which he did quickly, in his brothers absence, who was gone against the *Arabians*. When his brother *Philip* (who had an Army in a readiness to invade the *Aarbians*) had tydings hereof, he came to *Damascus* with great speed, and made him surrender up the City, both by the means of *Milesius*, whom *Antiochus* had left Governor in the Castle, and also by the consent of the Citizens themselves.
L But *Philip* shewed himself ungrateful towards *Milesius*, performing nothing of that which he had promised him, at the recovery of the City; that the World might think that the fear of his power, and not *Milesius*'s favor, was the cause of the surrender of *Damascus*. Which act of his made *Milesius* suspect him, and was the cause that he lost the City again. For departing from thence, to exercise himself at Tilt, *Milesius* lockt the gates against him, and kept the City for *Antiochus*. Who having intelligence of that which had befallen *Philip*, returned out of *Arabia*, and at that very instant led his Army into *Judea*, in which were 8000 Foot, and 800 Horse. *Alexander* fearing his approach, made a deep Trench from *Caparsabe*, (which is called at this day *Antipatris*) as far as the Sea of *Joppa*, (which was the only streight whereby he might be assailed) and made
M a Wall fortified with wooden Towers, with their Courts of Guard, distant the one from the other 150 Furlongs, to keep back *Antiochus*. But he fired all his fortifications, and made his Army pass into *Arabia* thorow this streight. The King of *Arabia* retired upon the first assault; but afterwards he presently came into the field with 10000 Horsemen, whom *Antiochus* charged very valiantly, and in the onset lost his life, (yet with victory) whil'st he sought to succor a company of his men that were hard put to it. After *Antiochus*'s death, his Army retired to the borough of *Cana*, where divers of them dyed for hunger,

Hedio & Rufinus, cap. 21. *Antiochus* King of *Damascus*. *Antiochus* thrust out of his kingdom by his brother.

Caparsabe called *Antipatris*. *Antiochus*'s death, and the Famine amongst his Army.

After him, *Aretas* reigned in *Cœlosyria*, who was called unto that kingdom by those that held *Damascus*, and hated *Ptolemey* the son of *Mennæus*. *Aretas* led his Army into *Jewry*,
N and got a victory against *Alexander* near to *Addida*: which done, he retired out of *Judea*, upon a composition made between them. Moreover, once more *Alexander* marched towards the City of *Dion*, and took it. And afterwards he led his Army against *Essa*, where *Zeno* had hoarded up his chiefest riches: and before he assailed the Fortress, he invironed the place with three huge Walls, which he built round about it, and having taken it by force, he marched to *Gaulana* and *Seleucia*: which having overcome, he made himself Master of a valley called *the valley of Antiochus*, with the Fortress of *Gamala*. And objecting many crimes against *Demetrius*, the Lord of those places, he dis-
O possessed him of his government. Then after he had made War for the space of three whole years, he returned into his Countrey; where the *Jews* entertained him willingly, by reason of the happy exploits which he had atchieved.

Aretas King of *Cœlosyria*. Certain Cities taken by *Alexander*.

About the same time the *Jews* were already possessed of the Cities of *Syria*, *Idumæa*, and *Phœnicia*; of the Tower of *Straton*, *Apollonia*, *Joppa*, *Jamnia*, *Azoa*, *Gaza*, *Anthedon*, *Raphia*,

The year of the World, 3887. before Christ's Nativity, 77.

Raphia, Rhinocura, all which were near unto the Sea: and in the firm land on the one side of *Idumæa,* as *Adora, Mariſſa,* and all *Samaria,* the Mounts *Carmel* and *Itabyr*; and herewith *Scythopolis, Gadara, Gaulanitis, Seleucia, Gabala*; and of *Moab, Eſſebon, Medaba, Lemba, Orona, Telithon,* and *Zara*; *Antonia* of *Cilicia,* and *Pella.* This laſt City was deſtroy'd by them, becauſe the Inhabitans would not promiſe to be converted to the Religion of the *Jews,* with divers others of the principal Cities of *Syria* alſo, which were conquer'd by them. A

The Jews are Lords of the Cities of the Syrians, Idumæans and Phœnicians.

After this, King *Alexander* fell ſick, by the means of a ſurfeit and drunkenneſs; and for the ſpace of three years, he was ſick of a Quartane Ague. Nevertheleſs he continued alwayes in the Camp, until ſuch time that being wearied with toyle, he died on the borders of the Country of the *Geraſens,* as he beſieged *Regaba* (which is a Caſtle ſituate on the other ſide of *Jordan.*) The Queen perceiving that he was at deaths door, and that there remained neither hope of life, nor recovery, ſhe began to weep and lament, and to beat her breaſts, becauſe both ſhe and her children were likely now to be left deſolate, and in theſe words ſhe bemoaned her ſelf unto him: *To whom wilt thou leave both me and thy children, in the ſtate wherein we are? Or why ſhould we ſurvive or live one after another, conſidering that thou aſſuredly knoweſt, that the hearts of thy people are averſe from us?* Hereupon the King comforted her, and gave her this counſel, *That if ſhe would aſſure the Kingdom both unto her ſelf and her children, ſhe ſhould behave her ſelf according to his direction: which was firſt to conceal his death, and not to ſuffer his Soldiers to have notice thereof, until ſhe had taken this Caſtle. Which done, he adviſed her to repair to* Jeruſalem *in pomp and triumph; and that being there, ſhe ſhould beſtow ſome authority upon the* Phariſees, *who would ſound her praiſe, and obtain her the peoples favor. For (*ſaid he*) theſe kind of men are in great eſteem and credit with the people, and can do much hurt unto thoſe they hate, and benefit them very mightily towards whom they are well affected: For the people eaſily believe them, when they find fault with any man, notwithſtanding it be of envy; and that himſelf alſo had incur'd the diſpleaſure of the people for their ſakes, in that he had offended them.* B C

Alexander inſtructeth his wife, how ſhe ſhould reign ſecurely.

When as therefore (ſaid he) *thou ſhalt arrive in* Jeruſalem, *ſend thou for the chiefeſt amongſt them, and pray them to come unto thee; and after you have ſhewed them my dead body, uſe the moſt plauſible ſpeech that you can, and give them permiſſion to diſpoſe of my body as they pleaſe, whether it be their pleaſure to interdict and deny my funeral, (in that they have received many indignities by me) or whether to be revenged, they will offer any ignominy to my body: and promiſe you them, that you will do nothing in the adminiſtration or government of the Kingdom, but by their advice. If in this ſort you frame both your manners and diſcourſe towards them, it will come to paſs, that I ſhall be buried by them with great magnificence, (which otherwiſe I could not be by any other means) becauſe they will offer no outrage to my body, no although you ſhall permit them: and beſides that, you ſhall reign in more aſſurance and quiet.* D

The authority of the Phariſees among the people.

Having given his Wife theſe advertiſements, he gave up the ghoſt, after he had reigned 27 years, and lived 49.

Alexander's death.

E

CHAP. XXIV.

King Alexander *leaveth two ſons,* Hircanus *who was High-Prieſt, and* Ariſtobulus. *Their mother, Queen* Alexandra, *gaineth the favor of the People through the* Phariſees *means; having given them great authority, ſhe conſents, through their perſuaſion, to put the moſt faithful of the King her husbands ſervants to death; and to pleaſe the reſt of them, ſhe giveth them the Government of the moſt conſiderable places.* Tygranes, *King of* Armenia's *invaſion into* Syria, Ariſtobulus *endeavoureth to make himſelf King. The death of Queen* Alexandra.

F

Alexander's funeral.

After that *Alexander* had taken the Caſtle of *Ragaba,* ſhe conferreth with the *Phariſees,* according to her Husbands counſel, and committed unto their diſcretion not only that which concerned her Husbands funerals, but alſo the government of the kingdom: whereby ſhe not only appeaſed the diſpleaſure which formerly they had conceived againſt *Alexander,* but alſo obtained their good will and frienſhip. They came and declaimed amongſt the people, making an oration of the actions and deeds of *Alexander,* lamenting every where that they had loſt a good King, and by praiſing him, they incited the people to great grief and lamentation: ſo that they buried him with more magnificence than any King that reigned before him. This *Alexander* left two ſons behind him, the one called *Hircanus,* the other *Ariſtobulus,* and by his Teſtament committed the government of the kingdom to *Alexandra* his Wife. For *Hircanus* was uncapable to manage affairs, and rather delighted in peace and quiet; and *Ariſtobulus,* who was the younger, was

Hegio & Ruffinus, cap. 22. Hircanus and Ariſtobulus, Alexander's ſons.

G

H was both active and fit for government. The people were well affected towards *Alexandra*, becauſe ſhe had manifeſtly expreſſed how greatly ſhe miſliked her Husbands miſgovernment. *The year of the World, 3890. before Chriſt's Nativity, 74.*

She appointed *Hircanus* High-Prieſt, (both in regard of his age, as alſo for that by nature he was addicted to peace and quiet) and committed all things to the diſpoſing of the *Phariſees*, commanding the people to obey and ſerve them. She alſo renewed and confirmed that which *Hircanus* had diſannulled, and the *Phariſees* (according to the cuſtoms of their forfathers) had introduced; ſo that ſhe bare the name, and the *Phariſees* the Authority Royal. For they reſtored ſuch as were baniſhed to their eſtates, and delivered Priſoners; and in all things they demeaned themſelves like great Lords. *Alex-*
I *andra* alſo for her part undertook the care of the Commonweal, and kept a great number of Soldiers in pay, and increaſed her power in ſuch ſort, that the Tyrants round about feared her, and deliver'd the hoſtages and pledges of peace. All the Country was at quiet, only the *Phariſees* troubled the Queen, perſuading her to put thoſe to death who had counſelled King *Alexander* to put thoſe 800 to death (of whom we have ſpoken before) and they themſelves afterwards ſlew one that was called *Diogenes*, and after him divers others, one after another: until ſuch time as thoſe in authority came unto the Royal Palace, accompanied with *Ariſtobulus* (who ſeemed to be diſpleaſed with that which had been done, and who, if the occaſion were offer'd, made ſhew that he would not permit his Mother to govern after that manner) and told her *that which had*
K *hapned, and in what dangers they had been, to expreſs their duty and loyalty which they ow'd to their deceaſed Maſter, and how for that cauſe they had been greatly honour'd by him; requiring of her, that ſhe would not utterly fruſtrate them of their hopes, which they expected for their ſervice; that now they that had eſcaped from the danger of their foreign Enemies, were in their houſes murthered like Beaſts by their private Foes, without any relief or ſuccors from any one.* They furthermore urged, *That if their Adverſaries would content themſelves with thoſe they had ſlain, they would endure their misfortune patiently, by reaſon of the ſincere affection they bare unto their Lords: but if they muſt needs as yet ſuffer the like, they required that they might have liberty to retire. For that they would not procure their ſafety otherwiſe than by her conſent; and would rather ſuffer a voluntary death near unto her Royal Palace, if they might*
L *not be ſpared: for that it would be a ſhame both for themſelves, and for the Queen, if by her toleration, thoſe who had been her deceaſed huſbands friends, ſhould be thus abuſed by them which were his Enemies.*

That Aretas, *King of* Arabias, *and other Princes, would be glad of this news, to hear that ſhe ſhould deprive her ſelf of thoſe whoſe names have been dreadful even amongſt thoſe neighbouring Kings who have but heard of them. And if ſhe had reſolved to make more account of the* Phariſees *favor, than of their ſervice, they intreated her that ſhe would at leaſt diſtribute them in ſeveral Caſtles; that rather than any ill ſhould fall upon their Sovereign* Alexander's *houſe, they were content to lead their lives in that contemptible and deſpicable condition.* Whi-
M leſt thus they ſpake, directing their ſupplications to *Alexander*'s ſoul, praying him to have compaſſion as well of thoſe that were already dead, as of thoſe who were in danger of their lives, the tears ran from the eyes of all the aſſiſtants: and *Ariſtobulus* above the reſt was heartily diſcontent, and expreſſed the ſame, by finding fault with his Mother. But they themſelves were the cauſe of their own calamity, becauſe that againſt all right and reaſon, they had permitted a head-ſtrong and ambitious Woman to reign over them, as if the King had no Heirs reſerv'd to ſucceed him in the kingdom. The Queen, uncertain how to determine the matter at that inſtant, committed the charge of all her Caſtles into their hands, reſerving only *Hircania*, *Alexandrion*, and *Machæron*, wherein the Princes Moveables and Wealth was kept.

N Not long after, ſhe ſent her ſon *Ariſtobulus* with a ſtrong Army, commanding him to draw his Forces towards *Damaſcus*, againſt *Ptolemey*, called *Mennæus*, who was an ill Neighbor unto that City; but he returned thence, without doing any memorable action. About the ſame time news was brought, that *Tigranes*, King of *Armenia*, invaded *Syria* with 50000 Men of War, intending ſhortly to ſet upon *Jewry*. This rumor affrighted the Queen, and all the Commonalty (and not without cauſe.) Whereupon ſhe ſent Ambaſſadors with many Princely Preſents unto *Tigranes*, who beſieged the City of *Ptolemais*. (For Queen *Selena*, otherwiſe called *Cleopatra*, reigned in *Syria*, and perſuaded the *Syrians* to deny *Tigranes* paſſage.) But *Alexandra*'s Ambaſſadors met with the King of
O *Armenia*, and pray'd him to conceive a good opinion of their Queen, and of all the whole Nation of the *Jews*; who received them willingly, commending them for that they had ſought him out ſo far to do him honour, and put them in good hope. After the taking in of *Ptolemais*, it was told *Tigranes*, that *Lucullus* purſued *Mithridates* (who was not as yet apprehended, for that he was fled into *Iberia*, which was the cauſe that *Lucullus* had

Hircanus High Prieſt.

The *Phariſees* admitted to the adminiſtration of the Commonweal are greedy of revenge. *Ariſtobulus* & his followers accuſe the *Phariſees* of Tyranny.

Alexandra committeth the cuſtody of the Caſtles to the *Jews*.

Ariſtobulus is ſent to *Damaſcus* againſt *Ptolemey*. *Tigranes* invading *Syria*, heareth news of *Lucullus*'s purſuit of *Mithridates* and returneth home.

The year of the World, 3894. before Christ's Nativity, 70.

had entered *Armenia*, and plunder'd it.) *Tigranes* hearing this news, returned back into his own Countrey. A

Alexandra's sickness, and Aristobulus's attempt.

After this, Queen *Alexandra* fell sick of a dangerous disease, whereby *Aristobulus* took occasion to intermeddle with the affairs of State. Walking therefore abroad one night attended by a trusty servant: he repaired unto those Castles which were committed to the custody of his fathers friends: for he had misliked his Mothers government long, and feared more than ever, that if she should die, all her posterity should be made subject to the power of the *Pharisees*: For he perceived how unapt his elder brother was to govern the kingdom, unto whom notwithstanding the succession appertained: only his Wife, whom (accompanied with his Children) he had left with *Alexandra*, had an inkling of this his intent. He therefore went first of all to *Agaba*, where *Galestes*, one B of the chiefest Potentates, commanded, who entertained him with great joy.

Aristobulus seizeth the Castles, and great concourse of people resort to him.

The next day, the Queen heard that *Aristobulus* was departed from Court, she little suspected at first, that he was retired to work some alteration in the State. But when Messengers came flocking one after another, and told her, that after the first Castle, the second; and after the second, all the rest had consequently been surprized by *Aristobulus*: at that time both the Queen and the whole Nation were alarmed, fearing lest he should presently usurp the Sovereignty; but above all they feared, lest he should revenge himself on those who had abused his servants: and it was thought fit, that both his Wife and Children should be committed to the Castle that adjoyned to the Temple. But from all parts round about, there resorted Soldiers to *Aristobulus*, so that he was attended C like a King: For in the space of some 15 days, he took 22 Forts, whither he made his retreats, and assembled an Army of Soldiers, and levied them amongst the Lords that inhabited *Libanus* and *Trachonitis*: For the multitude had always resort to the stronger side, supposing that if they submit thereunto willingly, and maintain and authorize the same, that they shall draw some profit thereby, as being those that were the occasion of the confirmation of his Monarchy.

Hircanus and the Elders inform the Queen, and accuse Aristobulus. Alexandra's death.

Hereupon the ancient *Jews* and *Hircanus* repaired unto the Queen, humbly intreating her *to take some mature counsel and good advice concerning the present affairs, because that* Aristobulus *her son was already very near Lord of the whole Country, since he had so many Forts under his command: Besides, that it was inconvenient and undecent for them to consult* D *without her express order, notwithstanding she were grievously sick, but that the present danger compelled them.* The Queen desired them to do that which they thought should be most profitable for the Commonweal; telling them, *That they had many means, for that their Nation was mighty, great and strong, and had great store both of money and riches in the common Treasury: shewing them, that because she knew that she had not long to live, she had no more reason to take care of those affairs.* Having spoken thus, she died, after she had reigned nine years, and lived in all 73. This Woman was endued with greater excellency than could be expected from one of her sex, and expressed both in her actions and ordinances how fit she was to govern a kingdom, and how unworthy some Princes are of the dignities they have amongst men. For making more account of the present than future occurrences, E and neglecting all other things in respect of those which are requisite in a moderate Government, she never, upon any instigation whatsoever, perverted justice; notwithstanding her family fell into such inconveniencies, that the same sovereignty which she had obtained by divers dangers and labours, was not long after that, ruinated and lost for her scarce effeminate desires. For she gave ear unto those who were ill-affected towards her posterity, and left the Kingdom destitue of such as were fit to govern: so that the Government which she enjoyed during her life-time, was after her death distracted with infinite troubles and calamities, wherewith her family was involved. And notwithstanding her Government after this manner, yet, during her life-time, she kept the kingdom in peace. And thus died *Alexandra*. F

Alexandra's Family incur much trouble.

THE G

A

The Fourteenth Book of the Antiquities of the JEWS; Written by FLAVIUS JOSEPHUS.

The year of the World, 3899. before Christ's Nativity, 65.

The Contents of the Chapters of the Fourteenth Book.

1. *How after the death of* Alexandra, *her youngeſt Son,* Ariſtobulus, *made War againſt his Brother* Hircanus *for the Kingdom: who, obtaining the Victory, compelled* Hircanus
B *to flie into a Caſtle in* Jeruſalem. *And how after it was concluded between them, that* Ariſtobulus *ſhould be King, and* Hircanus *live as a private Man, without Dignity.*
2. *Of the race of* Antipater, *and how he purchaſed renown, great power and authority both to himſelf and his Children; and the flight of* Hircanus *to* Aretas *King of* Arabia.
3. Ariſtobulus, *being vanquiſhed, is purſued as far as* Jeruſalem.
4. Hircanus *and* Ariſtobulus *ſend Ambaſſadors to* Scaurus, *to requeſt his aid and ſuccor.*
5. Ariſtobulus *and* Hircanus *preſent themſelves before* Pompey, *to debate their Titles touching the Kingdom.*
6. Pompey *is ſeized of the Fortreſſes, by a Warlike Stratagem.*
7. *They of* Jeruſalem *ſhut their Gates againſt the* Romans.
8. Pompey *taketh the Temple, and lower part of the City, by force.*
C 9. Scaurus *maketh War againſt* Aretas; *and by the perſuaſion and ſollicitation of* Antipater, *maketh a League with him.*
10. Alexander *being overcome by* Gabinius, *retireth himſelf into a Caſtle, where he is ſhut up, and beſieged.*
11. Ariſtobulus *eſcaping out of Priſon, flieth from* Rome: *who being taken again in* Judea *by* Gabinius, *is ſent back Priſoner to* Rome.
12. Craſſus *warring againſt the* Parthians, *paſſeth thorow* Jewry, *and ſpoileth the Treaſury of the Temple.*
13. Pompey *retireth into* Epirus, *and* Scipio *cometh into* Syria.
14. Cæſar's *Voyage into* Egypt, *wherein the* Jews *do him faithful ſervice.*
D 15. Antipater's *valiant acts, and the amity betwixt him and* Cæſar.
16. Cæſar's *Letters, and the Senates decree, as touching the friendſhip betwixt the* Jews *and* Romans.
17. Antipater *committeth the government of* Galilee *to his Son* Herod, *and that of* Jeruſalem *to* Phaſælus *his other Son: and how* Sextus Cæſar *advanced* Herod *to great Honour and Dignity.*
18. Caſſius *afflicteth* Jewry, *and exacteth* 800 *Talents.*
19. Malichus *poyſoneth* Antipater.
20. Herod *putteth* Malichus *to death, by* Caſſius's *commandment.*
E 21. Antigonus, *the Son of* Ariſtobulus, *ſeeking to recover his Fathers Kingdom by the aid of the King of* Tyre, *is diſcomfited, and driven out of* Judea *by* Herod.
22. Herod *meeting* Antonius *in* Bithinia, *winneth his favor with a great ſum of Money, to the intent he ſhould give no ear to his accuſers.*
23. Antonius *arriving in* Syria, *eſtabliſheth* Herod *and* Phaſælus *for* Tetrarchs.
24. *The* Parthians *make War in* Syria, *to reſtore* Antigonus *to the Kingdom.*
25. *The* Parthians *take* Hircanus *and* Phaſælus *Priſoners, and lead them away.*
26. Herod, *at* Rome, *is declared King of* Jewry *by the Senate.*
27. Herod *returneth from* Rome, *and fighteth againſt* Antigonus.
28. Antigonus *is diſcomfited by* Soſius *and* Herod.

F

CHAP. I.

After the death of Queen Alexandra, Hircanus *and* Ariſtobulus, *her two Sons, come to battel,* Ariſtobulus *gets the Victory; and afterwards, in a Treaty,* Ariſtobulus, *though youngeſt, is to have the Crown, and* Hircanus *is contented to live privately.*

G WE have already Treated, in our former Book, both of the Acts and Death of Queen *Alexandra*: it now remaineth, at this preſent, to proſecute and continue the ſequel of our Hiſtory, to the end that we neither omit any thing through ignorance, nor bury it in forgetfulneſs. For they that make profeſſion to write Hiſtories, and to recite ſuch things as are obſerved by Antiquity, ought not only ſtudiouſly to conform their ſtile, but alſo

The office and duty of an Hiſtoriographer

The year of the World, 3899. before Christ's Nativity, 65.

also to beautifie the same with ornaments of eloquence, that the Reader may peruse their H
Writings with the more delectation. But, above all things, they must have an especial
care to set down the Truth exactly, that they who know not how these things came to
pass, may be the more duly and fitly informed.

When as therefore *Hircanus* had taken upon him the High-Priesthood, in the third year
of the Hundred seventy and seven *Olympiade*, and in the year that *Q. Hortensius* and *Q. Me-*
tellus (called the *Cretensian*) were Consuls at *Rome*, *Aristobulus* suddenly undertook the
Aristobulus and *Hircanus* strive for the kingdom. War against *Hircanus*, and fought with him near unto *Jericho*: where a great number of
Hircanus's followers submitted themselves of their own accord to *Aristobulus*. Through
which accident *Hircanus* was forced to flie to the fortress of the higher City, where *Ale-*
xandra, *Aristobulus*'s Mother, had imprisoned both his Wife and Children (as before is I
specified,) The rest of the faction, for fear of his brother who had gotten the victory,
retired themselves within the precincts of the Temple, where they were besieged and ta-
The peace betwixt *Hircanus* and *Aristobulus*. ken. After this, a Peace was Treated of betwixt both the brethren, and their difference
was decided in this manner, That *Hircanus* should pass the rest of his life without med-
ling with Sate Affairs, and *Aristobulus*, should reign. This League was ratified between
them in the Temple, and confirmed with oaths, conjunction of hands and embraces, in
the sight of all the people: which being finished, *Aristobulus* retired himself into the Pa-
lace, and *Hircanus* to *Aristobulus*'s lodging, to lead a private and quiet life.

CHAP. II. K

Antipater *an* Idumæan, *persuades* Hircanus *to flie, and to retire himself to* Aretas, *King of the* Arabians, *who promiseth to re-establish him in the Kingdom of* Judea.

Hedio & Russinus, cap. 11. *Antipater* the *Idumæan*, *Hircanus*'s friend. *Antipater* of *Judæa*, as *Nicholas Damascenus* implies, first called *Antipas*. BUT a certain friend of *Hircanus*, (by Nation an *Idumæan*, and by name *Antipater*) being very rich, and by nature both factious and industrious, was as much *Aristobu-*
lus's Enemy, as *Hircanus*'s Friend. True it is, that *Nicholas Damascene* writeth of this man,
That he was descended of the noblest amongst those *Jews* who returned from *Babylon* in-
to *Jewry*: but this he did on purpose to gratifie *Herod*, *Antipater*'s son, who, by a casual-
ty, became afterwards King of the *Jews* (as we will express hereafter in time and place L
convenient.) This *Antipater* was at the first called *Antipas*, according to his fathers name,
who (as it is reported) was made Governor of all *Idumæa* by King *Alexander* and his
Wife: and afterwards made a League with the *Arabians*, *Gazeans*, and *Ascalonites*, cor-
rupting them, and insinuating himself into their favors, by divers great Presents bestow-
ed upon them. This young *Antipater* considering with himself what *Aristobulus* power was,
Antipater incenseth the Princes of the *Jews* against *Aristobulus*. and fearing lest some mischief might befal him, through the hatred the young King had
conceived against him, he communicated with certain of the greatest among the *Jews*,
and secretly and cunningly incensed them against *Aristobulus*, telling them, *That they had*
done amiss, both to see and suffer Aristobulus *to detain the Kingdom unjustly in his hands, and*
to dispossess his elder brother Hircanus, *to whom by right of inheritance it did belong*. He like- M
wise accosted and sounded *Hircanus* ordinarily with these words, telling him, *That he lived*
in danger of his life, and would doubtless be snared, except he sought his own security, and fled
his evident danger: alledging, That Aristobulus's *friends would never cease to consult how they*
might shorten his life, to the end that he might live in more security. To these instigations of
his, *Hircanus* gave small credit, (for that of his own nature he was courteous, and could
not easily be induced or seduced by detractions) but this negligence and careleſness in
him, was the cause that he was accounted a silly man. On the contrary side, *Aristobulus*
was of a different and more heroick nature, being more active in performance, and care-
ful to prevent.

Now although *Antipater* saw that *Hircanus* made small account of his instigations, yet N
ceased not daily to invent and propose new surmises and accusations, urging *Aristobulus*'s
hatred and practice to murther him: and prevailed so by his importunity, that at last he
persuaded him to flie to *Aretas* King of *Arabia*, promising him, *That in so doing, he would*
give him both aid and assistance. *Hircanus* was the more easie to be induced to follow *An-*
tipater's advice, for that *Arabia* was adjacent to *Jewry*. Whereupon he first of all sent *An-*
tipater to *Aretas*, to take assurance of him that he should not betray him into his Enemies
hands, if he should submit himself unto him, and require his assistance. When *Antipater*
had received his assurance from the King, he reurned to *Jerusalem* unto *Hircanus*: and
not long after that took him away with him, and departed the City by night, and after-
wards with great journies arrived at *Petra*, where *Aretas* kept his Royal Court. And be- O
ing very familiar with the King, he entreated him to re-establish him in the Kingdom of
Jewry, and did so much by his importunity and the Presents which he gave him, that he
persua-

H perſuaded *Aretas* to attempt the matter. Whereupon *Hircanus* promiſed, That if he confirmed him again in his Royal dignity, he would, upon the recovery of his Realm, reſtore unto him thoſe twelve Cities which his Father *Alexander* had taken from the *Arrabians*, the names whereof are theſe that follow: *Medaba, Nabello, Livias, Tharabaſa, Agalla, Athona, Zoara, Orona, Nariſſa, Rydda, Luſa, Oryba.*

The year of the World, 3900. before Chriſt's Nativity, 64.

Hædio & Ruffinus, cap. 3.

CHAP. III.

Ariſtobulus is enforced to retire into the Caſtle of Jeruſalem, *the King* Aretas *beſiegeth him: The cruelty of ſome* Jews *who ſtoned* Onias, *a juſt man, to death. The puniſhment which*
I *God inflicted upon them for it.*

Aretas maketh War againſt *Ariſtobulus*, and inforceth him to flie to *Jeruſalem*.

Aretas, induced by theſe promiſes, was content to ſend forth an Army againſt *Ariſtobulus*, and himſelf in perſon conducted in that expedition 5000 Men Foot and Horſe, and had ſo much the upper hand of his Enemy, that divers after this Victory, of their own accord, ſubmitted themſelves to *Hircanus*: and *Ariſtobulus* perceiving himſelf to be deſtitute of all his friends and followers, fled unto *Jeruſalem*. The King of *Arabia* followed him with all expedition, and beſieged him in the Temple: in this ſiege the common people aſſiſted *Hircanus*, neither were there any but the Prieſts only that ſtuck to *Ariſtobulus*'s ſide. Whereupon *Aretas* drew up the Forces he had, and buſily ſet the Ar-

The *Arabians* beſiege *Ariſtobulus* in the Temple.

K my both of *Jews* and *Arabians* about the ſiege. Whil'ſt theſe things were thus, the feaſt of unleavened bread, which we call the Paſſeover, was at hand, and the Princes of the *Jews* forſaking their Countrey, were fled into *Egypt*. About that time, a certain man called *Onias* (ſuch an one who for his virtue was beloved of God, and in times paſt, had by his devout prayers and ſupplications, in a time of drought, obtained rain from God) hid himſelf, perceiving that this ſedition would be of ſome continuance. This man therefore being ſurprized, and brought into the Camp of the *Jews*, they required him that as by his prayers he had obtained water, ſo at that time likewiſe he would by his imprecations, incenſe God againſt *Ariſtobulus* and his adherents. But whereas he refuſed and excuſed himſelf, he was at laſt conſtrained by the people to perform their requeſt; ſo that ſtand-

The *Jews* flie into *Egypt*.

L ing up in the midſt of them, he ſpake after this manner.

Onias contradicting the *Jews* petition, is ſtoned to death.

O God, King of the whole World, ſince they who are at this preſent here with me are thy people, and thoſe that are beſieged are thy Prieſts, I humbly beſeech thee, that when they ſhall require thee to be incenſed againſt their brethren, thou wilt not hear them: and when as likewiſe they ſhall provoke thee againſt the other, thou wilt not reſpect them.

Hereupon a certain ſort of reprobate Soldiers amongſt the *Jews*, hearing theſe words of his, ſtoneth him to death: But God immediately puniſhed this cruelty in them, and the murther of *Onias* ſo curſedly perpetrated, was revenged by this means which enſueth. *Ariſtobulus* and the Prieſts being beſieged, the feaſt of *Eaſter*, or the Paſſeover fell out, during which time it was an uſual cuſtom among the *Jews* to honour God with many ſa-

M crifices: Now they who were with *Ariſtobulus*, not having any beaſts to offer up in ſacrifice, they requeſted the other *Jews* that were without, *That they might have ſome delivered unto them for their money*. Whereunto it was anſwered, *That if they would give one thouſand drachms for every head, they ſhould have ſome delivered unto them.* To this demand of theirs, *Ariſtobulus* and the Prieſts that were with him, willingly condeſcended, and let down the prefixed price, and deliver'd the ſame from the wall: but the others, after they had received the money, deliver'd them not thoſe beaſts which they deſired them to ſell them to ſacrifice; but they were ſo impious, that they falſified their oaths not only toward men, but defrauded God alſo, in denying that which they had promiſed toward the furniſhing of their ſacrifice. For which cauſe, the Prieſts (being defrauded in this

Breach of faith, and the revenge thereof.

N manner, contrary to the oath and proteſtations of their adverſaries) beſought God to ſhew vengeance on their Countreymen that had committed this heinous and perjurious impiety: neither did God defer their puniſhment, but immediately after he ſent a great and violent Wind, that ſpoiled all the fruits of the Countrey; ſo that a meaſure of Wheat was ſold for eleven drachms.

The year of the World, 3900. before Christ's Nativity, 64.

CHAP. IV.

Scaurus *being sent by* Pompey *into* Syria, Aristobulus *gained his friendship. He forced King* Aretas *to raise the siege of* Jerusalem. Aristobulus *gaineth a Battel against* Aretas *and* Hircanus.

Hedio & Ruffinus, cap. 4. *Hircanus* and *Aristobulus* send Ambassadors unto *Scaurus*.

MEanwhile *Pompey* sent *Scaurus* into *Syria* (himself being in person detained in *Armenia*, in pursuit of the War betwixt him and *Tigranes*.) When *Scaurus* came unto *Damascus*, he found that *Metellus* and *Lollius* had newly taken the City; for which cause he marched on towards *Jewry*: where being arrived, certain Ambassadors came unto him in the behalf of *Aristobulus*, and others also in the name of *Hircanus*, requiring alliance and confederacy in the behalf of them both, and offering from each of them a Tribute of 400 Talents. But *Scaurus* preferred *Aristobulus*'s promises, because he was the ablest, and of the noblest spirit, and withal more moderate in his demand: whereas *Hircanus* was poor and covetous, notwithstanding he demanded greater things than his brother did: for it was a harder matter to subdue a City that was so strong, than to beat a company of runnagate *Nabatheans*, and scarcely well animated to prosecute that War. For these causes therefore he (receiving his money) raised the siege, commanding *Aretas* to return; which if he refused, he declared him an Enemy to *Rome*. This done, *Scaurus* returned to *Damascus*, and *Aristobulus* led forth his Army against *Aretas* and *Hircanus*; and fighting with them in a place called *Papyron*, he obtained the victory, and killed about some 7000 of his Enemies, amongst the number of which, was *Cephalius*, *Antipater*'s brother.

Scaurus is presented.

Aristobulus maketh War against *Aretas* and *Hircanus*.

CHAP. V.

Pompey *cometh into the lower* Syria. Aristobulus *sends him a rich Present.* Antipater *repaireth to him in* Hircanus's *behalf. Both the brothers case was stated to* Pompey, *who defers the decision of it, till he reduce the* Nabatheans. Aristobulus *without expecting till then, retired into* Judea.

Pompey cometh into *Syria*, and *Aristobulus* sendeth a Royal Present unto him.

NOt long after this, *Pompey* came unto *Damascus*; and as he travelled through *Cœlosyria*, divers Ambassadors resorted unto him from all parts of *Syria*, *Egypt*, and *Judea*. For *Aristobulus* sent him a Present of great value, namely, a golden Vine of 500 Talents, price. Hereof *Strabo* the *Cappadocian* maketh mention in these words:

There came an Ambassador out of Egypt, *bearing a Crown of* 4000 *pieces of gold, and another from* Jewry, *with a Vine or Garden, and the Workmanship was called* Terpole, *that is to say, Recreation: I have seen this Vine at* Rome, *in the Temple of* Jupiter Capitoline, *having the inscription of* Alexander *King of the* Jews; *and it was esteemed and valued at* 500 *Talents. It is said that* Aristobulus *Prince of the* Jews *sent the same.*

Antipater for *Hircanus*, and *Nicodemus* for *Aristobulus*, come as Ambassadors to *Pompey*. *Hedio & Ruffinus*, cap. 5.

Straight after this, there came other fresh Ambassadors to *Pompey*, (*Antipater* from *Hircanus*, and *Nicodemus* from *Aristobulus*) who accused those that had taken Money, namely *Gabinius*, for that he first of all had received 300 Talents, besides other Presents: and secondly *Scaurus*, who had received 400; alledging, that by that means they had incensed them against him. He therefore gave direction, that they should repair unto him about the Spring, each of them to justifie and maintain their several Rights: as for himself, he drew his Forces from their wintering places, and marched towards *Damascus*, destroying in his way a certain Fortress which *Antiochus* the *Cyzicenian* had fortified in *Apamea*. He visited also the Countrey of *Ptolomy Mennæus* (who was a wicked and perverse man, and no ways differed from *Dionysius Tripolitane*) who was punished with the loss of his head, and was united also with him in friendship and affinity; yet acquitted of the death he deserved, by the means of a 1000 Talents Ransom, which *Ptolomy* distributed amongst his Soldiers for their Pay. He demolished likewise the Castle of *Lysias* (wherein a *Jew* called *Sylas* tyrannized) and passing by the Cities of *Heliopolis* and *Chalcis*, and having likewise ascended the mountain (which is between them) he came to *Cœlosyria*, and from *Pella* repaired to *Damascus*. In which place he gave audience to the *Jews*, and their Princes *Hircanus* and *Aristobulus*, who were at odds the one against the other, concerning their particular Interests: the *Jews* complained against *Hircanus* and *Aristobulus* both, and alledged, that they would not be governed by Kings, because their custom was to obey Gods Priests, whom they honoured, affirming that these two brethren (who were descended of the race of Priests) endeavoured to draw their Nation under a different form of government, and to reduce them under slavery. *Hircanus*

A Castle destroyed in *Apamea*.

Ptolomey Mennæus fined at a great sum of money.

Aristobulus and *Hircanus* accused by the *Jews* before *Pompey*.

H nus complained, that being the elder born, he had been deprived of his Inheritance by *Ariſtobulus*, and had only but a ſmall portion of the Countrey alotted him, becauſe *Ariſtobulus* had ſeized the reſt by force. He complained likewiſe of thoſe incurſions that both by Land and Sea *Ariſtobulus*'s followers had endamaged their Frontiers with. For the people had not revolted, if he had not been a violent and turbulent man. To this accuſation of his, a thouſand of the principaleſt of the *Jews* (drawn out by *Antipater*'s perſuaſion) ſubſcribed. But *Ariſtobulus* anſwered, That *Hircanus* was diſpoſſeſſed of the Kingdom, by reaſon of his incapacity, and natural defects, alledging for himſelf, That the government was forced on him of neceſſity, leſt it ſhould be tranſported to others: he proteſted that he challenged no other title than that which his Father *Alexander* had had. He brought in alſo for his Witneſſes certain arrogant young men, who were hated for their pomp, purple Robes, their curioſity in painting and curling their Hair, and other braveries which they preſented, not like men who intended to hear a Caſe decided, but rather to ſhew their vanity. After that *Pompey* had heard them, he condemn'd *Ariſtobulus*'s violence, but for that time he diſmiſs'd them (after ſome favorable and gracious conference) promiſing them that he would come into their Country, and determine their differences, after he had ſeen the Region of the *Nabatheans*: commanding them in the mean while to live in peace. He uſed *Ariſtobulus* likewiſe very kindly, fearing leſt he ſhould incenſe the people, and ſhut up his paſſage: which notwithſtanding came to paſs. For *Ariſtobulus* came into the City of *Delion*, and from thence went
I into *Judea*, without regarding what *Pompey* had commanded him.

The year of the World, 3902. before Chriſt's Nativity, 62.

Ariſtobulus's Apology before Pompey.

Hedio & Ruffinus, cap. 6.

CHAP. VI.

Pompey *is offended at* Ariſtobulus's *retreat. He marcheth againſt him. Their ſeveral meetings without taking any effect.*

POmpey hearing this, was very much diſpleaſed; and taking with him his Army which he had prepared againſt the *Nabatheans* (with the ſupplies he had in *Damaſcus*, and the reſt of *Syria*, beſides the other *Roman* Companies that he had) he marched forth
L againſt *Ariſtobulus*: when he had paſſed *Pella* and *Scythopolis*, he came to *Coreas* (which is the entrance into *Judea*) drawing toward the heart of the Countrey. There he found a ſtrong Caſtle ſituate upon the top of a Mountain called *Alexandrion*, whither *Ariſtobulus* was retired. He ſent to invite him to come and parley with him: who perſuaded by the counſel of many of his beſt friends, by no means to make War againſt the *Romans*, came down to him, and after he had debated his title with his Brother, concerning the Kingdom, *Pompey* permitted him to return again into his Caſtle. And this he did two or three times, always flattering *Pompey* through the hope he had of the Kingdom. Meanwhile he retired himſelf, and fortified the place, and made preparation for the War, leſt *Pompey* ſhould alot the Kingdom to *Hircanus*. *Pompey* commanded him to
M deliver up the Fortreſſes that he held, and to write with his own hand to the Captains of the Gariſons (who otherwiſe would not have obeyed him.) *Ariſtobulus* ſubmitted, but was ſo diſpleaſed, that he repaired to *Jeruſalem*, on purpoſe to make preparations for War. Immediately after, *Pompey* marched towards him with his Army, and a meſſenger coming from *Pontus*, brought him news of *Mithridates*'s death, who was ſlain by his Son *Pharnaces*.

Pompey marcheth out againſt Ariſtobulus.

Ariſtobulus deſcendeth from his Fortreſs, to confer with Pompey. Ariſtobulus delivereth the Fortreſſes to Pompey's hands.

Hedio & Ruffinus, cap. 7.

Mithridates King of Pontus ſlain by his ſon Pharnaces.

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CHAP. VII.

The year of the World, 3903. before Christ's Nativity, 61.

Aristobulus *repents, cometh to* Pompey, *and treateth with him: But his Soldiers refusing to deliver the money that he had promised, and to receive the* Romans *into* Jerusalem, Pompey *keepeth him Prisoner, and besiegeth the Temple where* Aristobulus's *men were retired.*

Pompey having encamped near *Jericho*, (where there was a number of Date-trees, and where also groweth that Balm which is the most precious of all other ointments, distilling from a little shrub, which is opened and slit by a sharp cutting stone) the next morning he marched towards *Jerusalem*. *Aristobulus* (being sorry for his misbehaviour) came unto him, offering him money: and promising him to receive him into *Jerusalem*, he intreated him to lay aside all quarrels, and to order all as he thought fit, without coming to War. Whereupon *Pompey* pardon'd him, and condescended to his request, and sent *Gabinius* with his Soldiers, both to receive the money, as also to enter the City, but could do neither, for *Aristobulus*'s Soldiers would not permit that any promise should be perform'd: which *Pompey* took so ill, that after he had committed *Aristobulus* to Prison, he went in Person against the City, which was strongly fortified on every side, except toward the quarter that extendeth Northward, which was easie to be beaten down: for this side is invironed with a large and deep Valley, compassing the Temple, which is inclosed with a very strong stone Wall.

Gabinius coming to receive the money *Aristobulus* had promised, hath the City Gates shut against him. *Hedio & Ruffinus* cap. 8.

Pompey besieged *Jerusalem.*

CHAP. VIII.

Pompey, *after a three Months siege, took the Temple of* Jerusalem *by assault, and forbeareth plundering of it. He lessens the* Jews *power. He leaveth* Scaurus *to command his Army; carrieth* Aristobulus *Prisoner to* Rome, *with* Alexander *and* Antigonus *his two sons, and his two daughters.* Alexander *maketh his escape out of Prison.*

IN the mean time the City of *Jerusalem* was divided, for some thought good to yield up the City to *Pompey*; others (that were of *Aristobulus*'s faction) counselled that the Gates should be kept shut, and preparation for War should be made, because the *Romans* detained *Aristobulus* Prisoner. The last prevailing, seized the Temple: and breaking down the Bridge which was betwixt it and the City, resolved to stand on their defence. But the others not only deliver'd the City into *Pompey*'s hands, but the Royal Palace also, who sent *Piso his* Lieutenant thither with his Forces to take possession thereof, and to plant his Garisons therein, and to fortifie the houses near the Temple. First therefore *Pompey* offer'd the besieged certain conditions of Peace, which when they refus'd, he shut them in on every side, being in all these his endeavours assisted by *Hircanus*. *Pompey* incamped with his Army on the North-side of the Temple (which was the easiest to be assaulted) on this side also there were certain high Towers, and a huge Trench, besides a deep Valley that begirt the Temple. For on the City-side there was such Precipices, that there was no passage, the bridge being broken. The *Romans* wrought vigorously in cutting down of Trees to make Bulwarks, which being done, they planted great Machines and Engines that *Pompey* had caused them to bring from *Tyre*, they threw great stone Bullets with them to batter the Temple. The *Romans* had hardly got their Works accomplished, if the strict keeping of the Sabbath had not hinder'd the besieged to make any opposition that day. For the Law permitteth them to defend themselves against their Enemies, being assaulted, but not to assail them when they intend any other Work. Which when the *Romans* understood, they neither gave assault, nor proffered skirmish on those days which we call Sabbaths: but they built their Fortifications and Towers, and planted their Engines, so that the next day they were ready to put them in execution against the *Jews*. And hereby it is easie to conjecture, how incredible the piety of our Nation is, and how studious and industrious it is in observing the Divine Laws. For notwithstanding any present or imminent danger, they never desisted to offer their solemn Sacrifices: twice a day, in the morning, and about the ninth hour, the Priests offered duly upon the Altar. For when the Temple was taken (in the third month, and on a fasting day, in the hundred seventy nine Olympiade, in the year wherein *Cajus Antonius*, and *Marcus Tullius Cicero* were Consuls) the Enemy entreh the Temple by force, and kill'd all they met. Yet notwithstanding all this, the Priests ceased not to offer their accustomed Sacrifice: and neither the hazard of their lives, nor the great number of those that were kill'd, could force them to flie; they held it more convenient for them to indure all things that might befall them in attending upon the Altar, than to transgress or vary one jot from their ordinances. And that this may seem to be no fable, or praise

Jerusalem partly betrayed, partly besieged by *Pompey.*

Pompey maketh preparation to besiege the Temple.

The *Jews* intermitted not their sacrifice, notwithstanding the siege. The taking of the Temple.

H praise of their dissembled devotion, but the exact and perfect truth, all those that write the Histories concerning *Pompey* and his acts, do witness no less: amongst the number of which, are *Strabo*, *Nicholas*, and *Titus Livius* the Roman Historiographer, the most famous among the rest. The greatest of these Towers was battered by these Engines, and fell, bearing a great Pane of the Wall to the Earth with it, which was the cause that the Enemies in multitudes brake in by the breach. The first that ascended the Wall, was *Cornelius Faustus*, the son of *Sylla*, with his Soldiers. After him mounted the Centurion *Furius*, accompanied with those that follow'd him on the other side; and through the midst of the breach did the Centurion *Fabius* enter with a strong squadron. The whole circuit was filled with dead Bodies, and some of the *Jews* dyed by the *Romans* Swords, others I slew one another, the rest cast themselves down headlong from the Precipices; many likewise set their houses on fire, and consumed themselves therein, lest they should behold the executions that were performed by their Enemies. There fell about 12000 *Jews*, and very few *Romans*. *Absolom* also, who was *Aristobulus*'s Father-in-law and Uncle, was taken Prisoner. The holiness of the Temple likewise was not a little prophaned. For whereas before that time no prophane man either entred or beheld that which was in the Temple, *Pompey*, and divers others that accompanied him, entred the same, and saw that which was not lawful to be beheld by any other but the High-Priests only. But although he found a Table of gold, and a sacred Candlestick, with divers other vessels and perfumes, in great quantity; and whereas besides, there was about 2000 Talents of sil- K ver in the sacred Treasury in the Temple: yet his piety was such that he would touch none of it, neither did he any thing in this occasion but what was worthy of his singular virtue. The next day, he commanded those that had the charge of the Temple, to purifie it, and to offer Sacrifices unto God, according to the Law; committing the High-Priesthood to *Hircanus*, both because he had been very useful in many things, and for having hindred the *Jews* to join with *Aristobulus*. After this, he beheaded the Authors of this War, and honour'd *Faustus* and the rest with gifts, suitable to their valour, for having been the first that entred the breach. As for *Jerusalem*, he made it tributary to the *Romans*, taking away from the *Jews* those Cities they had conquer'd in *Cœlosyria*, and assigning them a proper and peculiar government. After this, he inclosed the Nation with- L in certain Limits, whereas before-time their Dominions were of a large extent. Not long after this, he repaired *Gadara*, that not long before was destroyed: all which he performed in favour of *Demetrius* the *Gadarenian*, his late servant and bondman. And as touching *Hippon*, *Scythopolis*, *Dion*, *Samaria*, *Marissa*, *Azot*, *Jamnia*, and *Arethusa*, he restored them to the ancient Inhabitants thereof, all which were situate in the heart of the Land: Besides *Gaza*, *Joppa*, *Dora*, and the Tower of *Straton* (Cities situate upon the Sea-coasts, and ruinated formerly with divers Wars) he set at liberty, and annex'd them unto the Province. As for the Tower of *Straton*, it was magnificently built by *Herod*, and adorned with Gates and fair Temples, and the name thereof was changed, and called *Cæsarea*. Thus *Hircanus* and *Aristobulus*, through their dissentions and civil broils, were the cause M of that servitude and misery that fell upon the *Jews*. For we have lost our liberty, and have been subdu'd by the *Romans*. Besides that we have been enforced to surrender up those Cities unto the *Syrians*, which we had formerly conquer'd by force of Arms. And that which is to be lamented, the *Romans* in a little time have drawn from us more than 10000 Talents: and the Royalty which before-time was an honour reserved for those that were of the Race of the High-Priests, hath been bestowed on men of mean extraction; whereof we will speak in place convenient. After that *Pompey* had given *Cœlosyria* to *Scaurus*, from *Euphrates* to the Frontiers of *Egypt*, with two Legions of the *Romans*, he went into *Celicia*, and from thence drew towards *Rome*, leading with him *Aristobulus* in N bonds, and his children (who were two sons and two daughters) one of which, called *Alexander*, escaped; and as for *Antigonus*, (who was the younger) he was led to *Rome* with his sisters.

The year of the World, 3093. before Christ's Nativity, 61.

Twelve thousand Jews slain.

Pompey entering the Temple, neither toucheth nor taketh away any thing. Alias cap. 9.

Pompey bestoweth the Priesthood on Hircanus.

Jerusalem tributary to Rome.

Gadara restored.

Cities taken from the Jews.

Scaurus President of Cælosyria.

The year of the World, 3904. before Christ's Nativity. 60.

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CHAP. IX.

Antipater *proveth very useful to* Scaurus *in* Arabia.

Hedio & Ruffinus, cap. 9.

SCaurus led forth his Army against *Petra* a City in *Arabia*; and the ways being so bad that he could hardly get to it, he spoilt all the Countrey round about; his Army was pressed with Famine, *Antipater*, by the order of *Hircanus*, furnish'd him with Corn, and all other necessaries, out of *Jewry:* who being sent Ambassador to *Aretas* from *Scaurus*, persuaded him to contribute a certain sum of silver to secure his Country from being pillaged, and he himself also became pledge for 300 Talents. This done *Scaurus* B finished the War, according to his desire, and with no less contentment to *Aretas* and his Country.

CHAP. X.

Alexander, Aristobulus's son, armeth in Judea, *and fortifieth the Towns.* Gabinus *overthrows him in battel, and besiegeth him in the Castle of* Alexandrion: Alexander *delivereth it up to him, with several other places.* Gabinius *establisheth* Hircanus *High-Priest in his room, and reduceth* Judea *to be governed under the Nobility.*

Hedio & Ruffinus, cap. 10. *al.* 11.

NOt long after this, *Alexander*, *Aristobulu's* son, made divers inroads into *Jewry*; for C which cause *Gabinius* came from *Rome* into *Syria*, and (besides other things worthy of memory which he atchieved) he led forth his Army against *Alexander*, for that *Hircanus* had not as yet sufficient power to resist him, being otherwise exercised in building the Walls of *Jerusalem* that were beaten down by *Pompey*; notwithstanding the *Romans* that were in *Jewry* hindred him from performing the same. This *Alexander* travelling through the whole Countrey, assembled divers *Jews*; so that in short time having gotten together 10000 Foot, and 1500 Horse, with good Ammunition, he fortified the

Castles fortified.

Castle of *Alexandrion* near to the City of *Coreas*. He fortified *Machæron* also in the Mountains of *Arabia*. *Gabinius* therefore came forth against him, having sent before him *Marcus Antonius*, accompanied with other Commanders, who recruited the *Romans* with D their coming, and the *Jews* that were under their obedience, whose Captains were *Pitholaus* and *Malichus*. They took also those Allies whom *Antipater* had hired, and in this equipage they came against *Alexander*. *Gabinius* also seconded them with his Troops. Hereupon *Alexander* drew nearer with his Army towards *Jerusalem*, where giving battel to the *Romans*, he lost about 3000 of his Followers, and the like number of his men were led away Prisoners. After this, *Gabinius* repaired to *Alexandrion*, and invited those that held it to yield, promising them pardon for the Rebellion they had begun. And many of his Enemies having Encamped themselves before the Fort, the *Romans* charged them: in which conflict *Marcus Antonius* behaved himself very valiantly, having killed several of the Enemy with his own hand; *Gabinius* left a part of his Army in that place, to E the end that during the siege thereof, he might go and visit the Countrey of *Judea*: he commanded therefore all those Cities which in his Journey he found either desolate or destroyed, to be repaired: for that *Samaria*, *Azot*, *Scythopolis*, *Anthedon*, *Raphia*, *Dora*, *Marissa*, and *Gaza*, with divers others, were new built: so that through the obedience that was given to *Gabinius*'s Command, it came to pass that the Cities were safely inhabited, which had layen long time before desart.

Gabinius causeth divers Cities in *Jewry* to be repair'd that were defaced.

And after *Gabinius* had behaved himself in this manner in the Countrey, he returned to *Alexandrion*. Whil'st he thus insisted about the siege, *Alexander* sent Ambassadors unto him, demanding pardon for his offences, and restoring into his hands the Castles of *Hircania* and *Machæron*, and finally that of *Alexandrion*, which *Gabinius* levelled with F the ground. And whereas *Alexander*'s mother came unto him (who favoured the *Roman* faction, and whose husband and children were kept in Prison in *Rome*) she obtained all that which she requested at his hands: and after he had carefully and friendly disposed of her affairs, he led *Hircanus* to *Jerusalem*, to take charge of the Temple and Priesthood. He ordained also five judgment seats and places of Session, and divided the Province into answerable parts: for the one answered in *Jerusalem*, the second at *Gadara*, the third in *Amatha*, the fourth at *Jericho*, and the fifth at *Saphora*; which is a Town of *Galilee*. By this means the *Jews* were deliver'd of their Monarchy, and lived under an Aristocracy, or Government of the Nobility.

Hædio & Ruffinus, cap 11. *al.* 12. *Alexandrion*, and other Castles razed.

Five prefidial sieges in *Jewry*

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CHAP.

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CHAP. XI.

The year of the World, 3904. before Christ's Nativity, 60.

Aristobulus *being prisoner at* Rome, *maketh his escape with* Antigonus, *one of his Sons; and cometh to* Judea. *The* Romans *overcome him in Battel. He retreateth into* Alexandrion, *where he is besieged and taken.* Gabinius *sends him back prisoner to* Rome. *He defeats* Alexander, Aristobulus's *son, in a battel, returns to* Rome, *and leaveth* Crassus *in his place.*

I BUt *Aristobulus* flying from *Rome*, returneth from *Jewry*, and resolved to rebuild the Castle of *Alexandrion*, which not long since was ruinated. Against him *Gabinius* sent out certain Men of War with their Captains, namely, *Sisenna*, *Antonius*, and *Servilius*, both to keep him from the possession of the place, and to apprehend and surprize him likewise. For many *Jews* resorted unto him, being drawn thereunto by the ancient Reputation that he had, who desired likewise revolutions and changes. *Pitholaus* also (who was established Lieutenant-General in *Jerusalem*) of his own accord came unto him, with a 1000 Men well armed: but the other that were retired within, for the most part were not sufficiently furnish'd with Arms; for *Aristobulus* making his reckoning to seize *Macharon*, dismissed those followers of his that were disarmed, and were unapt for any execution, and retaining only 8000 well armed Men, he marched thither. But the *Romans* pursuing and overtaking him, fought desperately with him, and overcame both him and his; notwithstanding their valiant resistance, about 5000 of them were killed, and the rest dispersed, wandring here and there, where they could best secure themselves: but *Aristobulus* fled to *Macharon* with more than a 1000 followers, and fortifi'd the place. And though his affairs had very slender success, yet he lost not his hope; but after he had endured the siege some two days, and received many Wounds, he was taken Prisoner, and with his Son *Antigonus* (who fled from *Rome* with him) led away Captive by *Gabinius*. Such was *Aristobulus*'s fortune, that he was sent Prisoner back again to *Rome*, and there kept in bonds after he had been King and High-Priest three years and six months. A man in that dignity both magnificent and magnanimous, yet the Senate sent back his L children (according to the tenor of *Gabinius*'s Letters) who had promised their delivery to their mother, when she surrendred the Castles into his hands: whereupon they returned into *Jewry*. But *Gabinius*, intending to make War against the *Parthians*, and having already past *Euphrates*, changed his resolution, and determined to return into *Egypt*, and re-establish *Ptolomey*, as it is declared in another place. In this expedition also he was supplied by *Antipater*'s means, with Victuals, Money, and Ammunition; and by his Advice, those *Jews* that Inhabit *Pelusium* (who kept as it were the very entry into *Egypt*) were reconciled to him. When *Gabinius* returned back out of *Egypt*, he found all *Syria* full of Tumult and Rebellion. For *Alexander*, *Aristobulus*'s son, taking once more possession of the Kingdom, caused divers *Jews* from day to day to revolt; and foraging the M Countrey with a huge Army, he slew all those *Romans* whom he met withal, and besieged all those that fled into the Mount *Garizim*. *Gabinius* seeing the affairs of *Syria* in that state, sent *Antipater* before him unto them, to appease these commotions; and to cure them of their Phrenzy, and if it were possible to reduce them to a better mind: for *Antipater* was really a very discreet man. He repairing unto them, moderated divers of them, and brought them under obedience: but it was impossible for him to reconcile *Alexander*; for he having 30000 Men with him, came forth to meet with *Gabinius*, with whom he fought, and was overcome, with the loss of 10000 of his Men, near unto the Mount *Itabyr*.

Hedio & Rufinus, cap. 12. al. 13.

Aristobulus returning from *Rome*, seeketh to re-establish *Alexandrion*.

K *Aristobulus* overcome in battel by the *Romans*.

Aristobulus sent backagain Prisoner to *Rome*, with his son *Antigonus*.

Aristobulus's sons discharged.

Antipater relieveth *Gabinius* in his journey to *Egypt*, to install *Ptolomey*.

Alexander, *Aristobulus*'s son, usurpeth the Monarchy.

Alexander, overcome by *Gabinius*.

N After that *Gabinius* had ordered all things in *Jerusalem* by *Antipater*'s advice, he presently set forward against the *Nabatheans*, whom he overcame in battel. He sent back also *Mithridates* and *Orsanes*, (Men of good account among the *Parthians*) who had retired themselves unto him, causing a report to be spread, that they were fled with *Gabinius*. Now when *Gabinius* had perform'd great and magnificent exploits in War, he returned to *Rome*, surrendring the government to *Crassus*. *Nicholas Damascene*, and *Strabo* of *Cappadocia* (who differeth in nothing from *Nicholas*) have written of these Expeditions of *Pompey* and *Gabinius* in *Judea*,

The conquest of the *Nabatheans*.

Mithridates and *Orsanes*.

O

CHAP.

CHAP. XII.

The year of the World, 3941. before Christ's Nativity. 53.

Crassus *robbeth the Temple of* Jerusalem. *He is defeated by the* Parthians. Cassius *retireth into* Syria, *and defends it against the* Parthians. Antipater's *great credit, his marriage, and his children.*

Hædio & Ruffino, cap. 13. *al.* 14. *Marcus Crassus* in his expedition against the *Parthians,* taketh the Treasure out of the Temple of *Jerusalem.*

CRassus intending to make War against the *Parthians,* came into *Jewry,* and took away with him the sacred money (which *Pompey* had not touched, which amounted to the sum of 2000 Talents:) He spoilt the Temple also of all the gold that was in it, to the sum of 8000 Talents. He took away a wedge of solid gold, to the weight of 300 pounds, which pound, amongst the *Jews,* containeth two pounds and an half. He that deliver'd him this wedge was a Priest, and the Keeper of the sacred Treasure, call'd *Eleazar,* who gave him the same upon no malicious intent (for he was a virtuous and just man;) but whereas he had the custody of the Tapestries of the Temple committed to his hands (which were both admirable to behold, by reason of their beauty and worth, and withal were in like sort tied and fastned to this Beam) and perceiving that *Crassus* used all means to gather all the money he could, he fearing lest he should have seized on all the ornaments of the Temple, gave him this beam for a Ransom to redeem all the rest: binding him, upon the delivery thereof, by an oath, that he should not take any thing away that was in the Temple, but should content himself with that only piece of great esteem and value which he gave him. This beam was inclosed in another hollow beam of wood, so that no man knew thereof but only *Eleazar.* *Crassus* therefore took his beam, as if he determined to leave all other things in the Temple; yet notwithstanding he falsified his oath, and carried away whatsoever was therein. Neither is it to be wondred at, that there was so great Riches found in our Temple, since all those *Jews* that were dispersed thorow the face of the whole earth, and all those that feared God (both in *Asia* and *Europe*) for a long time offered their Presents in that place. The greatness and multitude whereof wanteth no testimony: neither is it feigned in way of ostentation, but divers other Historians make mention thereof; and, amongst the rest, *Strabo* of *Cappadocia* speaketh after this manner.

Crassus breaketh his oath. Whence the Temple of *Jerusalem* grew so rich. *Strabo* of *Cappadocia.*

Mithridates *sent Men into the Isle of* Coos *to fetch from thence the money that Queen* Cleopatra *had laid up there, and* 800 *Talents of the* Jews. *But we have no publick money, but that which is dedicated unto God. It is therefore a thing most manifest, that the* Jews *that inhabit* Asia, *transported this money into* Coos *for fear of* Mithridates: *For it is not likely that they who inhabited* Judea, *and had a City so strong, and a Temple so well fortified, should send their money to* Coos. *Neither is it credible likewise, that the* Jews *remaining in* Alexandria *should do it, for that they feared not to fall into danger through this War of* Mithridates.

The same *Strabo* also saith in another place, *That when* Sylla *passed thorow* Greece *to make War against* Mithridates *and* Lucullus, *he sent Men unto* Cyrene, *which was troubled by reason of the Mutinies of our Nation, wherewith the whole World was filled. There were four sorts of people in the City of the* Cyrenians: *one of them were Citizens, the second were Labourers, the third were Strangers, and the fourth were* Jews, *who at this present were intermingled thorow all Cities; neither is there an inhabited place throughout the World, neither was there any Nation that inhabit the same, wherein these have not set foot and fortified. For both* Egypt *and* Cyrene (*being under the subjection of the same Princes, and divers other Nations, conformed themselves to their customs, and nourished assemblies of* Jews, *and advanced them, and more and more used the* Jewish *ordinances. It appeareth therefore that there was a Colony of* Jews *in* Egypt. *A great part likewise of the City of* Alexandria *is assigned to the* Jewish *Nation. They have likewise their peculiar Magistrate, who governeth the people, endeth, and decideth their differences, and maintaineth their contracts and ordinances, as if he governed in his own Commonwealth. By this means this Nation hath fortified and established it self in* Egypt, *for that the* Jews *had their original amongst the* Egyptians; *and for that* Judea *is near unto* Egypt, *from whence the* Jews *are descended: And as for* Cyrene, *they have entred it, in that it bordereth with that Countrey which is under the obedience of the* Egyptians, (*in like manner as* Judea *doth*) *or rather for that in times past it appertained to the same Kingdom.* Thus far *Strabo.*

Crassus slain in *Parthia.* *Cassius* resisteth the *Parthians.*

After that *Crassus* had disposed all things according to his own pleasure, he removed, and marched forward to make War against the *Parthians,* where both he and all his Army were destroyed (as is declared in another place.) As for *Cassius,* he retired himself into *Syria,* and took possession thereof, to the end he might affront the *Parthians*; who being proud

H proud of their victory lately obtain'd, made excursions so far: and coming to *Tyre*, he at length arrived in *Judea*, where upon his first entrance he took the City of *Tarichæa*, and led away from thence 30000 Prisoners. He put *Pitholaus* also to death, for having maintain'd *Aristobulus*'s faction. All which he did by *Antipater*'s procurement and persuasion, who was in great credit with him, and who also at that time was highly esteem'd amongst the *Idumæans*, amongst whom he married his Wife, who was descended of one of the most famous Families of *Arabia*, her name was *Cypron*, by whom he had these four sons, *Phasælus* and *Herod* (who after was made King) *Joseph* and *Pheroras*, and one daughter called *Salome*. This *Antipater* also made alliance with other Princes, and especially with the *Arabian*, to whose custody he committed his children during the time
I he made War against *Aristobulus*. But *Cassius* gather'd another Army, and marched towards *Euphrates*, to go against the *Parthians*, as it is specified and recorded by other Writers.

The year of the World, 3911. before Christ's Nativity, 53.

Antipater's Wife and Children.

CHAP. XIII.

Pompey *causeth* Alexander *to be beheaded*, Aristobulus's *son*. Philippion, *son of* Ptolomey Mennæus, *Prince of* Chalcis, *marrieth* Alexandra, Aristobulus's *daughter*. *His Father* Ptolomey *putteth him to death, and marrieth this Princess.*

K SHortly after this, *Cæsar* (being Lord of *Rome*) *Pompey* and the Senate being fled on the other side of the *Ionian* Sea, set *Aristobulus* at liberty, determining to send him into *Syria* with two Legions, as being a sufficient man to govern the State-affairs in those parts. Nevertheless, *Aristobulus* failed of his hopes and Authority he expected at *Cæsar*'s hands: For *Pompey*'s adherents prevented and poyson'd him, so that he was buried by those of *Cæsar*'s faction. His Body was kept embalm'd with Honey for a long time, until that *Antonius* sent it into *Jewry*, to be entomb'd amongst the Kings and Princes.

Hedio & Rufinus, cap. 14. *al.* 15. *Aristobulus* delivered out of Prison, is poysoned.

Scipio, by *Pompey*'s commandment, caused *Alexander Aristobulus*'s sons head to be cut off, charging him with some misdemeanors which he had committed against the *Romans*; he was executed in *Antioch*. *Ptolomey* the son of *Mennæus*, who govern'd in *Chalcis* (at
L the foot of the Mount *Libanus*) took his brothers, and sent his son *Philippion* to *Ascalon* to *Aristobulus*'s Wife, commanding her to send her son *Antigonus* and his daughters; one of which, called *Alexandra*, was beloved bp *Philippion*, and married by him: but afterwards he being slain, *Pompey*, *Philippions* father, married her, and continued the careful maintenance of his brother and sisters-in-law.

Hedio & Rufinus, cap. 15. *al.* 16. The slaughter of *Aristobulus*'s son.

CHAP. XIV.

Antipater, *by* Hircanus's *order, assisteth* Cæsar *mightily in the* Egyptian *War, and sheweth much valour.*

M AFter *Pompey*'s death, and that Victory which *Cæsar* had obtained against him, *Antipater* (Governor of *Judea* by the commandment of *Hircanus*) was very useful unto *Cæsar*. For whereas *Mithridates* the *Pergamenian* brought him certain supplies, and could not bring them on, by reason of an Arm of *Nilus* passing through *Pelusium*; but was constrained to stay at *Ascalon*, *Antipater* came unto him, and brought with him 3000 Soldiers, and dealt so with the Princes of *Arabia* to associate them with *Cæsar*, that by his means, all they of *Syria* gave him their assistance, and never altered their affection that they bare unto *Cæsar*. These were *Jamblicus* a great Lord, and *Ptolomey* his son; and *Tholomæus*, the son of *Sohemus* dwelling on the Mount of *Libanus*, and wel nigh all
N the Cities. *Mithridates* being departed from *Syria*, came to *Pelusium*, where being repulsed and exclued by the Citizens, he besieged the City. *Antipater* in this War behav'd himself valiantly; and after he had beaten down a pane of the Wall, he first of all set forward to enter the City. Whil'st *Pelusium* was in this estate, the *Jews* that inhabited *Egypt* in the Countrey of *Onias*, would neither grant passage to *Antipater*, nor *Mithridates*, that marched towards *Cæsar*. But *Antipater*, who was of their Nation, persuaded them to take their parts, shewing them the Letter of the High-Priest *Hircanus*, in which he invited them to be friends unto *Cæsar*, and exhorted them to furnish his Army with whatsoever they stood in need of; so that seeing that *Antipater* and the High-Priest were agreed together, they submitted themselves. They that dwelt round about *Memphis*,
O hearing that they were thus united, sent for *Mithridates* also unto them, who came and received them into his favor.

Hedio & Rufinus, cap. 16. *al.* 17 *Antipater* gathereth Soldiers out of *Syria* for *Cæsar*'s service.

Antipater helpeth *Mithridates* to take *Pelusium*. The *Jews* of *Onias*'s Countrey, are confederated with *Cæsar*. *Memphis* in *Egypt*.

CHAP.

CHAP. XV.

The year of the World, 3917. before Christ's Nativity. 47.

Antipater *continueth to acquire great reputation in the* Egyptian *War.* Cæsar *cometh to* Syria, *establisheth* Hircanus *in the High-Priesthood, and conferreth great honours upon* Antipater, *notwithstanding* Antigonus Aristobulus's *sons complaints.*

The conflict of the Egyptians with Mithridates at Delta. Alius cap. 18.

WHen he was come to a place called *Delta*, he fought with the Enemies in a place which is called *the Camp of the Jews*: in which battel, *Mithridates* led the right Wing, and *Antipater* the left. Being hotly engaged, the Wing that *Mithridates* commanded, began to give ground, and was like to have been utterly routed, had not *Antipater* (running with his Soldiers along the River side) obtained the upper hand of his Enemies, by putting the *Egyptians* that were Conquerors to flight, and restored *Mithridates*; and pursued them so far, that he got their Camp, and called *Mithridates* to take part of the prey that he had recover'd from the fugitive Enemy. *Mithridates* lost 800 of his men in this battel, but *Antipater* lost but 50. *Mithridates* wrote hereof unto *Cæsar*, and shew'd him that *Antipater* was the cause of the victory, and of their preservation: so that *Cæsar* ever afterward highly commended him, and in all his War made use of *Antipater* in his most dangerous attempts, so that *Antipater* was grievously wounded in divers fights, and behav'd himself bravely

Mithridates commendeth Antipater's Service to Cæsar.

Cæsar confirmeth Hircanus in the Priesthood, and maketh Antipater a Citizen of Rome. Strabo. Asinius. Hypsicrates.

Now after that the War was finished, *Cæsar* came by Sea into *Syria*, and bestowed great honours as well on *Hircanus*, to whom he confirmed the High-Priesthood, as on *Antipater*, whom he made a free Citizen of *Rome*, and granted him all other priviledges belonging thereunto. Divers report that *Hircanus* himself was in this War, and that he came into *Egypt*, which *Strabo* the *Cappadocian* affirmeth, speaking after this manner, by the authority of *Asinius*; *after that* Mithridates *had entred* Egypt, *with* Hircanus *the High-Priest of the* Jews. The same *Strabo* in another place speaketh thus by the authority of *Hypsicrates*, *That* Mithridates *went alone*; *and that* Antipater *was sent for into* Ascalon, *where he prepared* 3000 *Soldiers, because he was Governor of* Judea, *and encouraged the rest of the Governors*; *and* Hircanus *the High-Priest also had a part in this War.* Thus far *Strabo.* At that time came *Antigonus, Aristobulus*'s son, to *Cæsar*, lamenting his father who had been poysoned in his service, and how his brother had his head struck off by *Scipio*, beseeching him to have compassion of him, being thrust out of his Kingdom. He accused *Hircanus* and *Antipater* also, for their tyrannical and violent government over their Nation, and injuries offered to himself. *Antipater* being at that time present, answered for himself to those points wherein he was accused; declaring, *That* Antigonus *and his friends were factious and seditious men, as for himself how much he had done, and how many exploits he had executed in the late War, whereof* Cæsar *himself was a witness. Moreover, he avowed that* Aristobulus *had been justly led twice into captivity to* Rome, *for that he had been always an Enemy, and no ways well affectioned towards the* Romans. *And as for his brother, who was beheaded by* Scipio, *he averred that he was justly punished by him for his Roberies, and not injuriously and outragiously, as he pretended.* After that *Antipater* had spoken to this effect, *Cæsar* declared *Hircanus* High-Priest, and gave *Antipater* any government whatsoever he liked best: who, according to his choice, was appointed Governor of *Judea.*

Antigonus, Aristobulus's son, accuseth Hircanus and Antipater before Cæsar. Antipater's answer to his objection. Antipater made Governor over Judea.

CHAP. XVI.

Cæsar *giveth leave to* Hircanus *to rebuild the walls of* Jerusalem. *Honours conferred on* Hircanus *by the Republick of* Athens. Antipater *causeth the rebuilding the walls of* Jerusalem.

Hedio & Ruffinus. cap. 17. al. 18. Hircanus, by Cæsar's permission, repaireth the walls of Jerusalem. The Senates Decree as touching their league with the Jews.

MOreover, *Cæsar* permitted *Hircanus* to repair the Walls of *Jerusalem* (according to his humble suit.) For after that *Pompey* had beaten them down, they lay levelled with the Earth; and he commanded the Consuls at *Rome*, that his Decree should be Registred in the Capitol, in these words following.

Valerius *the son of* Lucius *the Pretor, hath related to the Senate (assembled in the Temple of Concord the* 13 *day of* December) *in the presence of* L. Caponius, *the son of* Lucius, *and* Caius Papyrius Quirinus; *the request made by* Alexander *the son of* Jason, Numenius *the son of* Antiochus, *and* Alexander *the son of* Dorotheus, *Ambassadors in the behalf of the* Jews, *Men of good Repute, and our Allies, and proposed by them for renewing the ancient favors they have received from the* Romans: *and in testimony of the alliance, have brought us a vial and buckler of gold of* 50000 *Crowns price*; *requiring our Letters might be given them, addressed to the free Cities and the Kings our Confederates, to grant them passage through the Countries and*

H *and Ports with all ſecurity, and without any offence: And we have thought good to make friendſhip and alliance with them, and to grant them all that which they require, in accepting the buckler brought by them.* This hapned in the time that *Hircanus* was High-Prieſt and Prince, and in the ninth year of his Princedom, in the month of *July*. *The year of the World, 3919. before Chriſt's Nativity, 45.*

Hircanus was in like ſort honour'd by the people of *Athens*, for many favors that they received at his hands. they ſent him alſo a Decree, which they ratified in his behalf, the tenor whereof enſueth.

Hircanus honoured by the *Athenians.*

The year wherein Dionyſius *the ſon of* Aſclepiades *was Governor and Prieſt, in the month of* July, *and on the* 20 *day, this Arreſt or Decree of the* Athenians, *was deliver'd to the Governors by the Pretor* Agathocles. Eucles *the ſon of* Menander *the* Alimuſian, *hath writ-*
I *ten in the* 11 *of* March *in the general Aſſembly, and placed it in the Theatre, and the ſuffrages were gathered by* Dorotheus *the High-Prieſt, with the chief aſſiſtants of the people.* Dionyſius *the ſon of* Dionyſius *publiſhed the ſame: Since that* Hircanus *the ſon of* Alexander, *the High Prieſt and Prince of the* Jews, *continued his good affection towards all the people, and in eſpecial towards every Citizen of* Athens, *and hath ſhewed them many friendſhips, receiving with all humanity thoſe* Athenians *that come unto him, whether they reſort thither as Ambaſſadors, or for any other particular occaſion whatſoever, and ſendeth them back after they have provided them of ſafe conduct, whereof we have heretofore had teſtimony by the report of* Theodoſius *the ſon of* Theodorus Simeus; *who hath made recital unto the people of his worthineſs, and of the will he hath to do us all the good that is poſſible: We have thought good to ho-*
K *nour him, by ſending him a Crown of Gold in teſtimony of his courteſies, according to our cuſtom and law; and by erecting a brazen ſtatue unto him in the Temple of* Demus, *and the* Graces: *Our will is alſo, that this be proclaimed by a Herald in the Theatre, during the Bacchanals, when the new Tragedies are play'd. Likewiſe in the ſolemnities* Panathean, *and* Eluſynian, *and at the publick Exerciſes: We will alſo that the Governors provide, that all that which we have adviſed for the honour, favour, affection and good will towards this man, as he hath well deſerved, be diligently performed, to the end that thereby it may appear how our Nation rewards, and entertains ſuch men that are virtuous; and to the intent, that the honour we impart unto him, may encourage others to be the better affected towards us. It is likewiſe decreed, that amongſt all the* Athenians *there be certain Ambaſſadors choſen, who ſhall bear this Decree unto him, and*
L *exhort him to do whatſoever is profitable for our common good, ſeeing himſelf ſo much honour'd by us.* Let this ſuffice to expreſs the honours beſtow'd on *Hircanus* by the People of *Rome*, and the Citizens of *Athens*.

After that *Cæſar* had given order for the affairs of *Syria*, he returned back by Sea. And as ſoon as *Antipater* had accompanied *Cæſar* out of *Syria*, he returned into *Judea*, and ſuddenly built up the Walls of *Jeruſalem*, which *Pompey* had beaten down; and in riding a Circuit about the Country, he pacified the troubles not only by threatnings, but by good advice alſo, which he gave every one to live in Peace; aſſuring them, *That if they ſubmitted themſelves to* Hircanus *their Prince, they ſhould live happily, and enjoy their poſſeſſions without any trouble: and that if they hoped to advance themſelves by any new com-*
M *motion, (ſuppoſing by that means to benefit themſelves) they ſhould feel, that inſtead of a Governor, they had a Maſter; and inſtead of a King, they ſhould find* Hircanus *a Tyrant; and inſtead of the* Romans *and* Cæſar *to be their Governors, they ſhould find them to be their moſt hateful Enemies: for they would not ſuffer, that any thing ſhould be altered that they had eſtabliſhed.* By theſe, and ſuch like admonitions, he kept and continued all the Country in peace.

Hegeſippus & Ruffinus, cap. 18. Cæſar departeth out of Syria.

Antipater pacifieth an occaſion of commotion in Judea.

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CHAP.

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CHAP. XVII.

The year of the World, 3921. before Christ's Nativity. 43.

Antipater *gaineth great repute by his Virtue. His eldest son,* Phasælus, *is made Governor of* Jerusalem; *and* Herod, *his second son, is made Governor of* Galilee. Herod *causeth to be executed several Robbers. Some great mens jealousie against* Antipater *and his children. They made* Hircanus *accuse* Herod *for those that he had put to death. He compareth in judgment, and then retireth. He cometh to besiege* Jerusalem, *which he had taken, if* Antipater *and* Phasælus *had not hindred him.* Hircanus *reneweth his alliance with the* Romans. *The Testimony of the* Romans *esteem and affection for* Hircanus *and the* Jews. Cæsar *is murther'd in the Capitol by* Cassius *and* Brutus.

Alias cap. 20. *Antipater* maketh *Phasælus* Governor in *Jerusalem*, and *Herod* in *Galilee.*

ANtipater perceiving that *Hircanus* was slow and idle, he declared and appointed *Phasælus*, his eldest son, Governor over *Jerusalem*, and the Countrey thereabout: As for *Herod* (who was very young, for he was not at that time above 15 years old) he committed *Galilee* unto his charge; who, although young in years, yet he was ripe in courage and conduct, which he witnessed in apprehending *Ezechias*, who was the chief of those Thieves, who ranged over all *Syria*; he put him to death, with divers of his Complices. Which act of his got him esteem and credit among the *Syrians:* for by that means he freed their Countrey of all those Robbers, according as they desir'd. He was therefore praised thorow the Villages and Cities for this action, as he that had given them Peace, and assured possession of their Estates. For this cause he was made known to *Sextus Cæsar*, who was Uncle to *Cæsar* the Great. Furthermore, his brother *Phasælus* was encouraged to follow his noble actions, and enforced himself to obtain no less reputation than he had; for which cause, he strove to get the good will of the common People in *Jerusalem*, and govern'd the City with such discretion, that he acted all things to every mans content, and abused not his power to any private mans injury: which was the cause that *Antipater* was honoured by the whole Nation, with no less respect than if he had been their only Lord and Sovereign. Yet did not this eminency of estate so far distract him, that he forgot the love and duty he ought to *Hircanus* (as in such like occasions it oftentimes falleth out) notwithstanding divers of the greatest amongst the *Jews* (seeing *Antipater* and his sons so highly advanced both by the publick favour of the whole Nation, as also by the Revenues that they drew both out of *Jewry*, as also by the employment of *Hircanus*'s money) were grievously incensed against them. For *Antipater* had made friendship with the Emperors of *Rome*, and having perswaded *Hircanus* to send them money, he had appropriated the same unto himself, sending it not in *Hircanus*'s name, but in his own; which though *Hircanus* knew, yet he was not moved therewith, but rather well contented. But that which most of all terrifi'd the Princes of the *Jews*, was, to behold the violent and audacious nature of *Herod*, who govern'd after a tyrannical manner: For this cause they address'd themselves to *Hircanus*, and accus'd *Antipater* openly. *How long* (said they) *will you dissemble, and wink at those things that are daily practised? See you not that* Antipater *and his sons, possess, in effect, the Royal Power and authority of the Kingdom, and that you have only the name? Assure your self that you are not out of danger, in contemning thus both your self and your Kingdom. For* Antipater *and his sons are not now your Substitutes, neither intend they your profit, or your Countreys good (whatsoever your opinion is of them) they are publickly acknowledg'd Lords and Masters. For* Herod (Antipater's *son) hath already put* Ezechias *and his Confederates to death, and thereby transgressed our Laws, which forbid to take away any mans life (how wicked soever he be) except he be first of all condemned to death by the Council: and notwithstanding this, he hath been so bold, as to do justice without your authority.* When *Hircanus* heard this he grew angry (for their Mothers whom *Herod* had slain, had inscensed him by their continual Exclamations in the Temple, exhorting the King and People to call *Herod* to account before the Council, of that which he had done.) So that *Hircanus* moved by these Women, called *Herod* to answer unto those accusations which were objected against him. Who made his appearance, forewarned by his father not to present himself after the manner of a private person, but well attended and accompanied to withstand all inconveniencies. After he had taken order for the affairs in *Galilee* (according as he thought fit) and that he himself was sufficiently accompanied to make his Voyage, with such a Guard as neither might terrifie *Hircanus* with number, nor leave himself unsecured in danger, he resorted to *Jerusalem*. Moreover *Sextus Cæsar*, Governor of *Syria*, wrote unto *Hircanus* to absolve him, adding threats to his persuasions, if so be he should perform the contrary; which gave *Hircanus* occasion to deliver *Herod* in despite of the Council: the rather also, for that he loved him as intirely as his son. Therefore when *Herod* presented himself before the Council with

Herod executeth *Ezekias* and his followers for robberies.

Sextus Cæsar Governor of *Syria.*

The form of *Phasælus*'s government.

Antipater, notwithstanding his high authority, was always faithful to *Hircanus.*

Antipater winneth the *Romans* hearts by *Hircanus*'s money, and draweth the *Jews* into hatred.

The *Jews* accuse *Antipater* and *Herod* before *Hircanus.*

Herod called in question appeareth with a great train.

Sextus Cæsar writeth to discharge *Herod.*

H with his retinue, all of them were aſtoniſhed, and none of thoſe that accuſed him in his abſence, durſt open their mouths to ſpeak one word, but all of them kept ſilence, not knowing what to do. Now whilſt they ſtood upon theſe terms, a certain man, called *Sameas*, who was of upright dealing, and for this cauſe was not daunted, aroſe and ſpake to this purpoſe, *Dread King, and you honourable aſſiſtants, I could never yet remember, that ever any man which was called in queſtion to defend his cauſe before us, hath appeared in this equipage; and I ſuppoſe that none of you can ſay, that the like hath ever happened: but whoſoever cometh into this place to receive judgment, he preſented himſelf with humility and fear, with a countenance prepared to implore mercy, having his hair long, and* I *his garment black: but this gallant* Herod, *accuſed of murther (and for this occaſion called before us) who could imagine that he ſhould appear before us in a purple robe, having his hairs trimmed; and beſides that, a guard of armed men about him? with an intent that if we condemn him, according to Law he may put us to death without Law, that after he hath violated all right, he may eſcape and ſave himſelf. But I blame not* Herod *in this action, for that he hath a more inward regard of his particular profit, than of the Law: but I accuſe both you and the King, who have given him ſuch aſſurance. Know therefore, that there is a ſovereign God, that will one day puniſh both you and the King, and him whom you will deliver by the Kings means.* And ſo fell it out as he had ſaid: For as ſoon as *Herod* had obtained the Kingdom, he put all thoſe of the council to death, and *Hircanus* himſelf likewiſe, onely *Sameas* was exempted: for he eſteemed him mightily, becauſe of his wiſdom and K juſtice, and becauſe when the City was beſieged by *Herod* and *Soſius*, *Sameas* perſwaded the people to receive *Herod*, telling them, that by reaſon of their ſins and offences, they could not eſcape from him; whereof we will ſpeak in time and place. *Hircanus* perceiving that the Judges were inclined to condemn *Herod*, deferred the ſentence till the next day, and ſent ſecretly unto *Herod*, counſelling him to flie out of the City, aſſuring him, that there was no other means to ſave his life. Thus he poſted to *Damaſcus* (as if he had fled from the Kings preſence) and preſenting himſelf before *Sextus Cæſar*, after he had aſſured his perſon, he reſolved with himſelf, that if the council ſhould call him once more to anſwer, he would not obey them. But after his departure the council was diſpleaſed with *Hircanus*, and endeavoured to perſwade him, L that all theſe things tended to his deſtruction: which he perceived, yet knew not what to do, he was ſo negligent and void of foreſight. When *Sextus* had made *Herod* Governor of *Cæloſyria* (which eſtate he ſold unto him for ready money) *Hircanus* was afraid leſt *Herod* ſhould make War againſt him: neither paſſed there long time before the effect grew anſwerable to his fear. For *Herod* marched forth againſt him, with a great Army, ſuppoſing himſelf to be much wronged by the aſſignation he had ſent him, and in that he was ſummoned to give a reaſon of his actions before the council. But his father *Antipater*, and his brother *Phaſælus* came forth againſt him, to hinder his approach towards *Jeruſalem*, ſtriving to appeaſe his fury, and counſelling him not to attempt any thing by way of actions; but that contenting himſelf that he had threatned and affrighted *Hircanus*, he ſhould not attempt M any thing further againſt him, who had raiſed him to that high degree. They told him alſo, that it became him not only to remember that he was cited to anſwer, but that he was abſolved alſo, and permitted to depart without danger or any violence. Moreover, that he ought to think, that God governeth the ballance of War, and that the iſſues of battels are uncertain, and for that cauſe he ought not to expect the victory, if he made War againſt the King who was his familiar, and from whom he had received far more kindneſs, and no diſpleaſure: who though he made ſome appearance and ſhadow of ſeverity, touching the accuſation intended againſt him; yet notwithſtanding, it proceeded not ſo much from him, as from his evil counſellers. *Herod* in ſome ſort pacified by theſe perſwaſions, obeyed his father, ſuppoſing that it ſufficed him, in regard of his N future hopes, that he had given the people ſo large a teſtimony of his power. This was the ſtate of the *Jews* at that time. But *Cæſar* arriving at *Rome*, prepared himſelf to ſet ſail towards *Affrick*, with an intent to make War againſt *Scipio* and *Cato*. *Hircanus* ſent Ambaſſadors to him, beſeeching him to confirm the amity and alliance that he had with him. But now I think it very convenient to declare all the Prerogatives and alliances that the *Romans* and their Emperors made with thoſe of our Nation, to the end that all other people might know, that the Kings of *Aſia* and *Europe* have been well affected towards us, and have made great account of our valor and fidelity. And although divers men ill affected towards us, believe not that which the *Mecedonians* and *Perſians* have written to us, becauſe the ſame matters are not extant in all places, neither ſet down in publick writings, but only amongſt our ſelves and ſome *Barbarians*; yet it is manifeſt that they can- O not contradict the declarations made by the *Romans* which are manifeſtly affixed in publick places in Cities; as likewiſe at this preſent they are engraven in the Capitol in brazen pillars. *Julius Cæſar* in like manner in a brazen pillar erected by him, hath declared

The year of the World, 3922. before Chriſt's Nativity, 42.

Sameas one of the Judges foretelleth *Hircanus* and his counſellers of their imminent death by *Herods* means.

Herod honoureth *Sameas*: *Herod* admoniſhed by *Hircanus*, ſaveth himſelf by flight, and appeareth no more in judgment.

Alias, chap. 11. *Sextus Cæſar* ſelleth his Preſidents place to *Herod* for ready money.

Herod marcheth againſt *Hircanus* with a great Army, and is diſſwaded from War by his father *Antipater*, and his brother *Phaſælus*.

Hedio & Ruffinus, chap. 10. *Hircanus* Embaſſadors to *Cæſar*.

The *Jews* much honoured by the Kings of *Europe* and *Aſia*, *Julius Cæſar* teſtifieth in a brazen Pillar, that the *Jews* were free citizens of *Alexandria*.

Julius Cæſars Decree as touching the honours, immunities and priviledges granted to the *Jews*.

red unto the *Jews* that inhabited *Alexandria*, that they were free Citizens therein, A
The year of the World, 3922. before Christ's Nativity, 24. and to the intent that these things may more manifestly appear, I will propose the decrees of the Senate, and of *Julius Cæsar*, made in the favor of *Hircanus* and our Nation.

Caius Julius Cæsar Emperor, High-Priest, Dictator the second Time, To the Governors, Senate, and People of the *Sidonians*, Health: If you are well, we are in health both our selves and our Army.

I have sent you the copy of an inscription, registred in favor of Hircanus, Alexanders *son, High-Priest, and Prince of the* Jews, *to the end it may be placed among publick* B
monuments: and my will is, that it be engraven in a table of brass, both in Greek and Latine letters; the Tenour whereof is this that followeth: Because Hircanus, Alexanders *son, the* Jew, *both at this present, as also heretofore, as well in Peace as in War, hath expressed his fidelity towards us and our estate, as divers Commanders of our Armies yield testimony of him, and for that in our last* Alexandrine *War, he seconed us in the battel with Fifteen hundred Men; and having been sent by us to* Mithridates, *hath surmounted all those of his Company in valor. For these causes my will is, That* Hircanus, Alexanders *son and his successors, be Princes of the* Jews: *and further, that they continue always in the High-Priesthood, according to the ordinance and custom of their Countrey: and that both he and his children be our associates; and be inrolled likewise, as our chiefest friends: and all* C
that which appertaineth to the Priesthood, according to the ordinances of the Jews, *be attributed to him and his, and if there happen any difference touching the discipline of the* Jews, *our pleasure is, that it be determined by him. And as for the munitions of War, and the money to be levied for the entertainment of Souldiers, we think it not fit that they should be charged.* The Decrees made and granted by *Caius Cæsar* being Consul, are these:

That the sons of Hircanus *be Princes over the Nation of the* Jews, *and enjoy the places granted unto them. That the High-Priest and Prince of the* Jews *give favor and aid unto those that are offended. That Ambassadors be sent to* Hircanus, *the son of* Alexander, *High-Priest of the* Jews, *to treat of amity and association with us. That a brazen table be erected in the Capitol: and likewise at* Sidon, *at* Tyre, *and at* Ascalon *in the Temples, where-* D
in shall be engraven the Contents hereof, in Roman and Greek letters, to the end, that all the Treasurers that are in the Cities, and all other Magistrates may by this our Decree understand, that they are our friends, and that their Ambassadors be entertained with kindness and presents, and that these Edicts be sent into all places.

Caius Cæsar *Emperor, Dictator, Consul, for the good of the Senate and people of* Rome, *hath granted to the honour, vertue, and humanity of* Hircanus *the son of* Alexander, *that both he and his children shall be High-Priests in* Jerusalem, *and of the whole Nation according to the Rites and Customs whereby their ancestors have enjoyed the Priesthood.*

Caius Cæsar, *Consul the fifth time, hath ordained that they shall inhabit* Jerusalem, *and build again the Walls of the City; and that* Hircanus (Alexanders *son, the High-Priest and* E
Prince of the Jews) *shall govern as he thinks fit, and that every second year of their tribute, there be a part deducted out of the rent they owe, and that they be exempt from all other impositions and tributes.*

Caius Cæsar, *twice Emperor, hath ordained, that the* Jews *shall contribute every year for their Cities, except* Joppa; *he acquitteth them also every seventh year (which they call the year of the rest) because that therein, they neither reap nor sow, neither gather the fruit of Trees. His further pleasure is, That every second year, they bring their Tributes unto* Sidon, *which shall be the fourth part of that which shall be sown; and besides this, that they pay the tenths to* Hircanus *and his sons, which they have paid unto their Predecessors unto this day. Commanding that no man, whether he be Governor, Captain, or Embassador, or* F
any other whatsoever he be, levy Souldiers within the Countrey of Judæa, *or draw any therehence: neither exact any Money, whether it be for Garisons in Winter, or for any other cause, but that the* Jews *be exempt from all troubles in all places, and enjoy all that which they have had, bought, and possessed. It is our pleasure also, that the City of* Joppe *be under their government, which they have ever enjoyed since the beginning of their league with the* Romans. *We further grant, that* Hircanus, Alexanders *son and his children, receive the tribute of that City (as well by them that till the land, as by the gates, entries, and customs of merchandizes that are transported unto* Sidon) *Twenty thousand, six hundred seventy and five bushels every year, exempting the seventh year, which is called the year of* G
rest, wherein they neither labour nor gather any fruit of the Trees. It is the Senates pleasure also, that Hircanus *and the* Jews *have those Villages which are in the great champain, which he and his predecessors have possessed, and that with the like interests that they held them before this; and that the same customs continue therein, whereby they held and governed them.*

H *them. Their will is likewise, That the same Laws which have from the beginning been respectively observed between the* Jews, *and their High-Priests, be continued; and whatsoever benefits were granted them, by consent of the Senate and People of* Rome. *Moreover it shall be lawful for those of* Lydda, *to use the same Rites and Priviledges also. And as touching the demains, places, and habitations that have appertained to the Kings of* Syria *and* Phœnicia, *by the gift made unto them at such time as they were allied to the* Romans: *The Senate (I say) ordaineth, That* Hircanus *the High-Priest and Prince of the* Jews *possess the same. It is lawful also for* Hircanus *and his Sons, and their Ambassadors sent by them, to behold the tiltings and gladiators, and to sit among the Senators, and that at all times, wherein they shall require to be brought into the Senate by the Dictator, or by the Master of the Horse, they*
I *may have free entrance; and that within ten days at the most they receive their answer, if there be any Decree ratified by the Senate.*

The year of the World, 3922. before Christ's Nativity, 42.

Caius Cæsar, *Emperor, the fourth time Consul, and the fifth time Dictator for the term of Life, hath ratified these things, as touching* Hircanus *the Son of* Alexander, *the High-Priest and Prince of the* Jews: *Because that the Generals, my Predecessors, have witnessed as well in the Provinces, as before the Senate and People of* Rome, *both of the good deserts of* Hircanus *High-Priest and Prince of the* Jews, *and that Nation also, towards us and our State; and whereas both the Senate and People of* Rome *have gratified them for the same: We think it convenient also to have the same Recorded, and to give Order, that* Hircanus *and his Sons may be remunerated by the Senate, and People of* Rome, *according to the*
K *measure of their Loyalties and good Deserts.*

Julius Caius Cæsar, Roman Consul. To the Governors, Senate and People of *Patras*, Health: *The* Jews *are come unto us to* Delos, *with some of the Colonies of their Countreymen, in the presence of your Ambassadors, and assure us of a Decree made by you, whereby you forbid them the practice and ancient use of their Sacrifices and Oblations: I think it not fit that you make any such Decrees against our Friends, and Associates; neither that you forbid them to live according to their Fashions and Customs; or to employ their purses together in supplying their Feasts and Sacrifices; since in* Rome *it self they are not Interdicted or forbidden to perform the same. For at such time as* Caius Cæsar *Consul, had prohibited by Edict, That in celebrating the* Bacchanals, *no one should Dance about the City; yet were the*
L *Jews alone exempted from this Inhibition: and neither have they been prohibited to contribute, neither to Banquet together. My self also in like case, in the defence I have made to forbid all other Societies, have excepted the* Jews *therein, and have given them leave to assemble and demean themselves according to the Customs, Ceremonies, and Ordinance of their Countrey: If therefore you have made any such Decrees against our friends and associates, you shall do well to disannul them, by reason of the vertue of the* Jews, *and the forwardness they have protested in performance of our service.*

After Caius Cæsar's *death, the Consuls,* Marcus Antonius, *and* Publius Dolobella, *assembled the Senate, and having brought in* Hircanus's *Embassadors, they declared their re-*
M *quest, and contracted amity with them: The Senate likewise ordained, that each thing should be granted them that they required. And* Dolobella *having received* Hircanus's *Letters, sent them throughout all* Asia, *to* Ephesus *(which is the Metropolitan City of* Asia*) in these terms,* The General *Dolobella* to the Princes, Senate, and People of *Ephesus*, Health: [*The General, or Emperor* Dolobella; *this word Emperor, was in those times a Title of honour conferred on those Generals who had obtained some great Victory.*] Alexander *the son of* Theodore, *Embassador to* Hircanus, *the High-Priest and Prince of the* Jews, *hath given us to understand, that his Subjects cannot go to Wars, because it is not lawful for them to bear Arms, nor Travel on the Sabbath Day; as also for that they may not seek for their Victuals and other necessaries on that Day, according to the Custom of their Country: For this*
N *cause I grant them exemption from the War, as my Predecessors have done; permitting them to use the Ceremonies and Rites of their Country, assembling themselves to make their Oblations and Sacrifices, as their Laws and Customs require, in contributing to the offering of the Sacrifices in the Temple. And my will is, That you write to this effect, to every City of the Province.* See here how *Dolobella* honoured *Hircanus*, when he sent his Embassadors unto him.

M. Antonius and P. Dolobella, bring *Hircanus's* Embassadors into the Senate.

Dollobella's Letters to the *Ephesians.*

Lucius Lentulus Consul, pronounceth that the *Jews*, that are Citizens of *Rome*, and that observe and offer the Sacrifices of the *Jews* in *Ephesus* before the Tribunal, be exempt from warfare, by reason of their Religion. Given the nineteenth of *October*. There
O are besides these many other Edicts and Ordinances made to this purpose, by the same Generals, and by the *Roman* Senate, in favour of *Hircanus* and our Nation, and some other Cities. In like sort there were divers Decrees and Writs sent unto the Governors and Rulors of the Provinces, concerning our Priviledges: All which may be easily believed by those that shall read our History, with no prejudicate Opinion, if

Lucius Lucullus in the *French, Lentulus* in the *Latine*, being Consul, maketh an Edict in the behalf of the *Jews.*

The year of the World, 3925. before Christ's Nativity, 42.

they conſider thoſe that we have inſerted. For we have here ſhewed more expreſs and lively teſtimonies of the friendſhip that we have had with the *Romans*, as at this day are fixed to Pillars, and engraven in Tables of Braſs on the Capitol; and that hereafter ſhall remain affixed for ever: For which cauſe, I have thought it to be a frivolous and unneceſſary matter to inſert all in this place; and I think that there is not any Man of ſo ſiniſter judgment, that will not believe how much we have been eſteemed by the *Romans*, as they have given teſtimonies by divers Decrees publiſhed in our behalf; neither may any Man ſuppoſe that we lye, conſidering the truth of that which we publiſh. A

Joſephus's concluſion concerning theſe Edicts.

Cæcilius Baſſus murthereth Sextus Cæſar.

Thus have we ſufficiently declared the amity and league that in time paſt we have had with the *Romans*. About this time it came to paſs, that the eſtate of *Syria* was ſore troubled upon the occaſion that enſueth: *Cæcilius Baſſus*, one of *Pompeys* followers, laid an ambuſh for *Sextus Cæſar*, and ſlew him, and ſeiſing upon his Army, uſurped the Government: Whereby there aroſe great War near *Apamea*. For *Cæſars* Captains marched out againſt *Cæcilius*, with great force both of Foot and Horſe, to whom *Antipater* ſent his ſons with forces to ſecond them (in remembrance of the benefits he had received at *Cæſars* hands) ſuppoſing it to be an act of Juſtice, that the murtherer ſhould be puniſhed for his ſo hainous offence. Now whereas this War continued a long time, *Marcus* came and ſucceeded *Sextus*. And *Cæſar* was ſlain by *Caſſius* and *Brutus*, in the midſt of the Senate, after he had commanded three years, and ſix moths, as it is expreſſed in another place. B

Marcus ſucceedeth Sextus in Syria. Cæſar ſlain by Caſſius and Brutus.

C

CHAP. XVIII.

Caſſius *cometh from* Syria, *draweth Seven hundred Talents out of* Judæa. Herod *gains his favor.* Malichus's *ingratitude towards* Antipater.

Hedio & Ruffus, chap. 20. *Caſſius* cometh into *Syria*, and exacteth more then 700 Talents of ſilver from the *Jews*. *Herod* wineth *Caſſius*'s heart by the Money that he levieth in *Galilee*.

After *Cæſar*'s death, the brand of Civil War began to flame, and the chiefeſt of *Rome* made it their buſineſs to raiſe Forces. But *Caſſius* came into *Syria*, with an intent to take the Army that was near to *Apamea*: and having raiſed the Siege, he drew both *Baſſus* and *Marcus* to be of his Faction, and travelling from City to City, he gathered a number of Soldiers, and much warlike Proviſion, and impoſed huge Tributes: but eſpecially he afflicted *Jewry*, and exacted of that Countrey Seven hundred Talents of Silver. *Antipater* ſeeing the State in ſo great fear and trouble, committing the exaction of a part of this Money to his Sons; the reſt he commanded to be aſſigned to *Malichus*, who was his Enemy. *Herod* firſt of all gathered that which was commanded him in the Countrey of *Galilee*, and for this cauſe was greatly beloved by *Caſſius*: For he being prudent and diſcreet, thought it no ſmall policy at that time, to win the *Romans* good will on other Mens expences. Under the Governors the Cities were ſet to ſale, together with their Inhabitants: and amongſt them, theſe four were the chiefeſt, namely, *Gophna*, *Emaus*, *Lydda*, and *Thamna*: for *Caſſius* ſold the People thereof to them that would give moſt. Beſides, *Caſſius* was ſo much tranſported with Choler, that he had ſlain *Malichus*, if *Hircanus* had not reſtrained his fury, by ſending him One hundred Talents of his own Money by *Antipater*. But as ſoon as *Caſſius* was departed out of the Countrey of *Judæa*, he practiſed *Antipater*'s death, ſuppoſing that this his cutting off, would aſſure *Hircanus*'s ſtate. But *Antipater* was not ignorant of his reſolution; for having an inkling thereof, he got himſelf on the other ſide of *Jordan*, and aſſembled an Army of Soldiers, both *Jews* and *Arabians*. Hereupon, *Malichus* (who was a politick and ſubtil Fellow) denied ſtoutly that he had intended any Treaſon, clearing himſelf with an Oath before *Antipater* and his Children, that he had never any ſuch intent, eſpecially ſeeing that *Phaſælus* held *Jeruſalem*, and *Herod* had an Army at command. And in the end, perceiving the difficulty wherein he was, he reconciled himſelf to *Antipater*, and they agreed at that time, that *Marcus* Governed *Syria*, who perceiving that *Malachus* began to raiſe Troubles in *Jewry*, reſorted thither, and there wanted little but that he had ſlain him, had not *Antipater* by earneſt requeſt obtained his Life. D E F

Malichus layeth in wait to murther Antipater, but forſweareth the ſame, and is reconciled.

CHAP. XIX.

Caſſius *and* Marcus *leaving* Syria, *give* Herod *the Command of the Army which they had raiſed, promiſing to eſtabliſh him King:* Malichus *cauſeth* Antipater *to be poyſoned*; Herod *diſſembleth with him.*

Caſſius and Marcus make Herod Governour of Cæloſyria.

But imprudent *Antipater* ſaved *Malichus* to his own miſchief: For when *Caſſius* and *Marcus* had aſſembled their Army, they committed all the charge into *Herods* hands, and made him Governor of *Cæloſyria*, and delivered him great Forces, both of G

Foot

H Foot and Horſe, and Ships by Sea: They promiſed him likewiſe the Kingdom of *Judæa*, after they had finiſhed the War, that was at that time betwixt them, and *Anthony*, and *Cæſar* the younger. Whereupon *Malichus* mightily fearing *Antipaters* power, determined to deſtroy him; and having corrupted *Hircanus*'s Butler with Money (with whom both of them celebrated a Feaſt) he poyſoned him, and afterwards aſſembling many Soldiers about him, he made himſelf Maſter of the City. When *Herod* and *Phaſælus* underſtood the traiterous conſpiracy attempted againſt their Father, they were grievouſly incenſed againſt *Malichus*. But he denied all, and eſpecially abjured the intent or practice of the murther. Thus died *Antipater* a juſt and virtuous man, and ſuch an one as dearly loved his Countrey. But *Herod* who was his younger ſon, immediately reſolved to
I revenge his fathers death, and came forth with an Army againſt *Malichus*: But *Phaſælus*, who was the elder, reſolved to circumvent him by policy, leſt he ſhould raiſe a Civil War. He therefore accepted of *Malichus* juſtifications, and made a ſhew that he ſuppoſed that he had in no manner contrived *Antipater*'s death, and only minded his Fathers Monument and Funerals. Mean while, *Herod* reſorting to *Samaria*, and finding it in a deſperate condition, reſtored the ſame, and pacified the diſſentions that were amongſt the Inhabitants. Not long after (by reaſon of a Feaſt) he came to *Jeruſalem* with his Soldiers. *Malichus* being afraid of his acceſs, perſwaded *Hircanus* that he ſhould not permit him to enter into the City: whereunto *Hircanus* condeſcended, alleadging, that amongſt the holy People it was not lawful to intermix a Troop of pol-
K luted Men. But *Herod* ſlighted them that brought him this news, and notwithſtanding his command, entred the City by night: whereat *Malichus* was much amazed. Whereupon, according to his ordinary diſſimulation, he openly wept and bewailed the death of *Antipater* his eſpecial friend; but under-hand he prepared a guard for his own ſafety. Notwithſtanding it was thought fit by *Herod*'s friends, to take no notice of his diſſimulation; but to make ſhew that they were well-affected towards *Malichus*.

The year of the World, 3923. before Chriſt's Nativity, 41.

Malichus cauſeth Antipater to be poiſoned.

CHAP. XX.

Caſſius *at* Herod's *entreaty, ſends orders to the Commanders of the* Roman *Troops, to revenge*
L Antipater's *death; they ſtab* Malichus. Felix *who commands the* Roman *Gariſon in* Jeruſalem, *attacketh* Phaſælus, *who reduceth him to capitulate.*

HErod having aſſured *Caſſius* of *Antipater* his fathers death, he knowing very well what a wicked man *Malichus* was, wrote back unto *Herod* that he ſhould revenge the death of his father: beſides, he ſent ſecret Letters to the Captains that were in *Tyre*, commanding them to aid and aſſiſt *Herod* in that juſt execution which he intended. After that *Caſſius* had taken *Laodicea*, and the Inhabitants of the Countrey came together, bringing with them Crowns and Silver to preſent him. *Herod* expecting that *Malichus* ſhould receive his puniſhment there, but *Malichus* miſtruſting their deſigns
M when he was drawing near to *Tyre* in *Phænicia*, he contriv'd a greater enterprize. For whereas his ſon was an hoſtage in *Tyre*, he entred the City to draw him thence, and afterwards return into *Judæa*; taking that opportunity by reaſon of *Caſſius*'s troubles (who marched to meet with *Anthony*) he reſolved to draw the people to an inſurrection, and to make himſelf Lord of the Countrey: but God diſappointed his unjuſt purpoſes: For *Herod* being a man of a ripe judgment, immediately diſcovered his intention, and ſent one of his ſervants before, under the notion to prepare a banquet, becauſe he had told him formerly that he would entertain all his followers: but in effect, he ſent him to the Captains, to command them to go out with their Daggers, and to meet *Malichus*; who marching forth, and meeting with him near the ſhore, he
N ſtabbed him. Which act did ſo much aſtoniſh *Hircanus*, that through amaze he grew ſpeechleſs: and being much moved, he demanded of *Herod*'s men how this accident had hapned, and who it was that had killed *Malichus*; which having heard, and how nothing was done without *Caſſius*'s command; he anſwered that all was well done, *Malichus* being a wicked Man, and a Traitor to his Countrey. See here how *Malichus* was juſtly puniſhed for the wickedneſs he committed againſt *Antipater*.

When *Caſſius* was gone out of *Syria*, their aroſe a new tumult in *Judæa*: for *Felix*, who was left in *Jeruſalem* with an Army, marched forth againſt *Phaſælus*, and all the people were in arms. For which cauſe *Herod* ſpeedily repaired to *Fabius*, Governor of *Damaſco*, and intending to ſuccor his brother, was prevented by a ſickneſs: ſo that
O *Phaſælus* obtaining a victory by his own forces againſt *Felix*, encloſed him up in a Tower, whence afterwards he diſmiſſed him under compoſition. Whereupon he grievouſly rebuked *Hircanus*, that being forgetful of divers good offices which he had received

The year of the World, 3924. before Christ's Nativity, 40.

by him, he had given aid unto his Enemies. For *Malichus*'s brother being at that time revolted, planted Garisons in divers Fortresses, and namely in *Masada*, which was the strongest of them all. As soon as *Herod* had recovered his health, he drew forth his forces against him, and dispossessed him of divers places that he held, and after suffered him to depart with his life and goods.

CHAP. XXI.

Antigonus, Aristobulus's *son, gets an Army*; Herod *overcometh him, and returneth triumphing to* Jerusalem. Hircanus *promiseth him his Grand-daughter* Mariamna, *daughter of* Alexander, Aristobulus's *son.*

Ptolomey Mennæus adopteth Antigonus, Aristobulus's son.

Antigonus, Aristobulus's son, got an Army together, and hired *Fabius*; *Ptolomey Mennæus* adopted *Antigonus* for being of his near relations. He was also assisted by *Marion*, whom *Cassius* had made Governor of *Tyre* and tyrannized over *Syria*, having put Garisons in several places of it, and had taken possession of three places in *Galilee*, which bordered with his Countrey. *Herod* also marching forth against him, dispossessed him of them all; and graciously dismissed those *Tyrians* that had the keeping thereof, bestowing Presents on some of them, for the love he bare unto their City. And that done, he came and encountred with *Antigonus*, and fought him, and overcame him before he had scarcely entred on the marches of *Judæa*, and drove him from thence. Being come in triumph to *Jerusalem*, *Hircanus* and all the People honoured him with Crowns. For *Hircanus* look'd upon him as one of his Family, because he was to marry *Mariamna*, daughter of *Alexander*, son of *Aristobulus*, and of *Alexandra*, *Hircanus*'s daughter: on whom he begat three sons and two daughters. Before her also had he married a Wife of his own Nation, who was called *Doris*, on whom he begat *Antipater* his eldest son.

Herod expelleth Antigonus out of Jewry.

Herod marrieth Mariamne, Hircanus's niece by his daughter.

Doris, Herod's wife.

CHAP. XXII.

After Cassius's *defeat near the City of* Philippi, Antonius *cometh into* Asia; Herod *obtaineth his friendship by great Presents*; Antonius's *Edicts in favor of* Hircanus *and of the* Jewish *Nation.*

Antonius and *Cæsar* having overcome *Cassius*, near unto the City of *Philippi*; *Cæsar* went from thence into *France*, and *Antonius* into *Asia*. And being in *Bithynia*, Embassadors resorted to him from all parts: Thither also repaired certain principal Men among the *Jews*, to accuse *Phasælus* and *Herod*; saying that *Hircanus* had onely the name, but he the authority of the Kingdom. But *Antonius* greatly honoured *Herod*, who came unto him, to answer those accusations that they had imposed on him: for which cause, they that were his adversaries could obtain no Audience: for *Herod* had bought that priviledge from them with his Money. As soon as *Antonius* was arrived in *Ephesus*, *Hircanus* the High-Priest, and all our Nation presently sent an Embassador unto him, with a Crown of Gold; requiring him that he would write unto the Provinces, that the *Jews* whom *Cassius* had taken Prisoners (contrary to the law of Arms) might be set at liberty, and that their Countrey, which was taken from them in *Cassius*'s time) might be restored. *Antonius* supposing that the demands which the *Jews* had proposed, were reasonable, wrote back presently to the High-Priest *Hircanus* and the *Jews*; and sent an Edict also to the *Tyrians*, to this effect:

The Judge corrupted with money. Hircanus's Embassadors present Antonius with a Crown of Gold, and require the captive Jews liberty, sold by Cassius.

Marcus Antonius Emperor, to *Hircanus* High-Priest and Prince of the *Jews*, Health:

Antonius writeth to Hircanus as touching Brutus and Cassius's actions and death.

Lysimachus *the son of* Pausanias, *and* Joseph *the son of* Mennæus, *and* Alexander the *son of* Theodore, *your Ambassadors came unto me to* Ephesus, *and have renewed the same Embassage which they heretofore brought to* Rome, *and at this present likewise they have duly and faithfully acquitted themselves of the Embassage which they present in the behalf of you, and your Nation, by giving us to understand what affection you bear towards us: so that I esteem you for our friend, since I understand how friendly you have behaved your self towards us, both in words and deeds. For when our adversaries and enemies of the* Roman *Nation spoiled all the Countrey of* Asia, *and without regard of their Oaths, spared neither Cities nor Temples; we have opposed our selves against them, not onely for our private respect, but in the quarrel of the Common-weal, to punish the authors of such offences committed against Men, and of such impieties perpetrated against God: for which we suppose*

H *pose, that the Sun hath in a manner obscured himself, by beholding with unwilling eyes what an hainous offence was committed against* Cæsar. *But we have gotten the upper hand of their impious enterprizes, which are fallen upon* Macedonia, *as on the Countrey and Air, from whence proceed such detestable designs: and we have likewise cut off the course of their desperate resolution, which made them encounter us near to* Philippi, *a City of* Macedonia, *where we seized their places fortified by nature, and enclosed with mountains as if it were with walls, as far as the Sea, so that the passage was barred up, as it were with a gate, had not the gods given us way by resisting their unjust exploits, and furthering ours.* Brutus *is likewise compelled to flie to* Philippi, *where being besieged by us, he suffered with* I *his Consort* Cassius, *and since they have been punished as they deserved; we hope for the future to enjoy peace and tranquillity, and that* Asia *shall be delivered from all the miseries of War, and as for your part, you may assure your selves, that both you and your Countrey, shall have your share in this happiness, because we have so great a kindness for you to lose any opportunity to procure your advantage, and all the body thereof seems to be relieved from a grievous malady, by means of our victory: We have already sent Letters from City to City, to the intent that if any one among you, either captive or free-man, have been sold to the utmost by* Caius Cassius, *or any of that Army, they may be set at liberty. And our will is, that you reap the fruits of all the favors that we and* Dolobella *have granted you; forbidding the* Tyrians *to molest you, and commanding them to restore all that which they have taken from the* Jews, *in goods or possessions. As for the Crown which you sent me, I accept* K *of it.*

The year of the World, 3924. before Christ's Nativity, 40.

Marcus Antonius Emperor, to the Governors Senate, and People of *Tyre*, Health: *I have been informed in* Ephesus *by* Hircanus's *Embassadors (who is High-Priest and Prince of the* Jews*) that you have seized on their Countrey, and spoiled the same, when our adversaries held that Province. But as we have undertaken the War for the Empire, and in defence of Justice and Piety, we have punished these ungrateful, disloyal and perfidious persons. Our will is, that you suffer our Allies to live in peace; and as touching that which you have obtained of our adversaries; our pleasure is, that you restore the same to those that are dispossessed. For none of them had obtained either Province or Army by the consent of the Senate; but had usurped them by force, and afterwards bestowed them on those who have been* L *Ministers of their impieties and injustice. But since they have been punished according to their deserts, we require that our Allies enjoy their own, without any hindrance: and if you hold any places at this present, which belong to* Hircanus *Prince of the* Jews *(that were seized since the time that* Caius Cassius *by an unjust War invaded our Provinces) restore them unto him, without offering to hinder him from the possession of his own. And if you have, or pretend to have any right in them, when I shall repair to those places, it shall be lawful for you to debate your right, and we will so judge, that our Allies shall receive no wrong.*

Marcus Antonius Emperor, to the Governors, Senate, and People, of *Tyre*, Health: *I have sent you my Edict, my pleasure is that you carefully consider it, and that you register it among your publick Records, in* Roman *and* Greek *letters, and set it up in Writing in an* M *open place, to the end that it may be read by all Men.*

Marcus Antonius writeth to the Magistrates of Tyre to restore Hircanus and the Jews their Lands, Goods and Liberties.

Marcus Antonius *Emperor and Triumvir, in the presence of the* Tyrians *assembled for their publick affairs, hath declared, That* Caius Cassius *during the troubles, by the assistance of his Souldiers, hath usurped another mans Province; and hath in like sort spoiled our Allies, and hath ransackt the Nation of the* Jews, *who are friends to the people of* Rome: *and for that by our valor, we have repressed his insolence, by our Edicts and Judgments we will correct his offences, to the end that all things may be restored to our Allies, and that all whatsoever hath been sold, and appertained to the* Jews *(whether they be Prisoners or Possessions) be restored to their Masters; to the end that each Man may be at liberty as he was before, and that each mans possession may be restored to his first owner. And my pleasure is,* N *That whosoever disobeyeth this Ordinance, he may be punished accordingly.* He wrote to the like effect to the *Sidonians*, *Antiochians*, and *Arabians*; all which we will insert in a convenient place, to testifie what account the *Romans* made of our Nation.

CHAP.

CHAP. XXIII.

The year of the World, 3924. before Christ's Nativity, 41.

The beginning of Antonius's *love for* Cleopatra; *he is very severe to those* Jews *who came to accuse* Herod *and* Phasælus. Antigonus, Aristobulus's *son contracteth a friendship with the Parthians.*

Hedio & Ruffinus, chap. 11. Cleopatra cometh into Cilicia to Antonius.

Herod accused by one hundred Jews before Antonius.

AFter this *Antonius* went into *Syria*, and *Cleopatra* came forth to meet him near unto *Silicia*, and entangled him in her love. At that time also, One hundred of the chiefest among the *Jews* came in Embassage to him to accuse *Herod* and *Phasælus:* they had chosen the most esteemed Orator that might be found. *Messala* likewise undertook the defence of the young men that were accused, and made them answer. *Hircanus* also was there in person, who was already by marriage allied unto them. After that *Antonius* had heard both the one and the other in the City of *Daphen*, he demanded of *Hircanus*, which of both the parties governed the Common-weal best? who returned him answer, That they who were on *Herod*'s side, were most studious of the publick good. *Antonius* (who long since had born a good affection towards them, by reason of the ancient hospitality that he had received of their father, during the time *Gabinius* was in *Judæa*) established them both Governors of the fourth part, committing to their hands the affairs in *Judæa:* and to this effect wrote Letters, and committed fourteen of their enemies to prison; had not *Herod* interceeded for their lives, he had condemned them to death. Notwithstanding this, as soon as they returned from their Embassage, they could not contain themselves in quiet, but resorted once more unto *Antonius*, to the number of 10000, to the City of *Tyre*, where *Antonius* was. But *Antonius* (already corrupted by store of mony by *Herod* and his brother, who commanded in that place, ordained that the Embassadors of the *Jews* should be punished, for that they had attempted to make new disturbances, and he confirmed *Herod*'s Government. At that time *Herod* walking by the Sea side, came unto them, advising both them and *Hircanus* (who at that present was with them) to give over their appeal, lest some misfortune should befal them. Which they not regarding, certain *Jews* and Inhabitants of that City, all at once ran upon them, killed some of them, and hurt others, and the rest taking their flight towards their Countrey, ever afterwards contained themselves and lived in quiet, through the fear they had conceived. But when the people ceased not to exclaim and protest against *Herod*, *Antonius* was so displeased, that he commanded all those whom he held prisoners to be put to death.

Antonius maketh *Phasælus* and *Herod* Tetrarchs.

Ten thousand *Jews* repair to *Tyre* to accuse *Herod*, who are partly slain, partly wounded, and partly put to flight.

The year after *Pacorus* the Kings son, and *Barzapharnes* a Prince among the *Parthians*, invaded and seized *Syria*. About this time *Ptolomey* died, the son of *Mennæus*; and his son *Lysias* reigned in his stead, who plighted friendship with *Antigonus* the son of *Aristobulus*, who obtained his favor at his hands, by the counsel and sollicitation of a certain Prince of great authority and credit with him.

CHAP. XXIV.

Antigonus *being assisted by the* Parthians, *besiegeth* Phasælus *and* Herod *in the Palace of* Jerusalem, *but in vain.* Hircanus *and* Phasælus *are perswaded to repair to* Barzapharnes.

Hedio & Ruffinus, chap. 22. Antigonus promiseth the Parthians a great sum of money to instal him in the Kingdom, Pacorus sendeth Horsemen to Antigonus in Judæa.

ANtigonus having promised the *Parthians* to give them One thousand Talents of Silver, and five hundred Women, if so be they would deprive *Hircanus* of the Kingdom, and restore it unto him, and withal, put *Herod* and his friends to death. The *Parthians* undertook it, and marched towards *Judæa*, though they had not received as yet any of *Antigonus*'s Money. *Pachorus* led his Troops along the Sea-coast, and *Barzapharnes* conducted his more within the Land. The *Tyrians* shut their Gates against *Pacorus*, but the *Sidonians* and *Ptolomaidans* received him into their City. He sent a body of Horse into *Jewry*, to discover the estate of the Countrey, and to give succors to *Antigonus*. The commander of these Horse was the Kings chief Cup-bearer, who was also called *Pacorus*. Certain *Jews* (inhabiting about the *Carmel*) joined themselves with *Antigonus*, and were prepared with him to invade his Enemies, he conceived some hope that he might by their means reduce a certain part of the Countrey under his Government, which is called *Drymæ:* and other *Jews* joining with him in the way, perswaded him to press forward as far as *Jerusalem*; where being seconded by others (and his followers already much increased in number) they put themselves in a posture to assault the Kings Palace. The Two Brothers, *viz. Phasælus* and *Herod* with their follow-

The Jews inhabiting about Mount Carmel, joyn themselves with Antigonus.

ers

H followers attacked them in the Market-place, repulsed the Enemy, and drove him into the Temple. Which done, they sent armed Men into the Houses near adjoining, to guard them; but the People rushing in upon them, and seeing they were destitute of aid, burned both them and the Houses wherein they were. But this cruelty of theirs was presently revenged by *Herod*, who in a Skirmish that he had with them, killed a great number of them. And whereas there were daily Skirmishes between both parties, the Enemies expected until the People (assembled from all parts of the Countrey) should repair to *Jerusalem*, to celebrate the Feast of *Pentecost*. Which being come, many thousands of Men assembled about the Temple, both armed and unarmed, who seized both the Temple and the City; except the Kings House only, which *Herod* made good

I with a few Men of War; The Wall thereof *Phasælus* his Brother defended. *Herod* with a company of his followers sallied out upon the Enemy, who were planted in the Suburbs, and fighting valiantly against them, he put divers thousands of them to flight, whereof some retired into the City; others into the Temple; the rest into a certain Bulwark near at hand. In this Battel, *Phasælus* shewed no little Valor.

The year of the World, 3052. before Christ's Nativity, 39.

Pentecost.

Herod fighteth with his Enemies in the Suburbs.

Pacorus Conductor of the *Parthians*, came into the City with some few Horsemen at *Antigonus*'s request, making shew that he came to appease the sedition; but the scope of his coming was, to obtain the soveraignty for *Antigonus*. After that *Phasælus* was come out to meet him, and curteously entertain'd him in his House, *Pacorus* perswaded him to go Embassador with him to *Barzapharnes*, intending under this pretence to surprise

K him. He suspecting no treacheries, was easily perswaded, notwithstanding that *Herod* misliked the course, who knowing the perfidious manner of the *Barbarians*, exhorted him rather to assail *Pacorus*, and to assault and oppress his Forces, when they were come unto him. Nevertheless, *Hircanus* and *Phasælus* undertook this Embassage, and *Pacorus* (leaving with *Herod* Two hundred Horsemen, and Ten of those whom they call Free-men) conducted the Embassadors. Now as soon as they came into *Galilee*, the Governors of the Cities in that Countrey, came forth armed to meet them: *Barzapharnes* also at the first gave them friendly entertainment, and honoured them with Presents; but shortly after he began to practise treachery. For *Phasælus* and his attendants were conducted to a lodging that adjoyned the Sea; where hearing tidings that *Antigonus*

L had promised One thousand Talents, and Five hundred Virgins to the *Parthians*, he began already to suspect the *Barbarians*. For a certain friend of his had given him an inkling that there were Treasons intended against him that very night, and that his lodging was privily beset with a Guard. And surely they had been surprised, had they not expected that the *Parthians* (who were round about *Jerusalem*) should have seized on *Herod*, fearing lest he having an inkling of their disaster, should betake himself to flight. This was shortly confirmed to be true by the Guards that arrived: For which cause there were some of *Phasælus*'s friends, who counselled him, that without any more delay, he should betake him to his Horse, and fly from thence: and amongst the rest, *Ofilius* was most earnest, who had discovered this Plot, by *Saramalla* a rich *Syrian* (who

M offered them his ships that road hard by, to further their flight.) *Phasælus* would neither forsake *Hircanus*, nor leave his Brother *Herod* in danger, but repairing to *Barzapharnes*, he told him, that he did him wrong to use these sinister practises against him. For that if he had need of Money, he was more likely to receive it at his hands, than from *Antigonus*; and that it was an intolerable injustice to put Embassadors to death, who came unto him upon his honour, and had no ways offended him. But the *Barbarian* hearing these things protested, by an Oath, that not one point of that which he had suspected was true; whereupon he presently went to *Pacorus*.

Pacorus Chief-tain of the *Parthians* entring the City, perswadeth *Phasælus* to go Embassador to *Barzapharnes*.

The Parthians complot treacheries against *Phasælus*.

CHAP. XXV.

N Barzapharnes *detaineth* Phasælus *and* Hircanus *Prisoners*; *sendeth to* Jerusalem *to secure* Herod, *who retireth by night, with his Men and his Relations*: *he is set upon by the way, but getteth always the upper hand.* Phasælus *killeth himself. The King of the* Arabian's *ingratitude towards* Herod; *he goeth to* Rome.

AS soon as *Bazapharnes* was gone, certain of the *Parthians* took *Hircanus* and *Phasælus* Prisoners, who mightily detested his Perjuries. But the Eunuch that was sent unto *Herod*, had instructions given him to entice him without the City Walls, and afterwards to apprehend him. But *Herod* was forewarned of this treachery, by certain Messengers (who were sent by *Phasælus* to give him notice thereof) who being intercepted by the enemy in the way, and *Herod* getteth notice thereof, he addressed himself

O to *Pacorus* (and those in great authority among the *Parthians*) who subtilly dissembled, notwithstanding they knew how all things went, telling him, that he should do well to repair with them without the Wall, to go and meet those Messengers, who brought him Letters; who had not as yet been seized by their adversaries, but came to acquaint him that *Phasælus* was well. But *Herod* gave them no credit, because he was already other-

Hircanus and *Phasælus* surprised by the *Parthians*.

ways

The year of the World, 3925 before Christ's Nativity, 39.

ways advertised of his Brothers surprisal, and had also far greater suspition of the *Parthians*, by the sollicitation of *Hircanus*'s Daughter, whom he had Married. And although the rest made no account of her advertisements, yet *Herod* gave credit unto her, for that she was a most wise Woman. Now whilst the *Parthians* were in deliberation what were best to be done (in that it was held no policy to make open assault upon such a Man) they deferred the whole matter until the next Morning. Whilst thus they were debating of their differences, *Herod*, who rather gave credit to that which he had heard as concerning his Brother (and touching the Treasons intended against him by the *Parthians*) than to his Adversaries; as soon as it was Night, concluded to make use of the time, and to make away, without staying any longer amongst those uncertain dangers, which his Enemies intended against him. For which cause he fled with those Forces he had with him: and mounting his Mother, his Sister, and his Betrothed, whom he was to Marry (who was *Alexander*'s Daughter) the Niece of *Aristobulus*) and her Mother (who was *Hircanus*'s Daughter) and her younger Brother, with all their Family and Train, he departed into *Idumæa*, without suspition of the Enemy. Amongst whom there was not one so hard-hearted, who seeing such a pitiful Spectacle, could not be moved to Compassion, beholding the Mothers drag away their little Children, and abandon their Country with Tears and Complaints: and that which was worse, to leave their Friends in Bondage, without any hope of Comfort or Redress.

The Parthians lay a Plot to surprise Herod: he discovereth it, and preventeth them by flight.

Herod comforteth his friends in their flight.

But *Herod* mastered these misfortunes by his invincible Courage, and for that he was a constant Man in all Fortunes, he exhorted every one of them whom he met in the Way, to be of good Courage; and not abandon themselves in immeasurable sorrow, for that by such means they might hinder his Retreat, on which their sole and securest conservation depended: Whereupon they for their part endeavoured themselves to digest their Griefs, according to *Herod*'s Exhortation. Mean-while he hardly refrained from laying violent Hands on himself, by reason of the Chariot wherein his Mother rode, which overturned, had almost slain her; yea, so much did this casualty terrifie him (for fear lest the Enemy in pursuit should surprise him during these delays) so that he drew and prepared his Sword to kill himself, had not some assistants and followers stept in to him, and stayed the stroke, beseeching him instantly not to forsake them, and leave them subject to the Enemies violence: assuring him, that it was not the part of a Valiant Man to respect his own private interest, and neglect his Friends danger. By these persuasions he was induced to hold his hands, both by reason of the apprehension of these words, which were spoken unto him, as also for that he was over-ruled by the Multitude of those who would not permit his hand to execute his will, so that taking up his Mother, and doing her all the service that the time permitted, he followed on his way, and with the speediest and neareſt means he could, he retired toward the Castle of *Massada*; where in the way, he oftentimes fought against the *Parthians* that charged and pursued him, but he always got the Victory. The *Jews* also pursued him during his flight; for scarcely had he travelled sixty furlongs out of the City, but that they assailed him in the high-way: but he put them to flight, and obtained the Victory, not like a desparate Man, enforced thereunto through necessity, but like a discreet, clear couraged and valiant Soldier. So that in the very place where he obtained the Victory against the *Jews* (after he was made King) he builded a most sumptuous Palace, and a City, which he called *Herodium*. Whilst he remained at *Ressa* (a Borough of *Idumæa*) *Joseph* his Brother came forth to meet him, and to consult with him concerning their present condition, and to know of him what should become of that great multitude that followed him, considering that they had no Soldiers in Pay, and the Castle of *Massada*, (whither they intended to fly) was too little to hold all the People: For which cause he sent away many, to the number of Nine thousand, willing them to disperse themselves here and there in the Countrey of *Idumæa*, and for the better dispatch of their journey, he furnished them with Victuals. As for himself, he took with him his most able Soldiers and Friends, and repaired to the Castle of *Massada* (in which place he left the Women and their Train, to the number of Eight hundred, or thereabouts) and furnishing the place with Corn, Water, and other Provisions necessary, he went into *Petra*, the Chiefest City of *Arabia*. As soon as it was day, the *Parthians* plundered all that *Herod* left in *Jerusalem*; and amongst other things, they spoiled the Palace; but they medled not with *Hircanus*'s Money, which amounted to some 300 Talents. They left divers other things behind them also that appertained to *Herod*, and especially that which had been transported into *Idumæa* by his providence. Neither were the *Parthians* content with the spoil of the City, but they forraged all the Country round about, and ruined *Marissa* a very rich City.

Herod seeing his Mothers Chariot overturned, is ready to murder himself.

Herod retiring towards *Massada*, is assailed by the *Parthians*.

The Parthians spoil the Citizens of Jerusalem, and destroy Marissa.

Thus

H Thus *Antigonus*, brought back into his Countrey by the King of the *Parthians*, received *Hircanus* and *Phaſælus* that were Priſoners: yet he was vehemently diſpleaſed, becauſe the women was eſcaped, whom according to his promiſe he intended to have delivered with the money: and fearing leſt *Hircanus* through the favor of the people ſhould be re-eſtabliſhed in his Kingdom (who then was Priſoner in the cuſtody of the *Parthians*) he cut off both his ears, depriving him by that means from enjoying the Prieſthood any more, by reaſon of that maim, becauſe the Law commanded that they who are in that dignity ſhould be ſound in all their members. But *Phaſælus* is to be admired for his great courage at that time: for underſtanding that he muſt needs die, he was no ways diſheartned with death, but that which he eſteemed moſt miſerable
I and diſhonourable was, that he muſt needs die by the hands of his Enemy. Seeing therefore that he could not diſpatch himſelf by other means, (becauſe he was bound and chained) he knockt out his own brains againſt a ſtone, and ſo ended his life (with as great honour as may be imagined in ſuch a deſperate eſtate) depriving his Enemy of that power which he intended to practiſe in tyrannizing over him at his pleaſure: It is ſaid, that the wound being very deep, *Antigonus* ſent privily Chirurgions to cure him; and that under colour of healing him, they ſhould put poyſon into the ſame, whereby through he might die. But before *Phaſælus* gave up the ghoſt, he underſtood by a certain woman that his brother *Herod* had eſcaped from his Enemies: for which cauſe he endured his death with far greater cheerfulneſs and conſtancy, ſeeing that he left
K behind him ſuch a man as would revenge his death, and puniſh his Enemies. But *Herod* was no ways diſcomfited with the greatneſs of thoſe adverſities which invironed him round about, but was the more whetted on to find out new inventions, and to adventure conſiderable attempts. For he went unto *Malchus* King of the *Arabians* (to whom formerly he had ſhewed much courteſie) hoping to receive the like of him in this time of his great neceſſity, and to draw ſome money from him, either by intereſt or gift. For being ignorant of his brothers death, he endeavoured to redeem him ſpeedily from his Enemies, by paying his Ranſom (which amounted to Three hundred Talents) and for that cauſe he led with him the ſon of *Phaſælus*, who was only ſeven years old, to leave him in pledge amongſt the *Arabians* for the ſum that was demanded.
L But certain meſſengers came to him from *Malchus*, who charged him in the Kings behalf to retire back again, for that the *Parthians* had enjoyned him that he ſhould neither receive nor retain *Herod*; And uſed this colourable pretence, becauſe he would not pay his debts: and hereunto was perſwaded by the advice of the greateſt in authority among the *Arabians*, who pretended thereby to make themſelves maſters of that treaſure that *Antipater* had committed to their cuſtody. *Herod* anſwered them, *That he repaired not into their Countrey to give them cauſe of any trouble, but onely to conſult with them about certain matters of great importance touching his own eſtate, and that afterwards he was reſolved to depart, and withdraw himſelf into* Egypt *as ſecretly as might be poſſible.* He returned therefore to a certain Temple, where he had left divers of
M his followers; and the next day he came to *Rhinocura*, in which place he heard tidings of his brothers death. But afterwards *Malchus* repented himſelf of his ingratitude, and ſpeedily ſent after *Herod*, but he could not over take him: for he had gotten far on his way, and was already arrived near to *Peluſium*: where being denyed his paſſage to *Alexandria*, in thoſe ſhips that were there, he addreſſed himſelf to the Magiſtrates of the place, who highly reſpected and honoured him, and ſent him to the City where *Cleopatra* was; who entertained him kindly: yet notwithſtanding ſhe could not perſwade him to remain with her. Whereupon he repaired towards *Rome* (notwithſtanding the Winter, and thoſe grievous troubles that at the very ſame time afflicted *Italy*, as it was reported.) Embarking himſelf therefore to ſail into *Pamphilia*, he was toſt with a moſt
N cruel ſtorm; ſo that with great danger at laſt he arrived in *Rhodes*, having been inforced in the tempeſt to caſt into the Sea great part of his goods. There he met with *Sappinas* and *Ptolomey*, two of his endeared friends. He found alſo the City of *Rhodes* had ſuffered much miſery by *Caſſius*'s Wars: and although his means were very ſhort, yet he helped them in what he might, and cauſed their Walls to be repaired, notwithſtanding that by ſo doing he greatly hindred himſelf. After that, he cauſed a little Frigot to be built, and embarked himſelf with his friends to repair into *Italy*, and arrived at *Arunduſium*, and from thence went to *Rome*. The firſt to whom he diſcovered his misfortunes, was *Marcus Antonius*: to whom he reported all the occurrences in *Judæa*: and how his brother *Phaſælus* was taken by the *Parthians*, and ſlain; and how
O *Hircanus* was impriſoned with him. The manner alſo how they had eſtabliſhed *Antigonus* King, under promiſe to give them One thouſand Talents, and Five hundred of the faireſt Women, whom he entended to chuſe out of his own race. Laſtly, how he ſtole away

The year of the World, 3925. before Chriſt's Nativity, 39.

Antigonus reſtored to the Kingdom by the *Parthians*, cutteth off *Hircanus*'s ears, to prevent his reinſtalment in the Prieſthood

Phaſælus daſheth out his own brains.

Antigonus putteth poyſon into *Phaſælus*'s wounds inſtead of curing him.

Herod flyeth to *Malchus* King of *Arabia*, to borrow money.

Herod is commanded out of *Arabia*, and flyeth into *Egypt*: from thence, after ſome ſtorms, he repaired to *Rome*, where he certifieth *Antonius* of that which had befallen him.

away by night, and reſcued them; and eſcaping his Enemies hands, had afterwards endured many miſeries. Beſides that, his friends were in great danger, and left beſieged; for which cauſe he had ſailed by Winter, and deſpiſed all dangers, only to ſeek for aſſiſtance at his hands, on whom depended his hope, and laſt refuge.

The year of the World, 3925. before Chriſt's Nativity, 39.

CHAP. XXVI.

Herod, *through* Antonius's *and* Auguſtus's *aſſiſtance, is declared King of the* Jews, *at* Rome. Antigonus *beſieged* Maſſada, *defended by* Joſeph, Herod's *Brother.*

Hedio & Ruffinus, chap. 13. al. 25.

ANtonius hearing of all thoſe alterations that had befallen *Herod*, had compaſſion of his miſery (bethinking himſelf of the eſtate and condition of great men, who are likewiſe ſubject to no leſs caſualties) and the rather was he induced to do him good, both in remembrance of the friendſhip he had with *Antipater* his father, and alſo by reaſon of *Herods* promiſes of certain ſums of money, if he were made King by his means, as he had been formerly declared Tetrarch. But that which moſt moved him hereunto, was the hatred which he bare unto *Antigonus*, whom he accounted to be a mutinous man, and an Enemy to the *Romans*. On the other ſide, *Cæſar* was well inclined to ſuccor him, both in regard of thoſe Armies which *Antipater* had brought into *Egypt* in his fathers ſervice, as alſo becauſe of the good hoſpitality and kindneſs that he had ſhewed him in all things; and eſpecially to gratifie *Antonius*, who was well affected towards *Herod*. Whereupon the Senate being aſſembled, *Meſſala* and *Atratinus* brought forth *Herod*, and after they had prayſed him, and recited the favors which the *Romans* had received by his father, and the great affection and good will which he bare to the people of *Rome*; they accuſed and declared *Antigonus* the *Romans* Enemy, not only for his ancient crimes, but alſo, that in contempt of the *Romans*, he had received the Kingdom from the *Parthians*. Whilſt the Senate was ſore diſpleaſed at the report of theſe things, *Antonius* aroſe, and declared openly before them all, that in furtherance of the *Parthian* War, it were not amiſs that *Herod* ſhould be made King: which opinion of his was generally allowed, and finally ratified. The principal demonſtration of the love and affection which *Antonius* bare unto *Herod*, was, that he not only obtained him the Kingdom, beyond all hope, for he never thought that the *Romans* would grant that dignity unto him, who were wont to reſerve that honour to thoſe of the Kings blood; and therefore he intended to have demanded it for his Wifes Brother *Alexander*, and Nephew to *Ariſtobulus* by the Fathers ſide, and to *Hircanus* by the Mother (which *Alexander*, *Herod* afterwards put to death, as ſhall be declared in time and place) but alſo for that, within the term of ſeven days, he ſent him out of *Italy*, with the unexpected titles of his felicity.

Antonius loved *Herod*, and hated *Antigonus*.

Cæſar Auguſtus, *Herods* friend.

Herod admitted into the Senate, and declared King.

Herod intending the Kingdom for his Wifes brother enjoyeth the ſame himſelf.

Herod aſcendeth the Capitol with *Antonius* and *Cæſar*.

As ſoon as the Senate was riſen, *Antonius* and *Cæſar* went forth, leading *Herod* between them, and being accompanied by the Conſuls and other Magiſtrates, went up into the Capitol to do ſacrifice, and to place there this Decree the Senate had made as touching this matter. The firſt day of *Herod*'s Reign *Antonius* feaſted him; and after this manner he was eſtabliſhed King, the hundred and eighty fourth *Olympiade*, in the year wherein *C. Domitius Calvinus* twice Conſul, and *Caius Aſinius Pollio* were Conſuls. Mean while *Antigonus* beſieged thoſe that were in the Caſtle of *Maſſada*, who were plentifully furniſhed with all things neceſſary (except it were water) for which cauſe *Joſeph*, *Herod*'s Brother, that was within, and Two hundred of his friends, had concluded to fly unto the *Arabians*: for that they underſtood that *Malchus* had repented himſelf of that fault he had committed againſt *Herod*. But whilſt they ſtood upon theſe terms, God poured down a huge rain on a certain night, that in ſhort time filled their Ciſterns, ſo that they had no more neceſſity to fly; and from that time forward they took courage; and made a ſally upon their Enemies, in which they charged *Antigonus*'s Soldiers after ſuch a manner, ſometimes in open field, ſometimes by ſurprizal, that they ſlew a great number of them. At that time *Ventidius*, a *Roman* Captain, was ſent into *Syria*, to drive the *Parthians* from thence, and after their departure he arrived in *Jewry*, making ſhew that he would aſſiſt *Joſeph*: but in effect all his pretence was to draw money from *Antigonus*. Being therefore encamped near unto *Jeruſalem*, and having drawn ſufficient money from *Antigonus*, he retired himſelf with the greater part of his Forces: and to the intent his deceitful dealing might not be diſcovered, he left *Silo* with a company of his Soldiers: who likewiſe was honoured by *Antigonus*, leſt he ſhould be cauſe of ſome new trouble, before the *Parthians*, whoſe coming he expected ſhould yield him aid.

Herods family beſieged by *Antigonus* in *Maſſada*.

Ventidius under pretext to help *Joſeph*, fiſheth to get money of *Antigonus*.

CHAP.

H

CHAP. XXVII.

The year of the World, 3926. before Christ's Nativity, 38.

Herod *being returned from* Rome, *raiseth an Army, taketh some places, and besiegeth* Jerusalem, *but cannot take it; he defeateth the enemy in a great Battel; the art he used to draw several of the* Jews, *who had hid themselves in Dens, from* Antigonus *party; he marched with some Troops to find out* Antonius *who was making War against the* Parthians. *The five Battels that he fought on the way;* Joseph, Herods *Brother, is killed in a fight, and* Antigonus *caused his head to be cut off. The manner how* Herod *revenged this Death; he besiegeth* Jerusalem, *where* Sosius *joyneth him with a* Roman *Army; during this Siege,* Herod *Marrieth* Mariamne.

I AFter that *Herod* was come from *Italy* by Sea to *Ptolomais*, and that he had assembled no small number of Soldiers, both strangers and his own Country-men, he marched forward against *Antigonus*, and passed thorow *Galilee*. *Silo* and *Ventidius* also gave him assistance in this action, having received direction by *Gellius* from *Antonius*, that they should assist *Herod* to recover his Countrey. But *Ventidius* was employed in appeasing the troubles that were raised in the Cities by the *Parthians*: and as touching *Silo*, he kept in *Judea*, having been corrupted by *Antigonus*. But the further that *Herod* daily marched into the Countrey, the more his forces did increase; and all *Galilee* (except a very few) submitted themselves unto him. Whiles he marched forward towards *Massada*, (being moved thereunto, for to relieve his Parents that were K besieged therein) the City of *Joppe* would not grant him passage: for the Citizens thereof were his Enemies: so that it behoved him first of all to ruinate the same, to the end he might leave no retreat behind him for his Enemies, if he made toward *Jerusalem*. Upon which occasion *Silo* laying hold, dislodged his Army, and made thitherward: whom when the *Jews* did pursue, *Herod* sallieth out with a small company, and put them to flight, and saved *Silo*, who could not resist any longer, Afterwards having seized on *Joppe*, he hasted forwards to deliver his friends that were besieged in *Massada*; but part of the Inhabitants submitted themselves unto him for the friendship they had born unto his father: and others of them for the honour that they bare unto him: the rest admitted his Government, in acknowledgment of those favours they had received from L them both. But the greatest part was moved thereunto by the hope they had conceived of their new elected king, and the confirmation of his Government. Thus by these means was his Army mightily encreased.

Hedio & Rufinus, chap. 24. al. 16.

Herod returning back out of *Italy*, leadeth forth his Army against *Antigonus*.

Herod assaulteth *Joppe*, and taketh it.

Many submit themselves to *Herod*.

Whilest thus he marched forward, *Antigonus* seized on those places that were fittest to lay ambushes in, or to fight at advantages by the way (notwithstanding that by those Stratagems he did but small or no hurt at all to his Enemy; so that *Herod* raised the siege, and relieved his friends out of the Caste of *Massada*: and after he had taken the Fort of *Ressa*, he approached *Jerusalem*, being attended by *Silo*'s Army, and by divers Citizens of the City, who were afraid of his power. And when he had M pitched his Camp to the Westward of the City, those that kept the watch and guard on that side, shot their Arrows, and threw stones against him: divers likewise sallied forth, and fought hand to hand against those that were planted there: For which cause, first of all *Herod* caused a Proclamation to be made round about the Walls, signifying unto them that he resorted thither for the common good of the People, and for the conservation of the City, without intent of Revenge, or memory of any Wrongs that his private Enemies had offered him, promising his most free pardon to all those whosoever had hainously offended him. Hereunto *Antigonus* made this Answer (directing his Speech to *Silo* and the *Roman* Soldiers) that contrary to all Justice they gave the Kingdom to *Herod*, who was a private man, and an *Idumæan* (that is to say, a half N *Jew*) whereas it hath been a custom to bestow the same on them that are of the line of the Priests. For albeit at that present they were displeased with him, for that he had seized on the Kingdom by the means of the *Parthians*, and had resolved with themselves to dispossess him; yet that there were divers others of that Royal Race, who might be made Kings according to the Law, who have no ways misdemeaned themselves towards the *Romans*; and moreover there are Priests, who should not be justly and uprightly dealt withal, if they should be deprived of that honour which appertaineth unto them. Whilest they debated the matter after this manner between them, and grew to hot and injurious taunts the one against the other, *Antigonus* commanded his Men to assail those that were near unto the Wall: who shooting many Arrows with great O courage against them, drove them easily from the Tower they kept.

Ressa taken, & *Massada* deliver'd from the siege, after which *Herod* marcheth towards *Jerusalem*.

Herod proclameth about the walls of *Jerusalem*, that he repaireth thither for the good of the people, and the Common Weal.

Antigonus upbraideth *Herod* that he is but half a *Jew* and of no Kingly Race.

The Enemy repulseth *Herod*'s power from the wall.

At that time *Silon* gave manifest proof that he had been corrupted by money: for he suborned divers of his Soldiers, who cried out that they wanted Victuals, and demanded greater Pay for their Maintenance, and requested that they might be placed in some

The year of the World, 3929. before Christ's Nativity, 35.

convenient garisons to winter in, for that the places round about the City were desolate A
becaus all necessaries for maintenance of life had been taken away and wasted by
Antigonus Soldiers. Thus was the whole Army discomposed; so that each of them
prepared themselves to dislodge. But *Herod* importuned and cried out upon the Captains
and Soldiers that were under *Silon*'s charge, telling them that it concerned them not to
abandon him whom *Cæsar*, *Antony*, and the Senate of *Rome* had sent thither: That for
his own part, he would give order that they should have abundance of whatsoever
they demanded; and immediately after he deprived *Silon* of all colour and pretext of
flight, for he caused an incredible quantity of Victuals to be brought them; and com-
manded his friends that inhabited the confines of *Samaria*, to bring them Corn, Wine,
Oyl, Cattel, and all other such Provision, from *Jericho*, to the end that from that time B
forward the Soldiers might want nothing. *Antigonus* was not ignorant thereof, so that
he presently sent men throughout the Countrey, to intercept and surprize the Purveyors
and Victuallers. Who following *Antigonus*'s command, assembled a great number of Sol-
diers near unto *Jericho*, and encamping in the mountains espied and watched those that
brought the Victuals. Mean-while *Herod* lay still, but took with him ten Companies,
five of *Roman* Soldiers, and five of the *Jews*, with whom he intermixed some forreign
Soldiers, with some few Horsemen, and came to *Jericho*; where being arrived, he seized
on the Town, which was abandoned by the Inhabitants, of whom five hundred with
their Wives and Children were retired into the top of the Mountains, whom he took,
and afterwards set at liberty: but the *Roman* Soldiers, entring into their houses, and C
finding them full of all sorts of moveables, they plundred them. And the King having
left a Garison in *Jericho*, dismissed the *Roman* Army to go and winter in the Countries
lately surrendred unto him; namely, in *Idumæa*, *Galilee*, and *Samaria*. *Antigonus* also
purchased his favour at *Silons* hands by store of Bribes, that part of his Army was lodged
in *Lydda*, all which he did to currie favour with *Antony*.

Silon suborn-eth some of his Soldiers, to take an occa-sion to depart from *Jerusa-lem*.

Herod procu-red & furnish-ed the Army with Victuals and abundant munition.

Antigonus sendeth out Soldiers to surprize *Herods* victualers

The *Romans* sent to their Garisons to winter.

Whilest thus the *Romans* lived in all abundance, and bare no Arms, *Herod* would
not be idle, but sent his brother *Joseph* into *Idumæa*, with a thousand foot, and four hundred
horse; and himself resorted to *Samaria*, where his Mother and his other Parents kept,
who were removed out of *Massada*. After this he went into *Galilee* to surprize cer-
tain Castles which were held by *Antigonus*'s Garisons, and being arrived at *Sephoris* D
(during a great Snow) after that *Antigonus*'s Garisons were gone out of the foresaid
Castles, he found a great abundance of all sorts of necessary Provision: And there
having notice of certain thieves, who inhabited in Caves, he sent a Troop of Horse,
with three companies of Foot, against them: whom he commanded to punish those rob-
bers: the place where they lay was not far from a Borough called *Arbela*; and forty
days after, he himself with all his Army marched thither, where the enemies charged
him fiercely that the left wing of his Squadron retreated; but he coming on with his
main Battel, put them to flight, who were already almost Masters of the Field, and
made those of his Followers that fled, face about, and to pursue their Enemies as far as E
the flood *Jordan*: who fled some one way and some another; so that he drew all *Gali-
lee* under his subjection, except those that lurked in the Caves. He distributed money
also amongst his Soldiers, and gave each Soldier an hundred and fifty Drachmes, and
far more unto their Officers, and afterwards sent them to winter in Garisons near at
hand.

Robbers.

Herod fighteth with his ene-mies in *Gali-lee*, and over-cometh them, and bringeth all *Galilee* under his sub-jection.

About this time *Silon* and his Captains, who had passed the Winter in the said Gar-
isons, came unto him; *Antigonus* would no more furnish them with Victuals: for he gave
them maintenance for no more time than a Month, commanding those that dwelt round
about them to spoil the Country, and afterwards to retire themselves into the Mountains,
to the end that the *Romans* might be destitute of necessary maintenance, and by that F
means might be consumed with Famine. *Herod* gave *Pheroras* his youngest brother the
charge of that Provision, commanding him to enclose the Fort of *Alexandrion* with
a Wall; who speedily brought to pass that the Soldiers had all sorts of necessaries at
command: re-edified also the Fort of *Alexandrion* which had been laid desolate. About
that time *Antony* was in *Athenes*, and *Ventidius* was in *Syria*, who having sent for *Silon*
to accompany him against the *Parthians*, did first of all charge him to assist *Herod* in that
War: and afterwards to excite the Provincial Confederates to further his War. But
Herod dismissing *Silon* and his company to follow their destinated Wars with *Ventidi-
us*, did in his own person lead out his Soldiers against those Thieves that lived in Dens.
These Caves were situate in the most high and inaccessable Mountains, impregnable G
through narrow Paths environed with sharp Rocks, wherein the Robbers inhabited
secretly, with all their Families. King *Herod* caused a certain number of Coffers to be
made fast to Iron Chains, which he caused to be let down by an Engine from the top

Antigonus re-fuseth to vi-ctual the *Ro-man* Army.

Ventidius sendeth for *Silon* to War against the *Parthians*.

of

H hill to aſcend the ſame from beneath, neither from above to creep downward againſt them.) Theſe Cheſts were filled with Soldiers, armed with great Hooks to draw theſe thieves unto them, and to break their necks headlong from the height to the bottom. But the uſe of theſe Coffers was dangerous, for it was neceſſary to let them down an infinite depth into the caves, eſpecially for that the thieves had neceſſary proviſion among them: notwithſtanding when they had gotton down none of the Thieves durſt peep out of the mouths of their Caves, but fear conſtrained them to hold themſelves quiet. But a certain Souldier having girt his Sword by his ſide, and taken hold of the chain with both his hands whereto the Coffer was faſtned, ſlid down as far as the entry of the Cave: and being diſpleaſed that none came out, he ſhot divers Arrows at thoſe that were with-
I in, and wounded them; and after that, with his hook he drew thoſe unto him who reſiſted, and tumbled them down headlong from the ſteep Rock: which done, he ruſhed in upon thoſe that were within the Cave, and ſlew many of them, and afterwards returned and reſted himſelf in his Coffer. Divers hearing the growns of thoſe that were wounded, were ſurpriſed with fear and deſpair of their life, but the nights approach was the cauſe that the matter was not fully accompliſhed, and many of them getting notice of the Kings free pardon by a Herauld, ſubmitted themſelvs. The next day they renewed and continued the ſame manner of fight, and divers went out of their Coffers to fight at the enterances of the Caves, throwing in fire, which there being much fewel in the Caves, did great execution. Within theſe Caves there was a certain old man ap-
K prehended, with his wife and ſeven Sons: who being deſired by them that he would ſuffer them to go and ſubmit themſelves to their enemies, took up the entrey of the Cave, and as his Sons advanced to get out he ſlew them all, and after them his Wife; and at laſt, when he had caſt their dead bodies down the Rocks, he threw himſelf down headlong after them, preferring death to ſlavery. Yet before his death he reviled *Herod* bitterly, and upbraided him with his ignoble extraction: and although *Herod* (who ſaw all that which had hapned) ſtretched out his hand unto him for pardon, ye the would not give ear to him; and by theſe means were all theſe Caves entred, and the theeves taken.

Now when the King had eſtabliſhed *Ptolomey* General over the Army in that Countrey, he retired into *Samaria*, with ſix hundred horſe, and three thouſand foot; with a reſolution
L to fight *Antigonus*, and to end their quarrel. But *Ptolomey* had but very ſlender ſucceſs in his Government: for they that before-time had troubled the Country of *Galilee* ſallied out upon him, and defeated him. After which execution they fled into the Mariſhes and unacceſſible places, where they robbed and ſpoiled all the Country. But *Herod* returning and ſetting upon them, puniſhed them: for he ſlew ſome of them, and the reſt were conſtrained to flie into ſtrong places, where he beſieged them and entring their fortreſſes perforce, put them to the ſword, and deſtroyed their fortifications: and having brought this rebellion to an end, he condemned the Cities to pay him the ſum of one hundred talents. Mean while *Pacorus* was killed in the War, and the *Parthians* were defeated with him; which was the cauſe that *Ventidius* ſent *Machæras* to ſuccor
M *Herod* with two Legions and 1000 horſe by *Antonius* order corrupted by *Antigonus* mony. But *Machæras* notwithſtanding *Herods* diſſwaſion, yet he went to him, alleadging that he did it to look into his actions. But *Antigonus* ſuſpecting his ſudden approach, entertained him not, but cauſed him to be darted at and driven thence, giving him to underſtand by his entertainment, what opinion he had of him, who at that time perceived plainly that *Herod* had given him good counſel, and that himſelf had failed in misbelieving his advice: for which cauſe he returned to the City *Emaus*, and killed all thoſe *Jews* whom he met withal in the way, being much troubled at it whether friends or enemies, he was ſo highly diſpleaſed at that which had hapned. *Herod* came to *Samaria*,
N reſolving with himſelf to go to *Antonius* to complain of theſe grievances; and to tell him that he had no need of ſuch aſſociates, who did him more harm than his enemies; whereas of himſelf he was able to make good his War againſt *Antigonus*. But *Macharas*, haſted after him, entreating him to ſtay, and to go no further on that journey, and prayed him to leave his brother *Joſeph* behind him, to go with him againſt *Antigonus*. By theſe perſwaſions and inſtant intreaties of *Macharas*, he was ſomewhat appeaſed: ſo that he left his brother *Joſeph* behind him, with an Army, charging him no way to hazard his fortune, or to fall to odds with *Macharas*. As for himſelf he haſted towards *Antony*,
who at that time beſieged *Samoſata* (a City ſituate near unto *Euphrates*) having with him an Army of his aſſociates, both horſe and foot. When *Herod* was arrived in *Antioch*
O he found divers men aſſembled there, who were deſirous to go and ſeek out *Antony*: but they durſt not advance, for fear the *Barbarians* ſhould ſet upon them in their journey. *Herod* encouraged them and offered himſelf to be their guid. When they were come two days journey off *Samoſata*, the *Barbarians* laid an ambuſh for them, and had barred

The year of the World, 3927. before Chriſt's Nativity, 37.

Hedio & Ruffinus, cap. 25.

Herod leadeth his Soldiers againſt thoſe theeves that held the caves.

Herod letteth down his Souldiers from the top of the mountain in Coffers.

A certain old man killeth his wife and ſeven of his ſons, and at laſt caſteth himſelf headlong from the Rock.

Herod retireth toward *Samaria*, to fight with *Antigonus*.

Herod puniſheth the Rebels in *Galilee*.

Ventidius overcometh *Pacorus* and the *Parthians* in battle.

Macharas killeth many *Jews*.

Herod reſolving to depart to *Antonius*, and to accuſe *Macharas*, is reconciled by him and leaveth his brother *Joſeph* with an Army behind him.

Herod repaireth to *Antonius* at the ſiege of *Samaria*, and in the way killeth many *Barbarians*.

The year of the World, 3927. before Christ's Nativity, 37.

up the way with Hurdles, and had likewiſe hidden ſome Horſemen thereabouts, until the Paſſengers had recover'd the Plain. Now when the foremoſt were paſt, the ambuſh conſiſting of about ſome 500 Horſemen, they ſuddenly charged *Herod* who was in the Rear; when they had broken the firſt Ranks whom they had met, *Herod*, with his Troop that was about him, immediately repulſed them; and after he had encouraged his followers, and whetted them on to the fight, he did ſo much, that he made thoſe that fled, to face about, and fight, ſo that the *Barbarians* were put to the ſword on all ſides. The King alſo purſu'd them ſo long, until at laſt he recover'd that which had been taken by them, which was a certain number of Sumpter-horſes and Slaves. But being charged afreſh by others, and they in greater number than thoſe who encountred him at firſt, he likewiſe (rallying his Forces together) charged and overcame them; and killing divers of them, he ſecured the way to thoſe that follow'd after, who all of them acknowledg'd him for their preſerver.

Herod was honourably entertained by *Antonius* and his Hoſt.

When he drew near unto *Samoſata*, *Antonius* ſent out the beſt of his Army to meet and honour him. As ſoon as he came to *Antonius*'s preſence, he entertain'd him kindly; and after he had heard that which had befaln him in the way, he embraced him, in admiration of his virtue, and did him great honour, as to him whom a little before he had raiſed to a Royal dignity. Not long after this, *Antiochus* ſurrendred the Fort of *Samoſata* to *Antonius*, and upon this occaſion the War was ended. Whereupon *Antonius* committed the Province with the Army to *Soſius*: and after he had commanded him to ſuccor *Herod*, he departed into *Egypt*. *Soſius* therefore ſent two Legions of Souldiers before into *Judea* to ſuccor *Herod*, and afterwards he follow'd with the reſt of his Army.

Soſius hath the army committed to his charge by *Antonius*, who departed into *Egypt*.

Joſeph, *Herods* brother, is ſlain by *Antigonus*.

The *Galileans* revolt from *Herod*.

Macharas fortifieth *Gath*.

Herod departeth from *Daphne*, a Suburb of *Antioch* into *Galilee*.

Herod fighteth with the *Galileans*, and overcometh them, and driveth them into a Caſtle.

In the mean while *Joſeph* is killed in *Jewry*, on this occaſion that enſueth: For forgetting his brother *Herods* command which he gave him when he repaird to *Antonius*, he took five Companies of Soldiers which *Macharas* had left him, and marching towards *Jericho* to gather in the fruits of the field, he pitched his Tents upon the Mountains: and for that the *Roman* Troops were but newly levied, and conſiſted of thoſe Men who were untrained in the Wars, and for the moſt part were gather'd out of the Country of *Cæloſyria*; the Enemies having advertiſement hereof, aſſailed and ſurprized him in certain places of diſadvantage, where there was a hot skirmiſh between them, in which *Joſeph* died fighting valiantly, and all his Army was defeated. The dead bodies being in *Antigonus*'s power, he cut off *Joſeph's* head, notwithſtanding that his brother *Pheroras* proffer'd him 50 Talents for the whole body. Which done the *Galileans* revolting from their Governors, drowned thoſe of *Herods* party in the Lake; ſo that divers Commotions and Troubles were raiſed in *Jewry*. *Macharas*, he fortified the Caſtle of *Gath*. This misfortune of *Joſephs* was reported to the King, in a certain Suburb of *Antioch*, called *Daphne*, who, before the tydings, had already conceived ſome ſuſpition and fear, grounded upon certain dreams, which gave him certain intelligence of his brothers death. Departing therefore from thence with all expedition, he arrived near to the Mount *Libanus*, where he took about 800 Men with him, and the *Roman* Legion which he had, and from thence came to *Ptolomais*; from whence he departed with his Army by night, and croſſed *Galilee* with them. Whereupon the Enemies came forth againſt him, and were overcome by him, and ſhut up in a Fort from whence they were come out but the day before, where *Herod* aſſailed them by break of day: but being unable to do them any harm, by reaſon of the bad Weather, he led his Men into the Villages near adjoining. But when *Antonius*'s ſecond Legion was come, and joined to his Forces, they that were within the Fort grew diſheartned, and forſook the ſame by night. So that *Herod* marched with all diligence to *Jericho*, with an intent to revenge his brothers death; and being encamped near unto the ſame, he banquetted and entertained the Officers of his Army: and after the Feaſt was ended, and he had diſmiſſed his company, he withdrew himſelf into his lodging; in which place it appeared, how much God loved the King: for the roof of the houſe where he had ſolemniz'd his Feaſt, fell down, without hurt, to any one whomſoever, for not one was left within it. Whence it came to paſs, that each one perſuaded himſelf that *Herod* was beloved by God, conſidering he had avoided ſo great and unexpected a danger.

The houſe wherein *Herod* ſolemnized his Feaſt, fell down when the gueſts were gone, without any mans detriment.

Herod wounded by his enemies.

Antigonus ſendeth *Pappus* to *Samaria*.

The next day, 6000 Enemies came down from the top of the Mountains to fight with him, who affrighted the *Romans*; and their forlorn hope chaſed *Herods* Soldiers with darts, and ſtones, who was himſelf alſo hurt in the Thigh with an arrow. *Antigonus* ſent a Captain to *Samaria*, whoſe name was *Pappus*, with ſome Soldiers, intending thereby to ſignifie unto his Enemies, that he had more Forces than he needed. *Pappus* drew near to *Macharas* the *Roman* Captain; and as for *Herod*, he took five Cities by force, and put ſome 2000 of them that were in Gariſon to the ſword; and afterwards (having ſet the houſes on fire) he went out to encounter *Pappus*, who was encamped in a Borough called

H led *Isanas*. Divers that came from *Jericho* and *Jewry* submitted themselves to *Herod*; who drawing near the Enemy (who marched forward with great boldness) he fought them, and overcame them; and being inflamed with a great desire he had to revenge his brothers death, he pursued them that fled, and killed them even within their borough. These houses were presently filled with Soldiers, and divers fled and hid themselves upon the tops thereof, who were at last taken; for the Roofs of the Houses were beaten down, whereby divers were killed by stones that were thrown at them from above; the most grievous spectacle of all those that had hapned in those Wars, was, to see an infinite number of bodies heaped up amidst the Rooms of the Houses.

The year of the world, 3929. before Christ's Nativity, 35.

Fight in the houses.

This exploit of *Herod* did very much abate the courage of his enemies, who lost all I hopes of any better success for the future; for a man might have seen them flie away in whole droves: and had not a sudden and violent tempest fallen upon them, the triumphant Army of *Herod* had immediately entred *Jerusalem* with assurance of victory, which had made an end of all that War. For *Antigonus* had no other thoughts but to flie away, and to forsake the City. Now the night drawing on, *Herod* gave order for the Soldiers to eat; and himself being weary, retired into his Chamber to Bathe, where he escaped a most evident danger through Gods Providence; for being naked, and having no body within but one of his servants, three of the Enemies who had hid themselves for fear, started out with their Swords in their hands, and ran away, without daring to attempt any thing against the Kings person, so terrible was his presence to them. The next day K *Herod* caused *Pappus*'s Head to be cut off, and sent it to *Phæoras*, to comfort him for the loss of his Brother *Joseph*, whom this *Pappus* had killed. When the Tempest was over, he departed from thence, and approached near to *Jerusalem*, and encamped near unto the City. This was about the third year after he had been declared King at *Rome*; and encamping in the places which were fittest for Battery, he took up his own quarter before the Temple, as *Pompey* had done formerly. Having therefore erected three bulwarks in three places, he built Towers thereon, by means of a great quantity of wood, which he caused to be cut down round about the place: and having put the siege in a forwardness, he went to *Samaria*, to marry *Mariamne*, who was *Alexander*'s daughter, and *Aristobulus*'s Grand-daughter, with whom he had been contracted, as we have al- L ready told you.

Herod being alone and naked in his house escaped unhurt amongst many arm'd enemies

Herod sendeth *Pappus*'s head to his brother *Phæoras*.

Herod besieged *Jerusalem*.

Herod repaireth to *Samaria* to marry *Alexander*'s daughter.

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CHAP. XVIII.

The year of the World, 3929. before Christ's Nativity, 35.

Herod *assisted by* Sosius, *General of a* Roman *Army, taketh* Jerusalem *by force, buyeth the Plunder from the Soldiers, in favour of the City.* Sosius *taketh* Antigonus *Prisoner, and carrieth him away to* Antonius.

Hedio. & Ruffus chap. 26. *al.* 27. *Sosius and Herod lead a mighty Army against Jerusalem.*

AFter this Marriage was solemniz'd, *Sosius* repaireth thither through the Countrey of *Phœnicia*; and having first of all sent his Army through the continent, he himself also resorted thither with many Foot and Horse: thither also repaired the King from *Samaria*, with a considerable Army, to joyn with the old Bands; for he had about 30000 Men. All these assembled themselves together near unto the Walls of *Jerusalem*, and planted their siege nigh unto the Wall of the City that extendeth towards the Northward. The Army consisted of eleven Legions of Foot, with 6000 Horse, besides the Auxiliaries that came from *Syria*. Two Generals commanded this Army: namely, *Sosius* who was sent by *Antonius* to succor *Herod*: and *Herod* himself, who made War for himself, with an intent that having dispossessed *Antigonus* (whom he had proclaimed Enemy to *Rome*) he himself might be King in his place, according to the Senates decree. Those *Jews* that were within the Walls (that is to say, almost all the Nation) resisted the *Herodians* with great courage, boasting much of the Temple of the Lord, and wishing all good Success to the People; namely, that God would deliver them from all dangers: and spoiling all provision without the City, that was either behoveful for the use of man or beast, by their secret excursions, they made the Besiegers destitute of Victuals. Which inconvenience *Herod* prevented, having laid ambushes to cut them off. As for Victuals, he made much Provision be brought from remote places; so that within a very little space they had abundance of all that which was necessary in the Camp. He erected also with no less care three Bulwarks, by the diligent labour of a great number of Workmen: for it was Summer-time, and neither was the air incommodious, or negligence of the Workmen such, but that they presently furnish'd and finish'd them. Afterwards having raised their Engines upon them, they batter'd the Wall, with as much violence and diligence as was possible: notwithstanding all this, they did no ways daunt those that were within, who for their parts used all the cunning imaginable to defend themselves, and by divers Sallies set on fire the Enemies Engines; and burnt not only those that were half made, but those that were wholly perfected: and when necessity drave them to close fighting, they shew no less valour than the *Romans*; but they were inferior to them in skill and martial discipline. And when as the first Wall was beaten down, they built up a new, and countermined against those Mines that were made by the Enemy, so that they fought under-ground hand to hand. Thus using dispair rather than courage, they resisted to the uttermost; notwithstanding they were besieged by a great Army, and pressed by famine and want of Victuals: for the year wherein the siege was continued was the seventh, in which the Earth was unmanured, which by us is called *the year of rest*. But at last, 20 chosen Soldiers first of all mounted upon the Wall, and after them one of *Sosius*'s Centurions; for the first Wall was taken in the fortieth day after the siege, and the second on the fiftieth, and some Galleries were burnt which were near unto the Temple: which (as *Herod* said) were burnt by *Antigonus*, to bring him into more hatred among the *Jews*. When the outward part of the Temple, and the lower part of the City were taken, the *Jews* fled into the Temple, and into the higher Town, lest the *Romans* should hinder them from offering their daily and ordinary sacrifices unto God: and they sent Ambassadors to their Enemies, to require that it might be lawful for them only to bring in certain beasts to offer them for sacrifices. Which *Herod* their King granted them, hoping by this means that they would submit themselves and yield up the places. But perceiving that his opinion failed him herein, and that they obstinately resisted him, to continue the sovereignty in *Antigonus*, he gave the assault, and took the City by force: where all places were presently filled with murthers, in that the *Romans* were displeased, because they had continued the siege so long; and the *Jews* that were on *Herods* side, enforced them utterly to destroy all those that were of the contrary party; so that slaughters ranged and reigned every where, both in porches, and in the houses whereinto they entred: neither did the religious reverence of the Temple save those Suppliants that resorted thither for safety, but without compassion both old and young were put to death: neither did their murthering hand spair or refrain from Women; nay, not so much as from young Infants. And although the King requested them to forbear, yet no man gave over, but all sorts of persons were murthered by them, without respect either of Sex or age. *Antigonus* inconsiderate of that estate wherein he had

Herod preventeth the Dearth.

The Jews without fear resist those that besieged them.

The outwerd part of the Temple, and the lower City taken.

The Jews flie to the upper City, and the Temple.

Jerusalem taken.

H had been, or the fortune and diſaſter that at that preſent attended him, came down from the Tower, and humbled himſelf on his knees before *Soſius*'s feet; who having no compaſſion of the change of that eſtate wherein he ſaw him, outragiouſly mocked him, calling him *Madam Antigona:* yet he left him not without guard after the manner of a Woman, but faſt bound for his further aſſurance. But *Herod* was buſied in deviſing how he might moderate his aſſociates and ſtrangers, after he had the upper hand over his Enemies: for the ſtrangers ſwarmed into the City, and not only into the Temple, but alſo into the Sanctuary. He therefore exhorted ſome, and threatned others, and reſtrained the reſt by force of Arms; and he was more troubled at that preſent in being a Conqueror, than if he had been conquered: for that thoſe things that were not lawful to be I ſeen, were beheld by prophane men. He prevented likewiſe the ſpoil of the City, as much as in him lay: beſeeching *Socius* moſt inſtantly, to preſerve it to the utmoſt, asking him, *If the* Romans *would leave him King of a Deſart, after they had voided the City of men and goods?* alledging furthermore, *That he eſteemed the Government of the whole World of no value, in regard of the life of one of his Citizens.* *Soſius* anſwer'd, *That it was reaſon that the pillage ſhould be given to the Soldiers, who had born the hazard of the ſiege:* whereunto *Herod* anſwer'd, *That he would ſatisfie every man out of his own Treaſury*; and by this means, he ranſom'd the reſt of the City, by fulfilling thoſe promiſes: for he gave many mighty gifts unto every one of the Soldiers, and by proportion unto the Captains; but above all, he royally rewarded *Soſius:* ſo that every one of them departed very well ſatisfied.

K These calamities hapned in the City of *Jeruſalem*, in the year wherein *Marcus Agrippa* and *Canidius Gallus* were Conſuls, which was in the 185 Olympiade, in the third month, on the days wherein the ſolemn Faſt was celebrated; as if this affliction had jumpt together in one inſtant with that of *Pompeys*, which had hapned that very day 27 years. *Soſius* offered a Crown of Gold unto God, and afterwards departed from *Jeruſalem*, leading *Antigonus* Priſoner with him unto *Antonius*. But *Herod* fearing leſt if *Antigonus* ſhould be kept by *Antonius*, and ſent to *Rome*, he ſhould debate his Title with him before the Senate by proteſt, that he was deſcended of the Royal Line; whereas *Herod* was but a Plebeian and common perſon: and that although he had offended the *Romans*, and thereby might not deſerve to be King; yet at leaſt his Children, who were of the Princely Line, were not to be denied their Title: *Herod*, I ſay, fearing theſe things, prevailed L ſo much, by force of his money, with *Antonius*, that he cauſed him to put *Antigonus* to death, ſo that at that time *Herod* was truly deliver'd from all his fear. Thus ended the eſtate of the *Aſmoneans*, after 126 years. This family was famous both for their Nobility, and alſo by reaſon of their Sacerdotal dignity, and for the noble actions and exploits which their Anceſtors had atchieved for our Nation; but they loſt their Authority through their mutual factions: which ſovereignty was derived to *Herod*, *Antipater*'s ſon, who was ignoble by Birth, and of mean friends, who were Subjects and Vaſſals to Kings. See here what we have received from our Anceſtors, as touching the end of the race of the *Aſmoneans*.

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The year of the World, 3929. before Chriſt's Nativity, 35.

Antigonus ſubmitteth himſelf to *Soſius*.

Herod ſore troubled in pacifying the ſtrangers.

The ſpoil of the City hindred.

When *Jeruſalem* was taken.

Herod bribeth *Antonius* with money, to make away *Antigonus*.

The end of the *Aſmonean* family, and the extinction of their Prieſthood.

THE

The year of the World, 3930. before Christ's Nativity, 34.

The Fifteenth Book of the Antiquities of the *JEWS*; Written by *FLAVIUS JOSEPHUS*.

The Contents of the Chapters of the Fifteenth Book.

1. Jeruſalem *being overcome by* Soſius *and* Herod, Antigonus *is Beheaded by* Antony's *commandment.* Herod *maketh away the chief friends of* Antigonus.
2. *How* Hircanus *being diſmiſſed by the* Parthians, *returneth to* Herod.
3. Herod, *after he had made* Ariſtobulus *(his Wife* Mariamnes *Brother) High-Prieſt, practiceth and worketh his death.*
4. Cleopatra *thirſting after the Kingdoms of* Jewry *and* Arabia, *laboureth to beg a part of them at* Antony's *hands.*
5. *The arrival of Queen* Cleopatra *in* Judea.
6. Herod *maketh War againſt* Aretas, *at ſuch time as* Antony *was overthrown by* Cæſar *in the Actiac War.*
7. *Of the Earthquake in* Jewry.
8. Herod's *Oration to his Army.*
9. Herod *intending to repair unto* Cæſar, *doth of neceſſity kill* Hircanus.
10. *How* Herod *obtained the continuance of his Kingdom of* Judea *at* Cæſar's *hands.*
11. Herod *maketh away* Mariamne, *through falſe calumnies of her Enemies.*
12. *Of the Famine that afflicted the Land of* Jewry.
13. *The building of* Cæſarea.
14. Herod *buildeth a new Temple in* Jeruſalem.

CHAP. I.

Antony *cauſeth* Antigonus, *King of the* Jews, *to be beheaded.*

Herod preferreth his Favorites, and killeth his enemies. The *Phariſees* honoured by him. *Pollio* foreprophesied *Herod*'s Tyranny.

IN the former Book I have declared how *Soſius* and *Herod* took the City of *Jeruſalem* by force, and with it *Antigonus* Priſoner: Now we will alſo declare that which hath ſubſequently followed; for after that *Herod* had obtained the abſolute government over the whole land of *Judea*, he advanced all thoſe among the common people, who favoured his proceedings: as for thoſe who were oppoſed againſt him, there paſſed not a day wherein ſome one or other of them ſuffered not puniſhment. But, amongſt the reſt, *Pollio* the Phariſee, and *Sameas* his Diſciple, were highly honoured by him: For during the time of the Siege of *Jeruſalem*, they counſelled the Inhabitants to receive and entertain *Herod*; for which cauſe, he reſpected them accordingly. Some are of opinion that *Sameas* made this Prediction. This *Pollio* heretofore (when *Herod* was found guilty of death) foretold to *Hircanus*, and the reſt of the Judges, *That being abſolved by them, he ſhould one day inflict puniſhment on them all.* Which Prediction God in proceſs of time approv'd by the event: no ſooner therefore became he Maſter of *Jeruſalem*, but he gather'd together all the rich Houſhold goods that was in the Palace; and furthermore having robb'd the rich men of their Goods, and by this means raiſed a great ſum of gold and ſilver, he ſent great Preſents to *Antony* and his friends. Moreover, he condemn'd 45 of *Antigonus*'s principal and nobleſt Favourites to death, ſetting a Watch about their doors, that none of them might be carried out under colour of being dead. The dead bodies likewiſe were trodden under foot: and all the Gold, Silver, or Jewels, that was to be found amongſt them, was carried to the King and converted to his uſe, ſo that there was no end of theſe miſeries. For the covetouſneſs of the Conqueror (whoſe greedy and thirſty deſire could hardly be quenched) laid hold on whatſoever was theirs. And becauſe it was the ſeventh year, it neceſſarily came to paſs, that the Land was left uncultivated, for we are forbidden to ſow in this year. *Antony* having taken *Antigonus* Priſoner, reſolv'd to keep him in Priſon until the time of his triumph: But after that he had heard the *Jews* were ready to Rebel, and continu'd their good affection towards *Antigonus*, in regard of the hatred they conceiv'd againſt *Herod*, he concluded with himſelf to take his head from him at *Antioch*: for the *Jews* could ſcarcely contain themſelves. *Strabo* of *Cappadocia* teſtifieth no leſs in theſe words:

The ſlaughter of them that were of *Antigonus*'s faction.

Antigonus beheaded *Strabo* of *Antigonus.*

Antony *having brought* Antigonus *the* Jew *to* Antioch, *cauſed his head to be cut off; and was the firſt among the* Romans *that hath cauſed a King to be beheaded in this manner, ſuppoſing*

H *ſing that the* Jews *might never otherwiſe be induced to change their opinions, and receive* Herod: *yet this opinion of his was not anſwerable to equity. For notwithſtanding whatſoever violence he did deviſe, yet could they not be induced to call him King, in ſo high eſteem and account held they their former King. But* Antony *ſuppoſed that that infamy would obſcure his renown, and leſſen the general hatred they bare to* Herod. See here what *Strabo* writeth.

The year of the World, 3930. before Chriſt's Nativity, 34.

As ſoon as the High-Prieſt *Hircanus* (who was Priſoner among the *Parthians*) heard that *Herod* had taken poſſeſſion of the Kingdom, he returned back unto him being deliver'd after this manner following: *Barzapharnes* and *Pacorus*, Princes of the *Parthians*, had taken *Hircanus*, who was firſt High-Prieſt, and afterwards King, and with him, *Phaſælus*, I *Herods* brother, and led them away Priſoners with them into their own Countrey: *Phaſælus* not able to endure the diſhonour of impriſonment, and preferring an honourable death before a reproachful and ignominious life, murther'd himſelf, as I have heretofore declar'd.

Hedio & Ruffinus, chap. 2. *Hircanus* hearing tydings that *Herod* had obtained the Kingdom, returneth unto him.

CHAP. II.

Phraates, *King of the* Parthians, *letteth his Priſoner* Hircanus *return into* Judea; Herod, *to make ſure of him, contributeth hereunto, and giveth the High-Prieſthood to a man of no account.* Alexandra, Herod's *Mother-in-law, and* Ariſtobulus's *Mother, addreſſeth her ſelf to* Cleopatra, *to obtain this function for her ſon, through* Antonius's *means.* Herod K *diſcovereth it, gives that employment to* Ariſtobulus, *and feigneth to be reconciled to* Alexandra.

PHraates, King of *Parthia*, underſtanding how nobly *Hircanus* was deſcended, who was brought Priſoner unto him, entertain'd him graciouſly, and for this cauſe drew him out of Priſon, permitting him to converſe in *Babylon*, in which place there were a great number of *Jews*, who honour'd *Hircanus* very much, and no leſs than their High-Prieſt and King. The like alſo did all they of that Nation inhabiting as far as *Euphrates*, which did not a little content *Hircanus*. But after that he was advertiſed that *Herod* was poſſeſſed of the Kingdom, he transferred his hopes another way, being of his own nature tenL derly affected towards his friends, expecting that one day *Herod* would requite him, for that he had deliver'd him from death whereunto he was condemned, and in danger likewiſe of the penalty and puniſhment. He began therefore to conſult with the *Jews* about his journey, who, in way of duty and love came to viſit him, and who prayed him, and importuned him to continue with them, offering him all ſervice and honour; aſſuring him, that he ſhould in no leſs manner be reſpected among them than their High-Prieſt and King: yea, in far higher regard than he might any ways be in his own Countrey, by reaſon of the maim he had in his body through *Antigonus*'s tyranny; alledging, that Kings do not ordinarily call to their remembrance thoſe pleaſures that they have received in their mean condition, becauſe that with their eſtates they change both their manners M and inclinations. But notwithſtanding all theſe, or ſuch like Allegations, yet could not *Hircanus* be withdrawn from the deſire he had to repair homeward. *Herod* alſo wrote unto him, *That he ſhould require* Phraates, *and the* Jews *that inhabited his Kingdom, in no ſort to envy his felicity, in that he ſhould partake with him both in dignity and royalty; alledging that the time was now come, wherein he might acknowledge the kindneſs he had received, by being heretofore nouriſhed and preſerved by him.* With theſe Letters he ſent *Samaralla* likewiſe, in quality of an Ambaſſador, to *Phraates*, furniſh'd with great and rich Preſents, endeavouring by that means to win him, that he in no ways ſhould hinder his good intent towards one that had ſo highly deſerved it at his hands: yet his proteſtations were not anſwerable to his pretence. For inſomuch as he governed not with that uprightneſs N which became a juſt King, he feared leſt ſome alteration might befall him, according to his demerits: for which cauſe he ſought to get *Hircanus* under his power, or at leaſtwiſe to diſpatch him out of his life, which he afterwards performed. When therefore *Herod* had perſuaded the *Parthian* to diſmiſs *Hircanus*, and the *Jews* to furniſh him with money ſufficient to bear his expence in his journey, he received him with all honour. In common Aſſemblies, he gave him always the higheſt place; and in the time of Feſtivals, he made him always ſit down before him: and the more cloſely to deceive him, he called him brother, endeavouring by all means wholly to take away all colour and ſuſpition of treachery: neither omitted he any other ſtratagems, whereby he might any ways further or promote his cauſe; and yet by theſe means occaſioned no ſmall ſedition in his O own family. For, fearing leſt any one among the Nobility ſhould be eſtabliſhed High-Prieſt, he ſent to *Babylon* for a certain man of a baſe extraction, called *Ananel*, and gave him the Prieſthood. For which cauſe *Alexandra* grew ſuddenly diſpleaſed, not being able

Hircanus highly honoured in *Babylon* by the *Jews*.

Hircanus leaving his Countrey, expecteth favor at *Herods* hands.

Samaralla Herods Ambaſſador to *Phraates*.

Herod highly honoureth *Hircanus*.

Herod giveth the High-Prieſthood to *Ananel*.

The year of the World, 3934. before Christ's Nativity, 34.

able to endure that afront. This woman was *Hircanus* daughter, and *Alexanders* wife, who was King *Aristobulus* son, who had two children by her husband, the one very beautiful, who was called *Aristobulus:* the other was *Mariamne*, who was likewise fair, and married to *Herod*. She was highly displeased to see her son so much undervalued, that during his life another was called to the honor of High-Priesthood: for which cause she wrote unto *Cleopatra* by the means of a certain Musician, beseeching her to beg the Pigh-Priesthood at *Antonius* hands for her son. Which *Cleopatra* did most willingly, but *Antonius* made little reckoning of those suits. A certain friend of his called *Gellius*, who was come into *Jewry* about certain of his affairs, and who had seen *Aristobulus*, fell in love with him by reason of his beauty: and admiring likewise his tall stature, and allured by *Mariamnes* admirable beauty, he openly protested, that he accounted *Alexandra* a happy Mother in her children: and discoursing to this effect with her he perswaded her to send the pictures of her two children to *Antonius*; for that if he should but behold them, he would refuse him nothing wherein he should request his friendship. *Alexandra* perswaded by these words, sent their pictures unto *Antonius*. *Gellius* also made the matter more wonderful, telling him that the children seemed rather to be ingendred of no mortal strain, but by some divine power, endeavoring as much as in him lay, that *Antonius* might be allured to affection them. Who supposing it to be a matter ill beseeming him to send for *Mariamne*, who was married to *Herod*, and desirous likewise to avoid *Cleopatra*'s suspitions, wrote unto *Herod*, that under some honest pretext he should send *Alexandra*'s son unto him (with this addition, if it might not seem troublesome unto him.) Which matter when *Herod* understood, he thought it no waies safe for him to send *Aristobulus*, (who was a hansome young man, and little more at that time then sixteen years old, and so nobly born:) considering that *Antonius* was at that present in such authority, that no one in *Rome* was in greater credit than he; and who besides that, was very much addicted to his pleasures, which he openly hunted after without fear of punishment in regard of his greatness and power. He therefore wrote him this answer, that if the young man should but only depart out of the Countrey, all the Land would presently be filled with War and Troubles, for that the *Jews* pretended alteration in Government, and sought to innovate by preferring a new King. When he had in this manner excused himself unto *Antonius*, he resolved to entertain both the younger *Aristobulus* and his Mother *Alexandra*, with more respect. Moreover his Wife *Mariamne* did continually importune him to give the Priest-hood to her brother, alleadging that by that honour he might prevent the occasion of his journey. For which cause assembling his friends together in councel, he grievously accused *Alexandra* before them, protesting that she secretly conspired against the Kingdom, and that by the mediation of *Cleopatra* she laboured to dispossess him of the soveraignty, to the intent that her Son by *Antonius* means might Govern in his sted. Which practice of hers was so much the more unjust, because she deprived her own Daughter of that honour wherein she was, and raised up troubles likewise in that Kingdom which he had conquered with great labor, and extreme danger: Yet notwithstanding that he willingly forgat that which was past, and forgave those wrongs she had done against him, and was ready notwithstanding to shew all kindness and courtesie both to her and hers. He gave the High-Priesthood to young *Aristobulus*, alleadging that heretofore he had established *Ananel* in that place for no other respect, than for that *Aristobulus* was under years.

Alexandra solliciteth *Antonius* by *Cleopatras* mediation for the High-Priesthood for her son.

Antonius requireth *Aristobulus* at *Herods* hands.

The causes why *Aristobulus* was not sent.

Herod inveigheth against *Alexandra* for pretending to usurp the Kingdom.

After that he had thus seriously and considerately discoursed in the presence of the Ladies, and consistory of his friends, *Alexandra* almost beside her self, not only through the joy she had conceived by this unexpected good fortune, but also for the fear she had to be suspected, began to defend her self with tears and protestations, saying, *that all whatsoever she had either practiced or done, was to prefer her Son unto the Priesthood whom she saw dishonoured: but as touching the Kingdom, that she had never pretended, neither would (if so be she should be presented therewith) receive the same, thinking her self for the present sufficiently honoured, both for that she saw* Aristobulus *in that estate, for the assurance that all her progeny should receive, in that he was raised up in dignity above the rest.* Being therefore overcome by those favors, she accepted willingly the honor for her Son and shewed her self obedient in all things, requesting him that if she had committed any thing rashly and through inconsideration or passion, either in respect of her children, or by the loosness of her tongue, he would be pleased to pardon her. After these debates and interchangeable discourses on both sides, they shook hands the one with the other, in token of a more fixed and unfained friendship than was before, burying (as they pretended) all evill suspition or cause of unkindness.

Alexandra excuseth her self, and having promise of the Priest-Hood for her son, is reconciled to *Herod*.

CHAP.

H

CHAP. III.

The year of the World, 3929. before Christ's Nativity. 35.

Herod *depoſeth* Ananel *from the dignity of the High-Prieſthood, and conferreth it upon* Ariſtobulus, *he cauſeth* Alexandra *to be ſeized on, and* Ariſtobulus, *when they were about to make their eſcape by going to* Cleopatra; *he feigneth a reconciliation with them, and afterwards cauſeth* Ariſtobulus *to be drowned, beſtowing a coſtly Funeral on him.*

HEreupon *Herod* took away the Prieſthood inſtantly from *Ananel*, who was not that Countrey-man born (as we have heretofore declared) but was born amongſt
I thoſe *Jews* that inhabit and were planted beyond *Euphrates* by the *Aſſyrians*. For divers thouſand *Jews* inhabited the Countrey of *Babylon*, and from thence took he his Original alſo, being otherwiſe of the race of the Prieſts, and well affected towards *Herod* for a long time before, with whom he had familiar acquaintance. He had preferred him to this honour when he was made King, and degraded him likewiſe, to appeaſe the troubles of his Family: demeaning himſelf herein contrary to the law of the Countrey: for whereas any one hath once been inſtalled in that degree, he is never to be diſplaced. The firſt that tranſgreſſed this Ordinance was *Antiochus Epiphanes*, who diſpoſſeſſed *Joſuh* and preferred his brother *Onias* to this place. The ſecond was *Ariſtobulus*, away from his brother *Hircanus*, and uſurped it himſelf. *Herod* was the third, who gave the Prieſt-hood
K to *Ariſtobulus*, eſtabliſhing him in *Ananel*'s place before he was dead: and by this means ſuppoſing that he had found out a remedy to appeaſe the diſcords of his Family, he notwithſtanding all this lived not without ſuſpition what event would follow after this reconciliation: For he feared *Alexandra*, leſt demeaning her ſelf as ſhe had done, ſhe ſhould ſeek occaſion hereafter to raiſe new troubles. He commanded her therefore to contain her ſelf within the Royal Palace, and to do nothing of her own Authority. Beſides that, he had appointed certain Intelligencers, who ſhould diligently obſerve that nothing ſhould be done without his knowledge, no not concerning her particular Expences and Table. All which things exaſperated her againſt *Herod*, for being full of
L feminine Pride, ſhe diſdained to ſee her ſelf thus wrongfully ſuſpected, deſiring rather to ſuffer any thing, than to be deprived of the liberty of free ſpeech, and under colour to be honoured, to live continually in ſervitude and fear. Whereupon ſhe ſent ſome of her truſty friends to *Cleopatra* to complain and lament the inſupportable miſeries of her preſent eſtate, entreating her according to her power, to give ſpeedy relief. Whereupon *Cleopatra* ſent her word, that both ſhe and her Son ſhould reſort unto her into *Egypt* with as great ſecrecie as might be poſſible. Upon which advice ſhe practiſed this policy. She cauſed two Coffins to be made, ſuch as men were wont to bury their dead in, in which ſhe hid her ſelf and her ſon, commanding thoſe ſervants of hers that were privy to her deſign, to carry them out in the night time, and to go directly towards
M the Sea, where there was a Bark in readineſs prepared to convoy them into *Egypt*. But *Eſop* one of her houſhold Servants declared this enterprize of hers to *Sabbion* one of *Alexandras* friends, ſuppoſing that he had been made privy thereunto: who had no ſooner inkling thereof, but (for that beforetimes he was *Herod*'s enemy, by reaſon he was ſuſpected to have been one of thoſe that ſought to poyſon *Antipater*) he reſolved by diſcovery of this ſecred flight to convert *Herod*'s hatred into friendſhip: and preſently diſcovered *Alexandra*'s ſecret enterprize to the King. Who diſſembling the matter until it was upon the point of execution, ſurprized her at ſuch time as ſhe thought to fly, and yet notwithſtanding, he pardoned her that fault (in that he durſt not decree any puniſhment againſt her, though he could have found in his heart to have uſed ſeverity)
N for that *Cleopatra* would not have contained her ſelf, had ſhe but had ſuch an occaſion offered her to expreſs her hatred againſt *Herod*. For which cauſe, under the colour of a high and magnanimous ſpirit, he made ſhew to pardon her of his meer clemency: yet inwardly reſolved to deſtroy young *Ariſtobulus*; yet not raſhly upon the inſtant, leſt the act ſhould grow apparent and palpable.

Hedio & Ruffinus, cap. 3.
Herod taketh the Prieſthood from Ananel.
The Prieſthood taken from three.
Alexandra ſuſpected by Herod, is ſpied and watched, & her actions obſerved.
Alexandra pretending to flie into Egypt is betrayed by her ſervant.
Herod contriveth Ariſtobulus's death.

Now the Feaſt of Tabernacles was at hand, which was one of thoſe that was ceremoniouſly and ſolemnly celebrated among us; for which cauſe he concealed his intents during the feſtival days, intending both in himſelf, and in the preſence and company of the people, to follow all kind of pleaſure and delight; yet his envy incited him to haſten the execution of his will. *Ariſtobulus* was at that time ſome ſeventeen
O years old, who when he approached the Altar to offer Sacrifices, according to the Law, apparelled in the High-Prieſts Ornaments to perform the Ceremonies, he (who for amiable countenance and good ſtature, ſurpaſſed the tenderneſs of his years) expreſſing

in

The year of the World, 3911. before Christ's Nativity. 33.

in his countenance the dignity and Nobility of his Race, drew the eyes and good affections of all the people unto him; so that they openly called to remembrance the noble actions of *Aristobulus* his Grand-Father. All the people being therefore surmounted by their affections, and at that present time being all of them overjoyed, they brake out by little and little into acclamations, mixt with wishes and prayers: so that the good will the people bare to *Aristobulus* discovered it self openly, and they manifestly (although too hastily in such a Kingdom) declared what evils they generally endured: For all which causes *Herod* concluded to execute that which he had plotted against *Aristobulus*. As soon therefore as the Feast was over-passed, he went unto *Jericho*, where *Alexandra* entertained him. In that place he used *Aristobulus* with all kindness to draw him to some secure place, playing with him, and counterfeiting to sport, after the fashion of the young men, to gratifie him. Now the place where they sported being too hot, they quickly wearied left their sport, and went out together to take fresh air, and finding a pleasant shade under certain Arbours, and near certain Fish-pools, which were largely spread round about, they beheld certain of their Servants and Friends that swom therein, with whom not long after *Aristobulus* began to swim, being perswaded thereunto by *Herod*. Whereupon *Herods* confederates (who were deputed to execute the murther) laid hands on him, and thrust him under the water, pretending to duck him, in sport, and never gave him over until such time as they had stifled him in the water. This hapned about the evening, and after this manner dyed *Aristobulus*, after he had lived in all for the space of eighteen years, and administred the Priest-hood one whole year: and after this *Ananel* presently recovered his former dignity.

Aristobulus is drowned by *Herods* direction. *Ananel* restored to the Priesthood.

When this accident was reported to the Women, all of them burst out into Tears, and were transported with strange lamentations, which they uttered over the dead body. All the City also was mightily troubled, neither was there any private family that thought not it self touched by this inconvenience, but imagined the loss in particular to concern himself and no other. But above all, when *Alexandra* had notice of this wicked deed, she was more passionate and perplexed than any other, being so much the more discomforted, for that she knew how all things had hapned. But the fear of a far greater mischief constrained her to repress her passion, so that divers times she was ready to bereave her of her own Life, and dispatch her self out of Misery with her own hands.

The lamentation for *Aristobulus* death.

But she contained her self, to the end, that surviving, and living after her son, who was so fradulently destroyed, and prolonging her own life, without giving any suspition or shadow, that she might with more opportunity expect the occasion to revenge her self: For which cause she dissembled all things, concealed her grief, and made shew that she knew nothing of that which was either intended, or had hapned. As for *Herod*, he laboured by all means to persuade the strangers, that this death had befallen *Aristobulus* without his knowledge; and did not only prepare that which was requisite for the funeral, but made shew to be truly sorrowful; and it may be, that in remembrance of *Aristobulus* beauty and flourishing young years, he was really touched with compassion, notwithstanding, that he imagined that his death should be a means of his own security,

Herods counterfeit sorrow

demeaning himself in all things circumspectly, with intent to purge himself of that crime: But especially, he shewed his great Magnificence in the interring of his Body, both in the furnishing and preparation of the Herse, as in the perfumes and other things thereunto belonging, in such sort, as the grief which the Ladies had conceived was pacified after this manner of consolation.

CHAP.

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CHAP. IV.

The year of the World, 3931. before Christ's Nativity, 165.

Herod *is obliged to repair to* Antonius, *to clear himself from* Aristobulus's *death; he winneth him with Presents: He gave order, before his way-going, to his Brother-in-Law* Joseph, *to put* Mariamne *to death, if* Antonius *should condemn him to die.* Joseph *revealed it imprudently to this Princess; and* Herod *put him to death, for being jealous of him, and* Mariamne. Cleopatra's *unsatiable ambition and avarice.*

BUT none of all these things could either move or mollifie *Alexandra*, but daily more and more she increased her sorrow, and in the height of her tears kindled her wrath with a desire of revenge. She therefore acquainted *Cleopatra* by her pri-
I vate Letters of *Herods* Treasons, and her sons most miserable, and untimely death: *Cleopatra* long before that time desirous to assist her: and having compassion of her misery, undertook the matter, and ceased not to incite *Antony* to revenge *Aristobulus*'s death; telling him, that it was an unpardonable errour, that *Herod* being created King in such a state, whereunto he had no right, should be suffered to practise such conspiracies against the true and lawful Kings. *Antony* perswaded by these her words (as soon as he came to *Laodicea*) sent for *Herod*, to the end, that making his appearance he might answer that which might be objected against him, concerning *Aristobulus*'s death: for he disliked the act, notwithstanding, that *Herod* himself had attempted it. But although *Herod* was afraid of this accusation, and did not a little suspect *Cleopatra*'s displeasure
K (for that she ceased not continually to provoke *Antony* against him) yet he obeyed his commands, and transported himself thither (the rather for that he durst not otherwise do;) notwithstanding he left his Uncle *Joseph* behind him, committing the Government both of the Kingdom, and his private estate unto him; giving him secret instructions to kill *Mariamne*, if so be, that *Antony* should happen to do him any mischief. For he loved her so extremely, by reason of her beauty, that he supposed himself wronged, if after his decease, she should be beloved by another; and he openly declared, that all that misery which befel him, proceeded from *Antonies* passion, and intire affection, and admiration of her beauty, whereof he had formerly heard some report. As soon therefore, as he had disposed his affairs, notwithstanding he had little hope of
L good hap, yet he repaired to *Antony*.

Alexandra certifieth *Cleopatra* of *Herods* Treasons and her sons traiterous murther.

Herod ready to repair unto *Antony*, commandeth *Joseph*, to whose charge he committed the Kingdom, to kill his wife.

But *Joseph* governing that Kingdom that was committed to his hands, conversed divers times upon this occasion with *Mariamne*, and communicated oftentimes with her, not only about publick affairs, but also to do her that honour which so great a Princess deserved. Therefore as he secretly convers'd with her, witnessing the friendship, and ardent affection which *Herod* bare unto her; He found, that neither she nor *Alexandra* did credit any such thing, but rather laugh'd at it. For which cause, *Joseph* being too forward to express the Kings good will towards her, proceeded so far, that he discovered the commands that was given him; thereby to make manifest, that it was not possible for *Herod* to live without her, and that if any inconvenience should happen un-
M to him, he would not in death also be dis-joyned from her. This discourse of *Joseph* was not interpreted by the Ladies, as a demonstration of his good will, but rather, as a manifestation of *Herods* wickedness; who dying, desired also that they should perish; and interpreted, that which he had spoken, as the testimony of his tyrannical and malicious heart. At that time there was a rumour spread in the City of *Jerusalem* by *Herods* Enemies, that *Antony* had tormented him, that he was dead. Whereupon all those of the Kings house were troubled, and especially the Ladies; so that *Alexandra* incited *Joseph* to forsake the Palace, and take the Ladies, and retire under the protecti
on of the *Roman* Legion, who at that time, was about the City, for the security of the
N Kingdom, under the Conduct of the Tribune *Julius*, to the end first of all, that if any trouble should happen in the Kings house, they might be by this means in safety, having the *Romans* to befriend them; and afterwards, for that they hoped that if *Antony* should see *Mariamne*, she might obtain at his hands whatsoever she desired, and that he would restore the Kingdom unto her, and deprive her of nothing that concerned her, or was answerable to her Royal estate.

A fooliſh rumour of *Herods* death.

But whilst they were in these deliberations, there came Letters from *Herod*, contrary to those reports, and all mens expectation. For as soon he came unto *Antony* he compassed his favor by his many Presents, which he had brought with him to that intent from *Jerusalem*, and suddenly debated the matter with him, he appeased him so, that he was no more displeased against him: and from that time forward, *Cleopatra*'s speeches
O were but coldly received in reguard of his so ample satisfaction. For *Antony* said, *That there was no reason that a King should be answerable for that which he had done in his Kingdom; for that in so doing, he should no more be King: but that when the honour is once*

Herod appeaſeth *Antony* by preſents, and certifieth his friends by Letters of his health.

The year of the World, 3930. before Christ's Nativity. 31.

given him, he hath the authority likewise left him to use his regal Power. Urging further, A *That it concerned* Cleopatra *likewise her self, not to search too curiously into the affairs and Government of Kingdoms. Herod* shewed all this by his Letters, and signified further, what other honours he had received at *Antony*'s hands in Assemblies and Feasts, to which he invited him always; notwithstanding that *Cleopatra* seemed to be displeased therewith, detracting him; and being desirous to get the Kingdom of *Jewry* into her hands, strove, with all means possible, to put him to death: but that he had found *Antony* always an upright man, and feared not henceforward that any evil should befal him: and returning presently upon this, he brought with him a more ample testimony of *Antony*'s most assured affection, both in respect of his own Kingdom, and of his particular affairs, And as touching *Cleopatra*, she pretended not to seek any further than that which she B had, because that *Antony* had given her *Cœlosyria* instead of that which she had demanded, forbearing thenceforward to mention *Jewry* any more, becaue that *Antony* wholly rejected those suits.

After these Letters came unto their hands, the trouble and disturbance wherein they were, and the desire to retire unto the *Romans*, as if *Herod* had been dead, was wholly extinguished. Yet their resolution was not hidden from the King; for his sister *Salome*, and his mother informed him of every particular at his arrival, after he had parted from *Antonius*, who was marching against the *Parthians*. *Salome* likewise spake against *Joseph* her husband, and slandered him, objecting against him, that he had *Mariamnes* company. All which she spake through malice, for that in a certain debate, *Mariamne* had, in her rage, despightfully hit her in the teeth with her obscure birth.. *Herod* (who C was always inflamed with the earnest affection which be bare unto his wife *Mariamne*) was suddenly troubled hereat: and although jealousie pressed him forward, yet love restrained him, and kept him from doing any thing rashly, for which cause he called *Mariamne* aside, and demanded of her in secret, what familiar company she had kept with *Joseph?* She by solemn oaths, and by all possible allegations in her own defence, appeased the King by little and little, and pacified his choler. For he was so transported with the love that he bare unto his wife; that he believed she had sufficiently purged her self of those slanders, that had been forged against her; yielding her most hearty thanks for her honest affection towards him, and declaring unto her openly, the great esteem and love that he bare unto her. At length, (as it often falleth out amongst Lovers) D they fell to tears, and embraced each other with great affection: for that she gave him no credit, he endeavoured the more to draw her to belief. Whereupon *Mariamne* said unto him: *It is not the act of a Lover to have commanded, that if any thing should befall thee otherwise than well with* Antony, I *should presently be put to death, notwithstanding I have no ways offended thee.* No sooner were these words out of her mouth, but the King entred in a strange passion, and giving over his embraces, he cryed out with a loud voice, and tore his hair, saying, *That he had a most evident proof that* Joseph *had committed adultery with her: for that he would not have discovered those things which he had spoken to him in secret, except they had greatly trusted one another.* And in this emotion or rage of jealousie he hardly contained himself from killing his wife. But the force of love E overcame him so much, that he bridled his rage, notwithstanding it was grievous and irksome unto him. Yet he gave order that *Joseph* should be killed without either audience or justification of his innocency: and as touching *Alexandra*, who was the cause of all these troubles, he kept her Prisoner.

Joseph and *Mariamne* accused before *Herod.*

Mariamne excuseth and purgeth her self before the King, and is reconciled.

Herod commandeth that *Joseph* should be slain, and imprisoneth *Alexandra.*

About the same time there hapned troubles and revolutions in *Syria:* for *Cleopatra* continually sollicited and importuned *Antony*, and whetted on his displeasure against all; perswaded him to remove them from the Governments, and bestow the same on her self. And for that *Antony* loved her extremely, she was in great estimation and credit with him: and being in her own nature inclined to covetousness, she abstained from no kind of corrupt dealing and wickedness. For knowing that the Kingdom should descend F unto her brother, she caused him to be poysoned, when as he was but fifteen years old; as for her sister *Arsinoe*, she caused her to be slain by *Antony*'s means, being at her prayers in the Temple of *Diana* in *Ephesus*. Moreover, in what place soever she understood that there was any hope to get money, whether it were in robbing of Temples, or in breaking open of Sepulchres, she would be possessed thereof: neither was there any religious place so sacred, from whence she took not away the Ornaments. There was not any thing so prophane and prohibited, which she laid not hands on to satisfie her unbrided avarice. Neither was the whole World sufficient enough to content this stately Lady, who was so much a slave to her own desires, and her disordinate appetite, that all the riches in the World were not able to satisfie the same. For this cause, she con- G stantly importuned *Antonius* to take from others, to be liberal towards her: and there-

Hedio & Ruffinus, chap. 9.

Cleopatra very covetous. *Cleopatra* murthered her brother and sister.

fore

H fore entring into *Syria* with him, ſhe preſently contriv'd how ſhe might get it into her poſ-
ſeſſion. For ſhe cauſed *Lyſanias*, *Ptolomeys* ſon, to be put to death, objecting againſt
him, that he had private intelligence with the *Parthians*. She begged *Jewry* alſo at
Antonius's hands, and required him beſides that, to diſpoſſeſs the Kings of *Arabia*. He
was ſo poſſeſſed by this Woman, that he ſeemed not only to be bewitched with her
words, but alſo inchanted by her poyſons, to obey her in whatſoever ſhe thought fit:
yet he was aſhamed to commit ſo manifeſt injuſtices, leſt being ſo far over-ruled by her,
he ſhould happen to offend in matters of more conſequence. Leſt therefore, either by
denying her, he ſhould diſoblige her, or by condeſcending to her demands, he ſhould
I ſeem to be the wickedeſt man alive; he deducted a ſeveral portion of both their dominions,
and preſented her with the ſame. He gave her likewiſe, thoſe Cities that are ſituate
between the floud *Elutherius* and *Egypt*, except *Tyre* and *Sidon*, which he knew to be free
Cities of long continuance: although by earneſt ſollicitation, ſhe thought to ſeize theſe
alſo.

The year of the World, 3931. before Chriſt's Nativity, 32.

Cleopatra contriveth *Lyſanias's* death.

Antonius giveth *Cleopatra* a portion deducted out of *Jewry* and *Arabia*.

CHAP. V.

Cleopatra *goeth into* Judea, *and uſed all her endeavors (but in vain) to make* Herod *fall in love with her.* Antonius *having conquered* Armenia *giveth her great Preſents.*

K AFter that *Cleopatra* had obtained all theſe things, and had accompanied *Antonius* as
far as *Euphrates*, who at that time went to make War in *Armenia*: ſhe returned
back again, and by the way, viſited *Apamea* and *Damaſco*, and at laſt, took her progreſs
into *Jewry*: where King *Herod* met with her, and aſſured that portion which had been
given unto her in *Arabia*, with all the revenues of *Jericho*, unto her. This Countrey
bringeth forth that balm which of all other ointments is the moſt precious, and onely
groweth in that place; and alſo the fineſt Palm-trees in the World. Being arrived in that
place, and grown inwardly familiar with *Herod*, ſhe ſought to allure and draw him to her
luſt; being of her ſelf naturally addicted to ſuch pleaſures and intemperance, or ra-
ther (as it ſeemeth moſt likely) ſhe laid this foundation to intrap him, under colour to
L revenge her ſelf of ſome injury by that means. But in effect, ſhe generally manifeſted,
that ſhe had a paſſionate love for *Herod*; but he was not ſo kindy bent towards *Cleopa-
tra*; knowing how badly ſhe was inclined towards all men; and at that time he conceiv-
ed the greater hatred againſt her, becauſe, by that intemperance of hers, ſhe pretended
to deſtroy him: and although, that from the beginning, he had rejected her ſollicitati-
ons; yet he reſolved to be reveng'd of her, if ſo be by theſe her ſubtil underminings
ſhe ſhould continue her policies to betray him. He asked counſel of all his friends,
whether having her in his poſſeſſion, he ſhould put her to death. For in ſo doing,
all thoſe ſhould be delivered from divers evils, whom either in time paſt ſhe had mo-
leſted, or hereafter ſhe ſhould bring in trouble. Moreover, that it ſhould be profitable for
M *Antonius* alſo, whom without all doubt ſhe would forſake, if any occaſion or neceſſity
ſhould enforce him to make tryal of her friendſhip. But whilſt he debated and diſcourſed
upon this reſolution, his friends diſſwaded him; aſſuring him that it was far below a Prince
of his worth, to caſt himſelf into ſo manifeſt peril, beſeeching him to attempt nothing
raſhly: For that *Antonius* would not endure the ſame, notwithſtanding, it might be
approved that it ſtood with his profit: nay, rather, that by this means he ſhould increaſe
his deſire. Further, that no one colour of excuſe ſhould be left him, in that ſhe was the
Woman of the greateſt Note and Nobility of that time; and that whatſoever profit
might redound unto him by her death, it would be an affront to *Antonius*: Whereby
it moſt evidently appeared, how great damages would befal to the Kingdom, and the
N Kings family alſo; adviſing him, to humour her in all things, except in her unlawful re-
queſt. By theſe, and ſuch reaſons, and probable conjectures, they deterred and diſſwaded
him from adventuring upon this apparent danger, and attempting ſo hainous an act:
ſo that contrariwiſe they induced him to offer *Cleopatra* many rich Preſents, and to con-
duct her onward on her way towards *Egypt*.

Cleopatra cometh to *Herod* who inſtateth her in that part of *Arabia* and thoſe revenues of *Jericho* that were given her. An intemperate woman given to luſt.

Herod goeth about to put *Cleopatra* to death, and is diſſuaded by his friends.

Antonius conquereth *Armenia*.

Herod bringeth *Cleopatra* onward on her way towards *Egypt*.

As ſoon therefore, as *Antonius* had made himſelf Maſter of *Armenia*, he ſent *Artebazes*, *Tigrane*'s ſon, with all his children, who were great Princes, Priſoners into *Egypt*, and preſented them to *Cleopatra*; with all thoſe precious Jewels likewiſe, which were taken by him, or found in the Kingdom. But *Artaxias* his elder ſon (who at that time had ſaved himſelf by flight) reigned in *Armenia*: whom *Archelaus* and *Nero* the Empe-
O peror drove out of his Kingdom, and placed his younger brother *Tigranes* in his room, as it ſhall be declared hereafter. As for the Tributes of the Countreys which *Herod* was bound to pay unto *Cleopatra*, for the lands beſtowed on her by *Antonius*, he, without

The year of the World, 3933. before Christ's Nativity, 31.

deceit, justly paid them, supposing it to be very suitable to his security, to continue himself in her good favor. As for the *Arabians*, they seeing that *Herod* had the levying of such a Tribute, payed him for some little time 200 Talents a year, but afterwards they grew slow and negligent in their payments, and scarcely satisfied the half.

CHAP. VI.

Herod *intendeth to go to assist* Antonius, *against* Augustus; *but* Antonius *obligeth him to follow on his design against the* Arabians: *so he entreth their Country, giveth them Battel, and gaineth it; but loseth a second, when he thought to have won.*

A*Retas* demeaning himself thus ungratefully, and refusing to do that which in right he ought to perform; *Herod* made shew to take Arms against him, but deferred his revenge, in regard of the contentions amongst the *Romans*. For at that time nothing else was expected but the *Actian* War (which fell in the hundred and eighty seventh *Olympyade*) in which *Augustus Cæsar* determined to try his Title with *Antonius* for the Monarchy. In the mean while *Herod*, who had already for many years been Master of a peaceable and fruitful Country, from whence he drew rich Revenues, and many Forces, gathered divers Forces with the greatest expedition that he might, to succor *Antonius*. But he by Letters signified unto him, that he had no need of his assistance: notwithstanding, he commanded him to make a road upon the *Arabians*, whose perfidious dealing *Antonius* had not only understood by *Herod* himself, but also by *Cleopatra*'s advertisements. For she very cunningly conceived, that it would redound unto her profit, if one of these two should overthrow the other. *Herod* according to these instructions from *Antonius*, returned back into his Country, and retained his Army always ready about him, and presently invaded *Arabia*, and with his Forces, both Horse and Foot, came directly to *Diospolis*, where the *Arabians* (having notice of his intended War against them) came out to meet him. They fought a most cruel Battel, wherein, at last the *Jews* had the upper hand. After this, a great Army of the *Arabians* assembled themselves at *Cana*, a certain place in *Cœlosyria*. Whereof, when *Herod* was fore-advertised, he marched forth against them, accompanied with the greater part of his Forces. As soon as he drew near to *Cana*, he resolved to incamp in that place, and after he had well fortified and intrenched his Forces, to set on the Enemy with the first opportunity: but whilst he imployed himself in the execution hereof, all the Army of the *Jews* cryed out, requiring him without delay, to lead them forward against the *Arabians*, and were so encouraged, both in respect of the confidence they had in the good conduct and ordering of their Army, as in regard of their forwardness, who had been actors in the former War, and partakers of the Victory; so that they scarce gave their Enemies leisure to stand to their Arms. When *Herod* perceived that the heat and forwardness of the Souldiers could hardly be appeased; he thought good to make use of the readiness of his Army, and arming himself, he marched on Head of his Army in battalia; This sudden approach danted the *Arabians*: For although, for a while, they made head against them; yet perceiving their Enemies full of heart, and themselves unable to resist them, divers of them retreated, and betook themselves to flight: so that all them had been utterly defeated, had not *Athenio* endamaged *Herod* and the *Jews*. For he having the command of that Army which *Cleopatra* had in that place; and besides that, bearing a privy grudge to *Herod*, disposed his Army in a readiness, and expecting the event of the Battel, resolved with himself to contain his Forces if the *Arabians* overcame the *Jews*; and so if they had the worst (as indeed it came to pass) to set upon the *Jews*, who should be spent by that time; and surprising them unawares, even in the height of their hope of good success, to massacre them with fresh supplies. When the *Jews* had spent all their strength against their Enemies, and expected nothing less than the assurance of the Victory, he charged, and overcame them, who had retreated into certain rough, and difficult places (whereunto their Enemies were better accustomed than themselves) being grievously wounded by the *Arabians*, who returned back, and set upon them, divers of them that fled were killed; and of those that escaped, few of them recovered the Camp. *Herod* losing the hope of this Battle, posted on Horseback as fast as he could, to bring on fresh supplies: but notwithstanding all his expedition and diligence, yet could he not recover the place in time. The Camp of the *Jews* was taken and sacked, and the *Arabians* obtained no small success, beyond their expectation. From that time forward *Herod* began to make certain incursions into *Arabia*, preying on the Country, and doing them much mischief. He incamped himself likewise upon the Mountains, forbearing to draw his whole Forces into the field; and by his diligence and industry, his labours were not fruitless; for prevailing in some exploits, he put his Men in a capacity to recover their former losses.

Herod levieth an Army, to assist *Antonius* against *Octavian*.

Herod is incited by Letters to the *Arabian* War.

Herods Battels and Conquests

Cleopatra's Chieftain overthroweth *Herod*.

The *Arabians* returning to the Battel, kill those that fly, and take the Camp.

CHAP.

CHAP. VII.

The year of the World, 3935. before Christ's Nativity, 19.

A terrible Earthquake happeneth in Judæa. *The* Arabians *attack the* Jews, *and kill their Ambassadors who were sent to treat of a Peace.*

AT such time as *Cæsar* and *Antony* made trial of their titles in the *Actian* War, and in the seventh year of the Reign of King *Herod*, there hapned such an earthquake in the Countrey of *Judæa*, that never the like was seen in any other place: so that divers beasts were slain thereby, and many men were overwhelmed with ruines of their houses, and perished to the number of ten thousand. Only the Soldiers received no damage, because they encamped in the open field. The *Arabians* hearing tidings thereof, which were far greater by report, than they were in effect, by such, who in favour of the *Arabians*, and hatred of the *Jews*, reported the same, grew proud: yea, so much was their courage increased hereby, as if all the Cities of *Jewry* had been already overthrown, and the men thereof extinguished; and as if they had no adversaries remaining alive to oppose them. For which cause laying hold of those Ambassadors of the *Jews*, who came unto them to Treat of Peace in their desperate condition, they killed them, and afterwards in the heat of their spleen, set upon their Enemies Camp. But the *Jews* not daring to expect or prevent their assault, for their present miseries had so dejected their spirits, seemed to neglect their Common-weale, and in a manner to dispair of their safety. These thus affected did the King encourage, and called unto him the Captains, and (as much as in him lay) reviving their drooping spirits; and when he had restored some to better hopes, at length he attempted to speak unto all the Army, who in the former overthrows would yield to no perswasion. These he did both comfort and exhort in such manner as followeth.

Hedio & Russinus, cap. 6. An Earthquake in *Judea* killeth ten thousand men.

The *Arabians* kill the Ambassadors of the *Jews*.

Herod comforteth the *Jews* that were out of heart for their former losses.

CHAP. VIII.

King Herods *Oration to his Soldiers, by which he doth so incourage them that they give the* Arabians *a terrible overthrow and oblige them to take* Herod *for their Protector.*

FRiends and fellow Soldiers, there is not one of you but knoweth, how many misfortunes have hindred our progress of late, which are able to wearie and amaze men of the greatest resolution. But since we must needs fight, and that all those things that have befallen us unto this present, are of that nature, that by your own valour they may be recovered; I have resolved to inform, and confirm you in those means, whereby you may retain and continue your accustomed valour and courage.

Herod comforteth and exhorteth his Souldiers.

First of all therefore (as to our War) it consisteth on just grounds, for we are inforced thereunto through the insolence of our Enemies: the Knowledge whereof should chiefly make you recover your courage. Secondly, I will apparently prove unto you, that our condition is not so desperate, but that we have great and assured hopes to obtain the victory. First of all therefore, I will discourse of that which formerly I proposed, and will make your selves judges of those things which I will discourse upon. For you are privy to the Arabians *unjustice, and how perfidious they are to their friends, and impious and barbarous towards all men; but especially they have always troubled us, provoking us through their extreame avarice and malignant envie, with perpetual injuries. And yet to let slip all other our benefits to that Nation, who is he that delivered them from their imminent peril and thraldom, that was hazarded by* Cleopatra's *means, but our selves? For the friendship I had with* Antony, *and his benevolence toward me, was the cause that their burthen of miseries was so lightned;* Antony *forbore to commit any thing that might draw us to suspition.*

The cause of War against the *Arabians*.

Besides, after she had wrought him by her solicitation to cut off certain portions, of the two Kingdoms to be given unto her, the matter was so handled by me, that by divers, presents particularly bestowed upon him by my hands, I have obtained security for us both, and by disbursing two hundred talents of mine own, and giving my word for two hundred more for others, for the Revenues of that very Land which in time past was ours, and these now possess and enjoy. Notwithstanding, reason it were in my opinion, that we that are Jews *should not be tributaries, or give any portion of our Countrey to any man; and if we must needs do it, it ill becometh us to pay it for these, who enjoy their lives by our means. It should not be reasonable for the* Arabians, *who after they had confessed with many plausible protestations and thanksgivings, that they enjoy their liberty by our benefit, to have deprived and thrust us from our own, and to have unjustly dealt with us; yea even with us, I say, who were not their*

The year of the World, 3977. before Christ's Nativity, 29.

Enemies, but rather on the contrary ſide their chiefeſt friends in the time of Peace. And if A
fidelity ſhould be reſpected even amongſt thoſe that are our moſt hated Enemies, much more
neceſſarily ought it to be obſerved by thoſe that are friends. But theſe men ſet light thereby,
who think nothing honeſt, but that which is annexed with lucre; and think no wrong un-
excuſable, that hath but a ſhow of profit. Is there any queſtion then, whether we ſhould chaſtiſe
theſe unjuſt men by a juſt War? ſince both God commandeth no leſs, and enjoyneth us al-
wayes to hate outrage, and revenge injuſtice, eſpecially in that War which is not only juſt,
but neceſſary. For that which both in the confeſſion of the Grecians, *and opinion of the* Bar-
barians *is moſt hatefull and heinous, this have they perpetrated in murthering our Am-*
Legates inviolable. *baſſadors. For the* Greeks *ſay, that Ambaſſadors are ſacred and inviolable, and we our ſelves*
have received our wholſome and holieſt precepts of the Law of God by Angels, that is, from B
his Heraulds and Meſſengers: for this name can both bring God to mans knowledge, and re-
concile Enemy to Enemy.

What Impietie therefore is more unpardonable, than to put thoſe Ambaſſadors to death, who
bring tidings of right and juſtice? or what proſperity can they expect either in their Wars,
or felicity in their whole lives, after ſo hainous a crime? Truely I cannot imagine any:
But perhaps ſome men will ſay, that right and equitie is on our ſide; but that the greater num-
With whomſoever juſtice is, there is God alſo. *ber of men and means are with them: but this their ſpeech is unworthy of my followers.*
For with thoſe with whom juſtice is, with thoſe alſo is God; and where God is, there neither
wanteth multitude nor fortitude. But let us wade further, and weigh our own forces
by themſelves. In the firſt Battel we had the victory, in the ſecond, upon the firſt charge we C
put them to flight, and found them unable to make their party good againſt us. Afterwards,
when the victory was ours, behold, Athenio, *not by lawful War, but by ſubtil treachery aſ-*
ſaulted us. But ſhall this be called their valour, or rather their fraud and ſecond iniquitie?
why therefore ſhould we have leſs courage, who ought to have the greater confidence? or why
ſhould we fear them who are always inferiours, if they fight openly, and without fraud;
and when they ſeem to overcome, they do it by unjuſtice?

Moreover, if any man ſuppoſe them to be valiant, this ſhould the rather incite them more
and more unto vertue; for it is no honour for a generous and noble mind to overcome his
inferiour, but to have means and might to conquer his ſuperiour. And if any one be terrified
by our domeſtick and homebred miſeries, and by our late earthquake, firſt of all let him think D
with himſelf, that he erreth in that which deceiveth the Arabians *by ſuppoſing the ſame to*
be more grievous and terrible than indeed it was. And afterwards let him think, that it be-
cometh them not to draw matter of fear from thence, whence the other took occaſion of courage.
For as touching themſelves they conceive not any hope thorow any good that is in themſelves,
but only in the truſt they have that we are already dejected by our calamities. But when they
ſhall ſee us march forth againſt them, their courage will be weakned, and our confidence by this
means ſhall be awakened, for that we are not at this time to encounter with deſperate men:
For neither are we overmuch afflicted; neither (as ſome think) hath this miſery befallen us
through Gods diſpleaſure, but theſe are the caſualties of fortune. And if by the will of God
theſe things are come to paſs, it is marvel if by the ſame will our calamity ceaſe not; and that E
our puniſhment ſhould not ſatisfie his diſpleaſure. But that this preſent War is approved by
him for juſt, he himſelf hath evidently declared. For whereas divers thorow the whole Nation
have been oppreſſed by the earthquake, none of you that bear Arms have incurred any miſchief;
but all of you have been preſerved, which is a manifeſt token of the will of God; and if your
Children and Wives had generally followed the Wars as you do, none of you ſhould have been
wanting. When as therefore you ſhall have bethought your ſelves of theſe things, and more-
over in reguard that God hath at all times an eſpeciall care over you, fail not to purſue this in-
jurious Nation with a juſt War that neither reſpecteth the laws of friendſhip nor keepeth the
league of of covenant; valiant in murthering ſacred Ambaſſadors; and abject and villanous,
where things are to be attempted by valour. F

Theſe perſwaſions of his did not a little encourage the *Jews* to the battle, and made them more forward than before. As for *Herod*, after he had offered ſacrifice, according to the cuſtom, he drew his Army forth, and led them with great confidence againſt the *Arabians*, and paſſing *Jordan*, he encamped near unto the Enemy, with an intent to ſurpriſe a Fort Situate between them both; making this account that it would further him much, either if preſently he ſhould be drawn forth to fight, or if it concerned him to march forward, for that this place ſhould ſerve him to encamp in with more ſecurity. The ſame reſolution alſo had the *Arabians*, for which cauſe they fell to skirmiſh in that place, wherein the firſt on both ſides that gave the charge, and afterwards ſome other followers were killed: ſo that thoſe of the *Arabians* ſide being G
The *Arabians* are overcome by *Herod*. overcome betook them to retreat. This ſucceſs of theirs bred no little hope in the *Jews*, who ſeeing the Enemies Army addreſſed to attempt any thing rather than to fight

H fight grew the more bold to assail the *Arabian* in his trenches, and beat him from his camp. They being forced by these assaults drew forward to their defence in great disorder, bringing neither courage nor hope of victory with them: yet notwithstanding they defended themselves, both in regard of their great number, as also in respect of that necessity whereunto they were inforced by the *Jews*. The skirmish on both sides was hot, and divers on either party were put to the Sword: but in the end, the *Arabians* being put to the worst, turned their backs. The slaughter was so great, that they not only perished by their Enemies Swords, but they themselves murthered one another in the croud, and disorderly flight, in which they were troden under foot, and lay murthered in a manner by their own weapons. So that, in that defeat their fell some five I thousand: the rest fled on the other side of the *Rampire*: but being overpressed with want of victuals, and especially with lack of water, they had not any ground or assurance to escape. After them posted the *Jews*, and being unable to recover the fortress with them, they begirt the camp with a siege, and shut up all the passages that no succor could come unto them, and took from them all opportunity to escape, although they would have gone away.

The year of the World, 3935. before Christ's Nativity, 29.

When as therefore they saw themselves reduced into such extremity, they sent Ambassadors unto *Herod*, first of all to demand a truce: and afterwards for that they were oppressed with thirst, to crave some remedy for their present necessities. But he neither respected the Ambassadors, neither the profered ransome for the Captives, K nor any other whatsoever reasonable demand, desiring earnestly to revenge himself of those injurious treacheries they had practised against his Ambassadors. Being therefore inforced by thirst (which amongst other plagues most grievously afflicted them) many of them forsook their Trenches, and offered themselves to bonds and to be led away Captives; so that within five dayes space four thousand of them yielded themselves Prisoners. On the sixth day, all the rest determined to sally out, and assail the Enemy; rather making choyce of assured death, than thus lingringly and ignominiously to pine away. When as therefore they had all concluded hereupon, they incontinently brake out of their Trenches, but like unapt Soldiers for a skirmish, decayed not only in body, but in courage; reputing their death for advantage, to L escape thereby their extream misfortunes. For which cause apon the first onset, about some seven thousand of them were killed: and thus the fierceness of this Nation being allaied by this overthrow. they submitted themselves to *Herod*, whom to their own sorrow they had approved to be a valiant Souldier.

The Arabians enforced by thirst, require truce at Herods hands.

CHAP. IX.

Antonius *is overcome by* Augustus *in the Battle of* Actium; Herod *put* Hircanus *to death, his pretence for it, he resolveth to repair to* Augustus; *his orders before his way going.*

M

HErod puffed up with his successful fortune, returned back into his own Country, having obtained great reputation by his valour and vertue. But when he supposed his State to be most assured, he grew in danger both to lose his dignity and life, by reason of that victory that *Cæsar* obtained against *Antony* in the Actian War. For at that time he not only supposed himself to be utterly overthrown, but both his friends and Enemies that were round about him lost their hopes, for that it was unlikely that he should escape unpunished with *Antony*. Whereby it came to pass, that his friends could not conceal their despair, and his Enemies under their colourable N and dissembled griefs, covered their joy, promising themselves thereafter a better and pleasing administration of the Common-Wealth. Hereupon *Herod* perceiving that except *Hircanus*, there was not any one of the blood Royal alive, determined to cut him off, resolving with himself, that if he hapned to escape the danger, a man who at that time was worthier the Kingdom than himself, should not claim the Crown: and if any misfortune should befall him in regard of *Cæsar*, he desired to dispossess *Hircanus* of the Kingdom, in regard of the envy which he bare him, for that he was the only man who deserved to be advanced to that dignity. Whilest thus he was tormented in his thoughts, he had an occasion offered him by *Hircanus* own followers to execute his intention. For *Hircanus* being of a mild and gentle nature, during all his life- O time forbare to entermeddle with State affairs, committing all things to fortune, and contenting himself with whatsoever condition it pleased her to allot him.

Hedio & Ruffinus, chap. 7. *Herod* dismaied at *Antonies* overthrow.

Herod determineth to make away *Hircanus*.

Alexandra solliciteth *Hircanus* her father to require assistance at *Malchus* hands.

But *Alexandra* being an ambitious woman, and unable to conceal with modesty the hope she conceived of change, sollicited her father that he should not any longer endure

The year of the World, 3935. before Christ's Nativity, 29.

endure the ſubjection of *Herod*, who was the very ſcourge of their family, but rather that he ſhould ſtand upon his own guard, and reſerve himſelf to his better fortune. She gave him counſel to write unto *Malchus*, who had the Government of *Arabia*, requeſting him to grant him both protection and entertainment; for that if *Herod* ſhould chance to be cut off by *Cæſars* diſpleaſure, doubtleſs the Kingdom would return unto him, both in regard of his Nobility, as alſo of the peoples favour. Theſe perſwaſions of hers *Hircanus*, at the firſt repulſed, but afterwards being overcome by the importunity of the woman, who ceaſed not day and night to ſing the ſame Song of future hope, and of *Herods* Treaſons, he gave certain Letters to a friend of his, written to the *Arabian*, wherein he required him to ſend him certain Horſemen, who might conduct him to the *Aſphaltite* Lake, which lieth diſtant from the confines of *Jeruſalem* ſome three hundred Furlongs. And therefore he committed theſe Letters to *Doſitheus* truſt, both for that he favoured *Hircanus* and his Daughter, and ſeemed likely for divers cauſes to hate *Herod*: for he was *Joſephs* kinſman, who was killed by *Herod*; and not long before, certain of his Brothers were put to death amongſt others at *Tyre* by *Antonies* command: yet for none of thoſe conſiderations continued he faithful to *Hircanus*. For he preferring the preſent favour of the King that then reigned to the reſt, diſcovered the Letter unto the King; who firſt of all giving him thanks, required one office of friendſhip more at his hands; which was that folding up the Letter, and ſealing it he ſhould conveigh and deliver the ſame to *Malchus*, and return his anſwer, for that it neerly concerned him, if he knew his reſolution alſo. Which when *Doſitheus* had diligently performed, the *Arabian* returned this anſwer, for that it neerly concerned him, if he knew his reſolution alſo. Which when *Doſitheus* had diligently performed, the *Arabian* returned this anſwer, that he was ready to entertain both himſelf and his whole family, and all thoſe *Jews* likewiſe which were of this faction, promiſing to ſend him a band of Soldiers, who ſhould be able to conduct him ſafely thither, and ſhould be obedient to his command in all things. Now as ſoon as *Herod* had ſeized on theſe Letters, he called for *Hircanus* and demanded of him whether he had any confederacy with *Malchus*: he denied it, but *Herod* proteſting and bringing forth his Letter in an open aſſembly, commanded him afterwards to be put to death. Thus are theſe matters Regiſtred in *Herods* commentaries: for by ſome they are delivered otherwiſe, namely, that he was executed, not for this crime which he had committed, but for ſome Treaſons againſt the King. For they Write to this effect, that *Herod* at a certain banquet (diſſembling his ſuſpition) demanded of *Hircanus*, whether he had received any Letters from *Malchus*: and that he anſwered, that he had received Letters, but ſuch as contained nothing elſe but compliments. He asked him alſo whether he had received any preſent: and when he had anſwered, that he had received nothing but four Courſers for his Saddle: the King wreſted this to a Capital offence of corruption and treaſon, and commanded him preſently to be led to death. Now that he died guiltleſs, they alledge this for a moſt approved argument; namely, his gentle diſpoſition, who even in his youthful years never gave ſign or appearance of raſhneſs, or pride, or ſignification of audaciouſneſs, no not even then when he had the royal government in his hands, but in the freedome of authority diſpoſed of the moſt things by *Antipaters* adviſe. But at that time he was more than foureſcore years old, and knew that *Herods* eſtate was ſecure: and that there is no likelyhood that he would remove from beyond *Euphrates* where he lived in great repute, to live under *Herods* Juriſdiction, or to engage in any trouble contrary to his humor, and ſo far different from his nature; ſo that all theſe things ſeem to be fained by *Herod*.

Alexandra ſolliciteth *Hircanus* her father to require aſſiſtance at *Malchus* hands.

Three hundred furlongs contain nine Germane Miles.

Hircanus by *Herods* commands is put to death.

Hircanus dieth guiltleſs.

Hircanus life

Thus ended *Hircanus*'s life, after his variable and adverſe fortunes, wherewith during all his life time he was afflicted. For when his mother *Alexandra* lived he was created High-Prieſt of the *Jews*, and obtained that honour for the ſpace of nine years: and after his mothers death, he had ſcarcely governed the Kingdom for the ſpace of three months, but that he was expulſed by his brother *Ariſtobulus*; and afterwards reſtored by *Pompeys* aſſiſtance, and receiving all his former honours, he lived in full poſſeſſion of them for the ſpace of forty years. After this he was once more diſpoſſeſſed by *Antigonus*; and being maimed in his body, lived certain years in captivity among the *Parthians*: from whence not long after he returned home; and though he had many things promiſed him by *Herod*, yet after ſo many alterations of fortune, he obtained nothing at his hands; and that which amongſt all the reſt is moſt of all to be lamented, as we have ſaid, he was unjuſtly put to death, an innocent, and in his old age. For he was a lover of juſtice, and an obſerver of perpetual modeſty, and governed his Kingdom for the moſt part by other mens direction, being only guilty in himſelf of ignorance and the love of idleneſs. Truly, *Antipater* and *Herod* by this mans goodneſs obtained ſo great riches: For which deſerts of his, againſt all Law and right, he was cruelly put to death.

But

H But *Herod*, after *Hircanus*'s death, addreſſed himſelf to perform his journey towards *Cæſar*: and having little hope of any good fortune, in regard of his friendſhip with *Antonius*; he grew deſperately jealous of *Alexandra*, leſt ſhe taking opportunity of the time, ſhould incite the people to rebel, and fill the Kingdom with domeſtical ſedition: for which cauſe, committing the Government to his brother *Pheroras*, he left his mother *Cypros*, his ſiſter, and all his Kindred in the Caſtle of *Maſſada*, and commanded his brother, that if any misfortune ſhould befal him, he ſhould retain the Kingdom in his own hands, and maintain it. As for his Wife *Mariamne*, for that by reaſon of certain diſlikes betwixt her, his Mother and Siſter, he left her with her Mother, in the Caſtle of *Alexan-*
I *drion*, and committed them to the cuſtody of his Treaſurer *Joſeph*, and *Sohemus* the *Iturean*, and with her, the keeping of his Caſtles, both which, had always been his faithful friends, and to whom, in way of honour, he committed the cuſtody of theſe Princely Ladies. But he gave them alſo this command, That if they ſhould be certainly informed, that any ſiniſter miſhap had befallen him, they ſhould preſently kill them both, and to the utmoſt of their power continue the Kingdom in his Children, and his Brother *Pheroras*.

The year of the World, 3935. before Chriſt's Nativity, 19.

Herods diſpoſition of his affairs before he repaired to *Cæſar*.

CHAP. X.

Herod *ſpeaketh ſo generouſly to* Auguſtus, *that he obtained his favor; he accompanieth him*
K *into* Egypt, *and receiveth him with ſuch an extraordinary magnificene, that it put him in repute with all the* Romans.

AFter he had in this ſort given order for all his affairs, he took ſhipping to *Rhodes*, to meet with *Cæſar*. And as ſoon as he arrived in that City, he took the Crown from his Head, and laid it apart, but as for his other Princely ornaments, he changed them not; and being admitted to *Cæſars* preſence, he gave a more ample teſtimony of the greatneſs of his courage than ever: for he neither addreſſed his ſpeech to intreat his favor (according to the cuſtom of ſuppliants) neither preſented he any requeſt, as if he had in any ſort offended him, but gave account of all that which he had done, without being daun-
L ted in the leaſt.

Herod cometh to *Cæſar*, and declareth unto him what pleaſures he had done *Antony*, promiſing him no leſs duty and love, if ſo be he might be received into his favor.

For he freely confeſſed before Cæſar, *that he had intirely loved* Antonius, *and that to the utmoſt of his power he had done him ſervice, to the end that he might obtain the ſovereaignty and the Empire of the World; not by joyning his Forces unto his, in that he was otherwiſe imployed in the* Arabian *War, but in furniſhing him both with Wheat and Money, and that this was the leaſt office which it behoved him to perform towards* Antonius; *for that being once his profeſſed friend, it behoved him not only to imploy his beſt endeavors on his ſo Princely benefactor, but alſo to hazard both his head and happineſs to deliver him from perils. All which (ſaid he) I have not performed according as I ought to have done; yet notwithſtanding I know, that at ſuch time as he was overcome in the* Actian *Battle, I did not alter my affection with*
M *his fortune: neither did I reſtrain my ſelf; for although, I befriended not* Antonius *with my preſence and aſſiſtance in the* Actian *War, yet, at leaſt I aſſiſted him with my counſel, aſſuring him, that he had but one only means left him for his ſecurity, and prevention of his utter ruine, which was, to put* Cleopatra *to death, for that by cutting her off, he might enjoy her eſtate, and might more eaſily obtain his peace, and pacifie thy diſpleaſure againſt him. And for that he gave but ſlender regard to theſe my admonitions by his own ſottiſhneſs and indiſcretion, he hath hurt himſelf and profited you, becauſe, as I ſaid, he did not follow my counſel. Now therefore* (O Cæſar) *in regard of the hatred which you bear unto* Antony, *you condemn my friendſhip alſo. I will not deny that which I have done; neither am I afraid freely and publickly to proteſt how much I have loved him: but if without regard of perſons*
N *you conſider how kindly I am affected towards my benefactors, and how reſolute and conſtant a friend I am, and how mindful of kindneſs, the effect of that which I have done may make me known unto thee. For if the name be only changed, the friendſhip notwithſtanding may remain, and deſerve a due praiſe.*

By theſe words (which were manifeſt teſtimonies of his reſolute and noble courage) he ſo inwardly indeared himſelf unto *Cæſar*, who was a magnificent and worthy Monarch, that he converted this his accuſation into an occaſion to win and work him to be his friend: for which cauſe *Cæſar*, ſetting the Crown upon his head, exhorted him that he ſhould no leſs reſpect his friendſhip, than he had in former times *Antonies*: and withal, did him much honour; certifying him moreover, that *Capidius* had written unto
O him, how much *Herod* had aſſiſted him in his Wars that he had with the Monarchs of *Syria*. *Herod* ſeeing that he was thus entertained, and that contrary to his expectation, the Kingdom was more ſurely confirmed unto him, than before time, both by *Cæſars*

Hedio & Ruffinus, cap. 8. *Cæſar* confirmeth *Herods* authority.

ounty,

The year of the World, 3935. before Christ's Nativity, 29.

bounty; and also by the decree of the Senate, which he had practised to obtain, for his greater assurance, accompanied *Cæsar* as far as *Ægypt*, presenting both himself and his friends with many rich gifts, beyond the proportion of his estate: endeavoring, by these means, both to win their favor, and to shew also the greatness of his courage; requiring moreover at *Cæsars* hands, that *Alexander*, who was one of *Antonies* dearest friends, might not be sought out to be punished: yet notwithstanding, he could not obtain the same, by reason of an Oath that *Cæsar* had past befor he sollicited him. That done, he returned back again unto *Jewry*, with greater honour and assurance than before; whereby he struck them with wonderful amazement, who expected his contrary succes, as if by Gods special providence he alwayes over-went his dangers, to his great honour. Therefore he prepared himself to entertain *Cæsar*, who returned out of *Syria*, B te take his journey into *Egypt*, and received him at *Ptolomais*, with all Royal honour, and gave his Army Presents with all abundance of Provision: so that he was accounted for one of *Cæsars* most affectionate friends, and rode about with him, when he took the view of his Army; he entertained him also, and his friends with one hundred and fifty Men, adorned with most rich and sumptuous apparel. And for that they were to pass thorow a Country, wherein there was great scarcity of Water, he furnished them with both Water and Wine; so that they needed neither of them. He gave *Cæsar* also Eight hundred Talents, and so royally satisfi'd he all Men, that they confessed themselves to have had a far greater entertainment, than the Revenues and Profits of his Kingdom could afford them. By which means, he gave the more ample testimony of his forward friendship, and free affection to deserve well: and making use of the opportunity of the time, he obtained the reputation of a Prince of an heroick and noble spirit; so that he was held inferiour unto no man, for the good entertainment which he gave to the chiefest *Romans* in their return from *Egypt*.

Herod conducteth *Cæsar* toward *Egypt*, and presenteth him with many sum, tuous Gifts.

Herod entertaineth both *Cæsar* and his Army very heroically.

Herod giveth *Cæsar* 800 Talents.

CHAP. XI.

Mariamne *giveth* Herod *so cold a reception when he returned from* Cæsar, *that being joined to the aspersions which* Herod's *mother and sister laid upon her, he had infallibly caused her to be put to death at that very instant: But he is engaged to return to* Augustus; *he putteth her to death at his back-coming. The business of* Alexandra, Mariamne's *Mother.* Herod's *despair after* Mariamne's *death; he falleth dangerously sick.* Alexandra *endavoureth to make herself Mistris of the two Forts of* Jerusalem; *he made her be put to death, and* Costobarus, *and others follow; he instituteth Plays and Shews in Honor of* Augustus, *by which, he doth so irritate the most part of the* Jews, *that ten of them undertake to kill him; he putteth them to death: He buildeth many Forts, and rebuilds a very fine, and a strong Town upon the ruins of* Samaria, *which he names* Sebaste.

Mariamne and Alexandra displeased with Herod.

BUT as soon as he returned unto his Kingdom, he found all his Houshold troubled, E and both his Wife *Mariamne*, and her Mother *Alexandra* grievously displeased with him. For they supposed (and not without cause) that they were not shut up in that Castle for their securities sake, but as it were in a Prison; so that, in as much as they neither might make use of other Mens, nor enjoy their own goods, they were highly discontented. *Mariamne* also supposed that her Husband did but dissemble his love, rather for his own profit than for any entire affection he bare towards her. But nothing more grieved her, than that she had not any hope to live after him, if so be, he should happen to die, especially for the order he had left concerning her: neither could she ever forget what commands he had before that time left with *Joseph*; so that by all means possible, she laboured to win the affections of those that had the charge of her, and F especially *Sohemus*, knowing very well, that her safety depended wholly on his hands. Who in the beginning behaved himself very wisely and faithfully, containing himself very circumspectively within the bounds of his commission; but after these Ladies had with pretty presents, and feminine flatteries, wrought and mollifi'd him by little and little, at last he blabbed out all that which the King had commanded him; especially, for that he hoped not that he should return with the same power and authority, which before he had: and for that cause he thought thus in himself, that without incurring any danger in regard of *Herod*, he might greatly gratifie the Ladies; who in all likelihood should not be deprived of that dignity wherein they were at that time; but would return them the like kindness when *Mariamne* should be Queen, or next unto the King. Furthermore, he hoped, that if *Herod* also should return with all things answerable to his desires, that he would perform nothing without his Wifes consent; or upbraid him G with the act, if she contradicted: for he knew too well that the King loved her so, that it was impossible to equal or express his affections; and for these causes he disclosed the

Sohemus discovereth the Kings secrets.

H the truſt that was committed unto him. But *Mariamne* was very ſore diſpleaſed to hear that there was no end of her miſeries, but they were altogether united and tied to the dangers of *Herod*; and ſhe oftentimes wiſhed that he might never more return again in ſafety, ſuppoſing that her life with him ſhould be very intolerable: all which, ſhe afterwards diſſembled not, but openly confeſſed that which afflicted her with diſcontent. *The year of the World, 3935. before Chriſt's Nativity. 29.*

For when as *Herod*, beyond all expectation, arrived in his Country, being adorned with mighty fortune, he firſt of all, as it became him, acquainted his Wife with his good tydings, and happy ſucceſs, whom only amongſt all other his friends and Wives, he embraced and ſaluted, for the pleaſing converſation and affection that was in her. But ſhe, while he repeated unto her theſe fortunate events of his affairs, rather entertained
I the ſame with a diſpleaſant attention, than applauding joy: Neither could her great ſincerity cover the agitation of her mind. For when he folded his arms about her neck, ſhe unfolded her ſorrow in her ſighs; ſo ſimple and unfeigned were her affections; and ſeemed rather to be diſpleaſed than appeaſed by his narrations. Whereupon *Herod* was ſore troubled, perceiving theſe things not only ſuſpected, but alſo fully manifeſt: but above all things, he was diſtracted, when he conſidered the incredible and apparent hatred that his Wife had conceived againſt him, which incenſed him ſo, that he could not reſiſt the love that had attainted him; ſo that he neither could continue in wrath, nor liſten long to peace, and being unreſolved in himſelf, he now was attempted by this; ſtraight diſtracted by a contrary affection: ſo much was his mind toſſed be-
K tween love and hatred, when oftentimes he deſired to puniſh the womans pride, his heart by loves mediation failed him in the enterprize. For nothing did more torment him than this fear, leſt executing his diſpleaſure againſt her, he ſhould by this means more grievouſly wound himſelf, through the deſire he bear unto his deceaſed delight. Whilſt thus he was tortured in his paſſions, and conceived ſiniſter opinions againſt *Mariamne* his Wife; *Salome* his ſiſter, and his Mother, having an inkling of his diſcontents, thought that they had gotten a fit opportunity to expreſs and execute their hatred towards *Mariamne*: for which cauſe they conferred with *Herod*, and whetted his ſpleen and diſpleaſure with variety of ſlanders, ſufficient at one aſſault to engender hatred, and kindle his jealouſie againſt her. To theſe reproaches of theirs he lent no unwilling ears; yet
L he had not the heart to attempt any thing againſt his Wife, or to give free credit to their report; notwithſtanding his diſpleaſure increaſed, and was inflamed more and more againſt her, for that neither ſhe could colour her cares and diſcontents, nor he contain himſelf from exchanging his love into hatred: and perhaps at that time he had publiſhed ſome fatal doom againſt her, had not a happy meſſenger brought him word, that *Anthony* and *Cleopatra* being dead, *Cæſar* was become Lord of *Egypt*: for which cauſe, haſting forward to meet and entertain him, he left his family in that preſent eſtate. Upon his departure, he recommended *Mariamne* to *Sohemus*, giving him great thanks for the care he had had of her, and granting him in way of gratuity a part of *Jewry* to govern.

Herod but coldly entertained by his wife *Mariamne.*

Herod's ſorrows to ſee his wifes affections diſtracted and changed.

Herods ſiſter and his mother incenſe the King by ſlanderous reports againſt *Mariamne.*

Anthony and *Cleopatra* ſlain *Cæſar* Lord of *Egypt.*

Sohemus honoured by *Herod* with dignities.

M When *Herod* was arrived in *Egypt*, and had friendly and familiarly conferred with *Cæſar*, he was highly honoured by him: for *Cæſar* gave him thoſe four hundred *French* men that were of *Cleopatra's* guard; and reſtored that part of his Country unto him again, which was taken away, and ſpoiled by her. He annexed alſo unto his Kingdom *Gadara*, *Hippon*, and *Samaria*, and on the Sea Coaſts, the Cities of *Gaza*, *Anthedon*, *Joppa*, with the Tower of *Straton*: which when he had obtained, he grew more mighty than before: and after he had accompanied *Cæſar* as far as *Antioch*, he returned into his own Country. Upon his arrival, he found that fortune which was favourable unto him abroad, too froward at home, eſpecially in regard of his Wife, in whoſe affection he ſeemed to be moſt happy. For he was as inwardly touched with the lawful love of
N *Mariamne*, as any other of whom the Hiſtories make report; and as for her, ſhe was both chaſte and faithfull unto him; yet ſhe had a certain womanly imperfection and natural frowardneſs, which was the cauſe that ſhe preſumed too much upon the intire affection wherewith her Husband was intangled; ſo that without reguard of his perſon, who had power and authority over others, ſhe entertained him oftentimes very outragiouſly: All which endured he patiently, without any ſhew of diſcontent. But *Mariamne* upbraided, and publickly reproached both the Kings mother and ſiſter, telling them, that they were but abjectly and baſely born.

Hedo. & Ruffinus, chap. 9. *Cæſar* enlargeth *Herods* dominions.

Mariamne a froward woman.

Whereupon there grew a great enmity, and unincoverable hatred between the Ladies; and from thence alſo, there aroſe an occaſion of greater accuſations and calumni-
O ation than before. Theſe ſuſpitions were nouriſhed amongſt them, for the ſpace of one whole year after *Herods* return from *Cæſar*; and at length, this long contriv'd hatred brake out violently, upon this occaſion that enſueth: When as about mid-day the King

had

The year of the World, 3936. before Christ's Nativity. 28.

had withdrawn himself into his Chamber to take his rest, he called *Mariamne* to him to sport with her, being incited thereunto by the great affection that he bare unto her. Upon this his command she came unto him; yet would she not lie with him, nor entertain his courtings with friendly acceptance, but upbraided him bitterly with her fathers and brothers death. The King took these reproachful words in very evil part, and was almost ready to strike her: but his sister hearing a greater stir and noise than was usual, sent the Butler, who long before that time was subborned by her, whom she commanded to tell the King, that *Mariamne* had prepared a drink for him to incite and quicken him unto love. Charging him moreover, that if the King in hearing him speak of this potion, should seem to be moved therewith, that then he should proceed further in his discourse. He therefore (being in this manner before-hand instructed what he ought to do) at that very instant was sent to discover his treachery unto the King; for which cause with a sober and stayed countenance he entred in unto him, being seriously and well prepared to discourse, and told him, that *Mariamne* had bribed him to present his Majesty with an amorous cup of drink. Now when he perceived that the King was troubled with these words, he prosecuted his discourse, alledging that the potion was a certain medicine which *Mariamne* had given him, the vertue whereof he knew not, which he had received according as he had told him, knowing that it concerned both his own security, and the Kings safety.

Herod, who before this, was highly displeased, hearing these words, was so much the more incensed: for which cause, he presently commanded *Mariamne*'s most faithful servant to be examined by torments, as concerning the poison, supposing that it was impossible for her to undertake any thing whatsoever without his privity. He being tried and tormented after this cruel manner, confessed nothing of that for which he was tortured; but deleared unto the King, that the hatred which his wife had conceived against him, proceeded from certain words that *Sohemus* had told her. Scarcely had he finished these words, but that the King cryed out with a loud voice, saying, That Sohemus, *who before time had been most faithfull, both to him and his Kingdom, would not have declared these his privy commands, except there had been some more inward familiarity and secrecy betwixt him and* Mariamne: for which cause he presently commanded his Ministers to lay hands on *Sohemus*, and to put him to death. As for his wife, he drew her to her tryal, and to this effect he assembled his most familiar friends, before whom he began to accuse her with great spight and spleen, as touching these potions and poisons aforesaid; wherein he used intemperate and unseemly speches, and such as for their bitterness did ill become him in cause of justice; so that in the end, the assistants seeing the scope of his desire, pronounced sentence of death against her: which being past, both he, and all other the assistants were of his opinion, that she should not so speedily be executed, but that she should be kept close prisoner in some sure place in the Palace. But by *Salomes* sollicitations, *Herod* was incited to hasten her death, for that she alledged that the King ought to fear, lest some sedition should be raised amongst the people, if he should keep her alive in prison. And by this means *Mariamne* was led unto her death.

Sohemus suspected by *Herod* in *Mariamnes* behalf is put to death

Mariamne is accused by *Herod*, and condemned, and imprisoned.

Mariamne by *Salomes* instigations is led to execution.

Alexandra her mother considering the estate of the time, and fearing no less mischief from *Herods* hands than her daughter was assured of; she undecently changed her mind, and abjectly laid aside her former courage and magnanimity. For intending to make it known, that she was neither party nor privy to those crimes wherewith *Mariamne* was charged, she went out to meet her daughter, and entertained her injuriously, protesting publickly that she was a wicked woman, and ungrateful towards her husband; and that she well deserved the punishment that was adjudged her, for that she durst be so bold to attempt so heinous a fact, respecting to requite her husbands entire love with her unfeigned loyalty. Whilst thus dishonestly she counterfeited her displeasure, and was ready to pull *Mariamne* by the hair; the assistants, according to her desert, condemned her generally for her hypocrisie: but she that was led to be punished, convicted her self by her mild behaviour; for first of all, she gave her no answer, neither was any ways altered by her reproaches, neither would so much as cast her eye upon her; making it appear, that she discreetly concealed and covered her mothers imperfections, and was aggrieved that she had so openly shewed so great indignity: expressing for her own part, a constant behaviour, and going to her death without change of colour, so that those that beheld her, perceived in her a kind of manifest courage and nobility, even in her utmost extremity.

Alexandra undecently striveth to acquir her self of *Mariamnes* Treason.

Thus

H Thus died *Mariamne*; having been a *woman* that excelled both in *continence* and *courage*, notwithstanding that she failed somewhat in *affability* and *impatience of nature*; for the rest of her parts, she was an *admirable* and *pleasing beauty*, and of such a *carriage* in those companies wherein she was entertained, that it was impossible to express the same, in that she surpassed all those of her time; which was the principal cause that she lived not graciously and contentedly with the *King*. For being entertained by him, who *intirely loved her*, and from whom *she received nothing that might discontent her*, she presumed upon *a great & intemperate liberty in her discourse*. She digested also the loss of her friends very hardly, according as in open terms she made known unto the *King*; whereby also it came to pass, that both *Herods* mother and sister, and himself likewise grew at odds with her.

The year of the World 3936, *before Christ's Nativity* 28.

I After her death the *King* began more powerfully to be inflamed in his affections, who before as we have declared, was already miserably distracted. For neither did he love after the common manner of married folk; but whereas almost even unto madness he nourished this his desire, he could not be induced by the too unbridled manners of his wife to allay the heat of his affection, but that daily more and more by doating on her, he increased the same. And all that time especially he supposed that God was displeased with him for the death of *Mariamne*. Oftentimes he did invocate her name, using such lamentable expressions that did not become the Majesty of a *King*. And notwithstanding he devised all kinds of delights and sports that might be imagined, by preparing banquets, and inviting guests with Princely hospitality, to pass away the time; yet all those profited him nothing, for which cause he gave over the charge and administration of his Kingdom. At

Herods miserable estate and moan after the death of his wife.

K length he was so besotted with grief, that oftentimes he commanded his servants to call his wife *Mariamne*, as if she had been alive. Whilest thus he was afflicted, there came a pestilence within the City, that consumed a great part of the people, and most of the nobility, and all interpreted that this punishment was inflicted by God upon them, for the unjust death of the Queen. Thus the Kings discontents being by this means increased, he at last hid himself in a solitary wilderness, under pretext of hunting: where afflicting himself incessantly, at last, he fell into a most grievous sickness. This disease of his was an inflammation or pain in the neck: he seemed also in some sort to rave and grow mad: neither could any *remedies* relieve him of his *agony*: but when the *sickness* seemed rather to in-

A plague invadeth *Jerusalem*.

Herod falleth grievously sick.

L crease, all men at last grew almost desperate of his *recovery*. For which cause his *Physician*, partly in respect of the contumacy of his *disease*, partly, because in so great a *danger* there was not any free election of *dyet*, they gave him leave to taste whatsoever best pleased his appetite, committing the uncertain event of his health to the hands of fortune.

Whilest thus he continued in *Samaria*, which now is called *Sebaste*, *Alexandra*, being at that time in *Jerusalem*, having notice of this his condition, endeavored to reduce all the *strong fortresses* that were within the *City* under her subjection: the one of which was hard by the *Temple*: the other was situate within the *City*: for they that are Masters of these keep all the rest of the nation under their awe: because that without these, neither the usual and daily *sacrifices* may be performed: neither may the *Jews* live without such *sacrifices* and

Alexandra in *Herods* absence, seeketh to get the possession of the Castles.

M *oblations*, who had rather lose their *lives* than contemn their *religion*. She therefore solicited those that had the *government* thereof to surrender them up to her and *Herods children* begotten of her daughter *Mariamne*, lest he being dead, they should be seised on by others: and if it should fortune him to recover his *health*, in the mean while they might be kept and held by no man more securely, than such as were his nearest friends. This *suit* and *solicitation* of hers was but coldly received: and the Captains who at all times shewed themselves always faithful, at that time were the rather far more constant in their *duty*, both for that they hated *Alexandra*, and also that they thought it a *great offence* to despair of the *health of their Prince*. For these were the *Kings old friends*, and one of them was *Herods own Nephew*,

Herods counsellors certifie him of *Alexandra's* intent.

N whose name was *Achiabus*. For which cause they sent presently *messengers* unto him to shew him *Alexandra's intent*: who having heard these news, presently commanded her to be put to *death*: and at length overcoming his *sickness*, he grew so badly affected both in *body* and *mind*, that he grew *hateful unto all men*: so that all those who offended him, and for how little cause soever, were *presently punished*. In this his *intemperance* he imbrued his *hands* in the *blood* of divers of his *friends*, as *Costabarus*, *Lysimachus*, *Antipater*, sirnamed *Gadias*, and *Dositheus*, for this occasion that ensueth. *Costabarus* was an *Idumæan*, and one of the *greatest account* among his *countrymen*, who was descended from the Priests of *Cozas*, whom the *Idumæans* esteem for a god, before that *Hircanus* had obliged them to embrace the *Jews Religion*. *Herod* being made *King of the Jews*, appointed *Costabarus* to be Governor in *Idumæa* and *Gaza*, giving him *Salome* his sister to wife, after he had put *Joseph* to death, to

Alexandra put to death.

Costabarus, whom *Herod* had matched with his sister *Salome*, usurpeth in *Idumæa*.

O whom she had been married before, as we have declared. *Costabarus* seeing himself in this estate beyond his expectation, grew more proud than this good fortune required, and in a little time forgot himself so far, that he thought himself dishonoured, if he should perform

The year of the World, 3936. before Christ's Nativity. 28.

that which *Herod* commanded him, and ſcorned that the *Idumæans* ſhould be under the *Jews ſubjection*, notwithſtanding they had received their manner of government from them. He therefore ſent meſſengers unto *Cleopatra*, giving her to underſtand, that *Idumæa* had always been under her anceſtors ſubjection: and for that cauſe ſhe ought upon juſt cauſe to demand and beg that countrey at *Antonius* hands, and that for himſelf he was ready to become her ſervant. All which he practiſed, not to gratifie *Cleopatra* in any ſort whatſoever, but to the intent that if *Herods* fortunes ſhould be any ways weakned, he might more eaſily by this means both enlarge and obtain the *Kingdom* of *Idumæa*. And with theſe fooliſh hopes was he tranſported, in regard of his birth and riches, which he had heaped together by ſuch *diſhoneſt means* as he continually practiſed, as he that intended no ſmall matters. But notwithſtanding *Cleopatra*'s often and earneſt petition to obtain his ſoveraignty, yet could ſhe not obtain it at *Antonius* hands. When *Herod* had notice of theſe covert and cunning practices, he was ready to kill *Coſtabarus*. But upon the earneſt *ſupplications* of his ſiſter and her mother, he diſmiſſed and pardoned him; yet held him always in ſuſpicion, by reaſon of this practice. Not long after it hapned, that *Salome* fell at *debate* with *Coſtabarus*, for which cauſe ſhe ſent a *Bill of divorce* to her *husband*, notwithſtanding it were againſt the *laws* and *ordinary cuſtoms* of the *Jews*. For according to our *ordinances*, it is only lawful for the *husband* to do the ſame; and as touching the *wife*, notwithſtanding ſhe were ſeparated, yet it is not lawful for her to marry again, except her *huſband* firſt give her *licence*. But *Salome* without reſpect of the *laws* of the *countrey*, grounding her ſelf too much upon her own authority, forſook her *husband*: ſaying, that ſhe ſeparated her ſelf from her *husband*, by reaſon of the *great friendſhip* which ſhe bare unto her *brother*, for that ſhe had received ſome notice that *Coſtabarus* conſpired againſt her with *Antipater*, *Lyſimachus* and *Doſitheus*. And this accuſation ſhe confirmed by *Babas* children, whom he had already kept with him in all ſecurity for the ſpace of twelve years. All which was true, and at that time beyond all mens expectation wonderfully troubled *Herod*, as ſoon as he heard it. For as for *Babas* ſons, he had heretofore reſolved to cut them off, for that they had been always diſaffected towards him and all his *enterpriſes*; but all that time he had let them paſs, becauſe by continuance they were grown out of his remembrance. Now the cauſe of this enmity and hatred which he bare towards them, was gathered from this ground; when *Antigonus* enjoyed the ſoveraignty, and *Herod* beſieged the City of *Jeruſalem* with an army; thoſe incommodites and neceſſities that ordinarily happen unto thoſe that are beſieged, were the cauſe that divers acknowledged *Herod*, and fixed their hopes upon him. But *Babas* ſons being in authority, and beſides that, attended by a great number of men, perſevered in their faithful obſervation of *Antigonus*, and blamed *Herod* continually, encouraging the *inhabitants* to continue the *Kingdom* in thoſe to whom it appertained by deſcent: and they themſelves followed that courſe, which in their opinion was moſt profitable for the *Commonweal*. But after that the *City* was ſurprized by *Herod*, and he grew maſter of the eſtate, *Coſtabarus*, who was appointed to keep the *City gates*, and to lie in wait that none of thoſe who were accuſed to have forſaken the *Kings ſide*, ſhould eſcape, knowing that the ſons of *Babas* were greatly eſteemed and honoured among the *people*, and foreſeeing that their ſafety might be no ſmall furtherance to himſelf, if at any time there might enſue any *alteration*, he diſcharged and hid them within his own poſſeſſions: and notwithſtanding that at that time he had proteſted to *Herod* by an oath, that he knew not what was become of them, yet though ſuſpected of perjury, he concealed them. And afterwards when the King had by Proclamation promiſed a reward to him that ſhould diſcover them, and ſought for them by all means, neither then alſo would he confeſs the fact. For being afraid leſt he ſhould be puniſhed for his firſt denial, he concealed them ſtill, not ſo much for their ſake as for his own intereſt.

Coſtabarus preſerved by his wives interceſſion.

Coſtabarus, Lyſimachus, Antipater, and *Doſitheus* accuſed before *Herod*.

Babas ſons preſerved by *Coſtabarus*.

Babas ſons and others are accuſed before *Herod* & ſlain.

Herod introduceth divers foreign cuſtoms.

Now when the *King* had notice hereof by his ſiſters report, he ſent to the place where they were hidden, and made kill them, and all thoſe that were guilty of the ſame crime: ſo that no one of *Hircanus* kindred was now left alive, but all of them being killed, who excelled in nobility and dignity, he did what he pleaſed without any contradiction: for which cauſe he by little and little forſook the ceremonies and ordinances of his Countrey, and corrupted the decrees and inſtitutions of their anceſtors, which he ought to have kept inviolable, by his new and ſtrange inventions. In whoſe time there was a very great change and alteration of the ancient and good manner of living: for all fell from bad to worſe: and the politick order, whereby the people ought to be governed and kept within compaſs of their duty, went to decay. For firſt of all, he ordained certain wraſtlings from five years to five years, in honour of *Cæſar*: and builded a *Theater* for that purpoſe within *Jeruſalem*. He erected alſo a moſt huge *Amphitheater* within the Plain, which were two Monuments worthy to be ſeen, by reaſon of the ſumptuouſneſs thereof: but wholly contrary to the faſhions of the *Jews*. For neither the

The year of the world, 3939. before the Nativity of Chriſt, 25.

The Theater and the Wraſtling places

uſe,

H *uſe*, nor the *preſentation* of theſe *ſpectacles*, hath ever been practiſed or taught by our *Anceſtors*; yet was it his *pleaſure* to enoble this *aſſembly*, to the end it might be continued from five to five *years*, and this he proclaimed publickly in the *Countries* round about, and to this *fight* he aſſembled all the *nations*. The *wraſtlers* alſo and all that which concerned their *exerciſe*, were ſought out from all *corners* of the *world*, under the hope to obtain the propoſed *palm* and *victory*; and all the moſt expedient in thoſe *exerciſes* that were to be found, were invited to that *aſſembly*: For he propoſed moſt huge rewards, not only to thoſe that *exerciſed wraſtling*, but alſo to thoſe who are called *Muſicians*, and to all ſorts of *players on inſtruments*, endeavoring to his *utmoſt power*, that all the *moſt famous* in thoſe *profeſſions* ſhould
I be aſſiſtant in thoſe *paſtimes*. He appointed alſo a *reward* of *great value* for ſuch as ran upon the *chariots* of three, four, or of one horſe, and all that which was both *ſumptuous* and *magnificent* to behold; for every one thing was moſt carefully provided; for he ſtrove to have the *honour* of a *moſt magnificent preparation* for his *games*. The *Theater* was hung all about with *Cæſars* titles, and the *trophees* of thoſe *nations* which were overcome by him, altogether ſet out and ſhining with *gold* and *ſilver*. As for the *inſtruments* thereof, there wanted neither *furniture*, *coſtly veſtments*, or *precious ſtones*. Thither alſo were drawn certain *wild beaſts*, as *Lions* and other *beaſts*, which were worthy to be placed in this *famous ſhew*, being admirable both for their *force* and *rareneſs* of *nature*, who fought the one with the other, and againſt ſuch *men* likewiſe who were condemned to die: whereby the *ſtrangers* conceived, together with the *admiration* of his *expence* an *uncomparable* and *unaccuſtomed pleaſure*. But his *countrymen* interpreted this thing for a manifeſt corruption of thoſe *diſciplines* and *manners* which they had entertained and honoured amongſt them. For it was an act moſt manifeſtly impious, to hazard *men* againſt *wild beaſts*, to delight the eyes of other *men*: It was alſo *a matter* as impious, to change and prophane the *ordinances* of the *countrey*, for *forrain exerciſes*: But the moſt hated of all theſe were the *Trophees*, for in that they were *certain Images* attired in armor, the uſe and veneration whereof were forbidden by our *laws*, this diſpleaſed and grieved them more than any thing whatſoever: neither was *Herod* ignorant of thoſe troubles which they procured. But he thought it to be a matter of danger to attempt the ſame for the preſent by *force*, and for that cauſe he familiarly debated the ſame with ſome few of them, and diſcourſed unto them his occaſions, to the end to rid them
L of their *ſuperſtition*, but could not prevail. For all of them, with one conſent, cried out againſt the indignity which they ſaw him commit: telling him that although all other things were to be tolerated, yet the *Trophees*, which were *Images of Men*, were unſupportable, becauſe they were unuſual in their *Countrey*. *Herod* perceiving that they were diſcontented, and that they would not be eaſily wrought upon, except they had ſome *contentment*, he called the *worthieſt men* amongſt them, and led them into the *Theater*, demanding of them what they thought theſe *Trophees* were: and when they cried out that they were *Images of men*; he incontinently cauſed all the *ornaments* to be taken off from them, letting them ſee that they were nought elſe but naked ſtocks of wood; ſo that ſuddenly their diſpleaſure was turned into a laughter, and their doubts were preſently diſcuſſed. Thus appeaſed he the
M *people*, and moderated the *fury* of their *diſcontent*; ſo that divers of them changed their *opinions*, and were no more diſpleaſed. Notwithſtanding there were ſome of theſe that perſiſted in the *conceit* they had of thoſe *exerciſes*, ſuppoſing that the *corruption* of *their antient diſcipline* was an *inducement* to *their grievous calamities*; and they imagined that it rather concerned them to undergo all *dangers*, than to endure any alteration in *their cuſtoms*, by permitting that *Herod* ſhould introduce *new and extraordinary faſhions*, who onely in word was their *King*, but in effect an *enemy* of *their whole nation*. For this cauſe there were ten men amongſt them, who bound themſelves by oath to hazard all extremities, and to this intent they had hid certain *ſhort ſwords* under *their garments*: amongſt theſe there was one that was blind, who urged and egged on by the ſtrangeneſs of thoſe
N things which he had heard, not for that he was of ability to execute any thing with his hand, but to teſtifie that he was ready to ſuffer with the reſt, if any misfortune ſhould befal them, by his example the reſt of them were not a little confirmed: Theſe having mutually undertaken this *reſolution*, repaired to the *Theater*, under hope that *Herod* ſhould not eſcape them, for that they intended to aſſail him unawares: at leaſt if they failed of him, their hope was to fall foul on ſome of his favorites and followers, accounting this to be ſome comfort in their expected death, if in regard of their violated religion they might bring the *King* in hatred with the common people. And theſe intending to offer themſelves as Leaders unto the reſt, reſolved to execute theſe things. But one of thoſe intelligencers that *Herod* had ſent abroad to pry and ſearch into ſuch like actions, having diſcovered all
O their *conſpiracy*, ſignified the ſame unto the *King*, when he was ready to enter into the *Theater*. He knowing very well what hatred was continually hatched againſt him, betook himſelf to his Palace, and ſent for the conſpirators by their names: who being apprehended

The year of the World, 3939. before Chriſt's Nativity, 25.

Herod obtaineth no ſmall honour by theſe expences.

The *Jews* ſuppoſe that the Trophees covered with arms were Images.

Ten men conſpire againſt *Herod*.

Herod hath intelligence of the conſpiracy.

The year of the World, 3939. before Christ's Nativity. 25.

hended in the fact, and knowing that there was no way for them to escape, resolved to endure their present misfortunes with courage: for being no ways daunted, with a resolute countenance they drew out their weapons, protesting that their conspiracy was honest and holy, not attempted by them for private affection, or their own profit sake, but in the behalf of their publick discipline, which no good man would either see or suffer to be violated, though it cost him his life.

The ten men are executed, and the intelligencer is cut in pieces.

Now when with great confidence they had alleadged these things for their justification, they were led away by the *Kings Ministers* to be put to death by divers sorts of torments. Not long after this, that *Intelligencer* who had betrayed them, growing hateful in all mens eyes, was stabd by certain men, and chopt in pieces with their swords, and afterwards cast unto the dogs in sight and presence of many. Yet did no man discover this act, until after long and wearisome inquisitions made by *Herod*, it was got out of certain poor women (who were privy to the fact) with divers torments. Then were all the actors of that murther punished, with their whole families: and notwithstanding all this, the common people was no ways daunted, but were ready to defend their laws, except they were restrained by some greater power. Which when the *King* perceived, he resisted their endeavors with all diligence, lest through these alterations in affairs, the people should be drawn to an open rebellion. Whereas therefore he had two strong Castles within the City, one wherein his Palace was, another called *Antonia*, that adjoyned near unto the Temple, fortified by him; he thought good to strengthen a third called *Samaria*, the name whereof he changed, and called it *Sebaste* (which was distant from *Jerusalem* some days journey) to contain those of the common sort that were abroad, under his obedience, and very fit to bridle any uproars that might be raised in the City and Country. And for the whole Nation he builded a Fort, which in times past was called *Straton*, and afterwards he named it *Cæsarea*. He builded a Fort in *Galilee*, which was was called *Gabala*, in a large Plain, where by turns he kept his horsemen. Besides these, he builded the Fort of *Esthmonites* in the Countrey of *Peræa* on the other side of *Jordan*.

Herod fortificeth two castles within *Jerusalem*, *Antonia*, *Samaria*, or *Sebaste*.

Stratons Tower or *Cæsarea*. *Gabala*. *Herod* planteth garisons in the fortresses to withstand conspiracies.

Now when he had fitly disposed all these Castles through his whole *Country*, for the security and safety of his *Kingdom*, the matter of rebellion was taken from the common people, who upon every light cause are subject to commotions, in that he had prepared a remedy against all *privy conspiraces*, by planting such forces always near at hand, who might prevent and pacifie all alterations at their beginning. After this, betaking himself to encompass *Samaria* with a wall, he brought to pass that divers of those who had born arms with him against his enemies, and divers of the people likewise that dwelt round about, came to inhabit it, both in regard of the Temple, which he intended to build in that place, as also for that he fortified the same for his own security (although that formerly it was not in the number of famous Cities.) He therefore changed the name thereof, and called it *Sebaste*, and distributed the lands that confined the City, among the inhabitants of the same (which was by nature a fruitful countrey) to the intent that within a little space they might inrich themselves. He invironed the City also with a strong wall, being assisted by the natural strength and steepness of the place: and besides the whole circuit, he included so much ground, that it was no ways inferiout to any of the famous Cities; for it contained the circuit of twenty furlongs or stadia's. And in the midst thereof there was a secret place, containing a furlong and a half, wonderfully adorned; in which there was a Temple builded, famous both for beauty and bigness. And as for the other parts of the City, he adorned them with all sorts of ornaments. And seeing how nearly it concerned him to provide for the security of his person in this walled City, he erected a Fort-tress for himself. And as for the beauty thereof, his intent was that it should remain for a monument to posterity, of his magnificence and liberality.

CHAP. XII.

Judæa *is afflicted with many miseries, but especially with a violent Plague and a terrible Famine:* Herods *wonderful care and liberality to remedy it: He recovereth by this means the love of the people, whom he supplieth with abundance of all things: He buildeth a stately Palace in* Jerusalem: *He marrieth with the Daughter of* Simon, *whom he createth High-Priest. Another brave Castle is built by him in the same place where he had formerly routed the* Jews.

Hedio & Ruffin 8, chap. 11. al. 10.

THat very *year*, which was the 13 *year* of *Herods reign*, very great calamities hapned in that *country*, (either through *Gods displeasure*, or for that the *revolution of time* would have it so.) For first of all, there were such *continual droughts*, that by reason thereof *the earth grew barren, and produced not those fruits which of it self it was accustomed to bear.* And after this, the *ordinary course* of mens diets being altered by reason of the *want of corn*, the *want of food* was acompanied with a *bodily sickness* (for that by custom these two plagues do ordinarily entertain one another:) for this made the plague and sickness more vehement, for

A daily drought and sterility in Judæa.

The want of victuals breedeth the plague.

H for that the ſick in this great penury could neither have care of themſelves, as was expedient, nor get convenient nouriſhment for preſervation of life: ſo that many died daily, and alſo thoſe that remained alive were in deſpair, becauſe they could not relieve their want and neceſſities, what diligence ſoever they uſed. For which cauſe, after the old fruits of that year were wholly conſumed, and all the reſt of their ſtore was utterly ſpent, there appeared not any means whereupon they might hope; namely, for that the miſery increaſed more than was expected; yea, and extended it ſelf beyond that year: ſo that they had nothing remaining by them, and the ſeed that was ſowed at that time mouldred away, and the earth for all their labours afforded them no encreaſe. The neceſſity therefore being I thus great, conſtrained men to ſearch out many new inventions to maintain their life: and the *King* likewiſe was in no leſs perplexity; in that he was deprived of thoſe ordinary revenues which he received by the fruits of the earth; and the rather, for that he had ſpent his money in repairing his Cities, according as before this we have declared: all things were waſted by divers calamities, ſo that a man could conceive no hope of remedy. Beſides this, the people hated their *King*; for that it is their cuſtom ordinarily to accuſe their Governors, as if they were the authors of all their evils. Yet did the *King* bethink himſelf how he might remedy theſe inconveniences, but he hardly could find the means, for their neighbours could not ſell them victuals, becauſe they were no leſs afflicted than themſelves: and although he might have recovered ſome little for a great ſum of money, yet he wanted it alſo to defray the charges: notwithſtanding in that he knew, that K it behoved him to employ his uttermoſt endeavours for a general remedy to ſuch a violent oppreſſion, he melted down all thoſe moveables he had either of Gold or Silver within his Palace, and ſpared nothing, either for the matter, the excellency, or faſhion; no not ſo much as the veſſels wherein he was ordinarily ſerved. This money was ſent into *Egypt*, where at that time, under *Cæſar*, *Petronius* held the government. This man being *Herod*'s friend, in that he deſired the ſafety of his ſubjects, at ſuch time as divers of them retired themſelves unto him, by reaſon of their neceſſity, he permitted them to buy up corn, and aſſiſted them in all things, both in their bargains, and in their carriages: ſo that the greater or the whole ſum of their ſuccours was attributed to him. But after their return, *Herod* did ſo much, that the care that was taken by him did not only change the affections of L thoſe which were his enemies, but beſides all this, he purchaſed great praiſe and commendation for his liberality and ſingular providence. For, firſt of all, he diſtributed a certain quantity of corn to all thoſe who were not able of themſelves to ſupply their own wants, uſing herein both great care and diligence. After this, for that there were a great number of ſuch, who in regard of their age, or ſome other infirmity, were unable to prepare their victuals, he took order for their relief, and appointed them certain Bakers, who ſhould furniſh them with bread ſufficient for their ſubſiſtance. He gave order alſo, that they ſhould not paſs the winter without clothing, but provided for ſuch as were naked ſufficient raiment, conſidering that the ſheep were partly dead, and partly devoured, and that there was no wool to ſet them a work, or other ſtuff to make garments of. Now after M he had furniſhed his ſubjects with theſe things, he thought good alſo to ſhew kindneſs to the neighboring Cities, and ſtored the *Syrians* with ſeed-corn to ſow their lands, which yielded him no little profit: for the earth incontinently gave him a large and plentiful tribute for that ſhe had received, ſo that all of them had abundance of victuals: and as ſoon as the harveſt was ready, he ſent fifty thouſand men into that Countrey which he had relieved: and by this means he with all diligence reſtored his afflicted Kingdom, and comforted his neighbours, who were oppreſſed with the like calamity. For there was not any man in neceſſity, that according to his quality was not aſſiſted and ſuccoured.

The Villages likewiſe and the Cities, and thoſe of the common ſort who entertained great houſholds, and were in want, having their recourſe unto him, received that which N they had need of: ſo that to reckon up all the Corn which he gave unto thoſe who were not his ſubjects, it appeareth that he employed ten thouſand Cores of Wheat: now the Core containeth ten *Athenian* buſhels: and within the compaſs of his Realm he employed eighty thouſand: which care of his, and diſcreet favour, wrought ſo much in the hearts of the *Jews*, and was ſo higly renowned amongſt other Nations, that the ancient hatred which they had conceived againſt him, for that he had altered certain cuſtoms of their Kingdom, was wholly forgotten; and he was ſuppoſed by them to have made a ſufficient recompence, by the diligence he had ſhewed in aſſiſting them in their neceſſities: and no leſs glory obtained he amongſt ſtrangers: ſo that by theſe miſeries the *King*'s honour was not a little magnified, and whatſoever damage he received at home, ſo much honour O and reputation atchieved he abroad. For whereas in ſtrangers neceſſities he had ſhewed himſelf ſo generous, none did regard what he had been before, but ſuch as they lately found him to be.

The year of the World, 3942. before Chriſt's Nativity, 22.

Herod maketh money of all his rich ornaments and houſholdſtuff of gold and ſilver, and buyeth corn.

Herod diſtributeth the corn he had bought among the people.

The *Jews* favour *Herod* for his bounty.

The year of the World, 3942. before Christ's Nativity. 22.

About the ſame time alſo he ſent *Cæſar* certain ſupplies, namely, five hundred choſen men of his Guard, whom *Ellius Gallus* led into the wars in *Arabia*, and had often uſe of them in his moſt dangerous attempts. When therefore his Kingdom was reſtored to its former felicity, he builded a Royal Palace in the higher part of the City, furniſhed with many large buildings, and adorned with gold and marble ſeats, ſo that they might receive a great number of men: he named alſo each room of the houſe according to their ſeveral names, and called one the lodging of *Cæſar*, and another of *Agrippa*. After this, being intangled with love, he married a wife, leſt he ſhould be diſtracted by vain deſires; and the cauſe of this his new marriage was this: There was amongſt thoſe that dwelt in *Jeruſalem* a certain Citizen called *Simon*, the ſon of *Bæthas* the *Alexandrine*, who was a Prieſt, and one of the chiefeſt in Nobility amongſt them: this man had a daughter, the faireſt and comlieſt creature of that age, whoſe beauty being renowned by the common voice, it came to paſs, that *Herod* was taken with her good character, and afterwards obtaining the ſight of her, he fell in love with her; yet would not uſe his authority, leſt he ſhould ſeem to behave himſelf tyrannically, but choſe rather to accept her for his wife. Whereas therefore *Simon* ſeemed unworthy of his affinity, and yet too worthy to be contemned, he made election of a convenient means to obtain the fulneſs of his deſire, which was to raiſe both *Simon* and his to higher dignities. For which cauſe he preſently depoſed the high Prieſt *Jeſus*, the ſon of *Phabetes*, and eſtabliſhed *Simon* in his place, and that done, he contracted affinity with him. After the marriage was conſummate, he builded a new Caſtle in that place wherein he had overcome the Jews, when he made war againſt *Antigonus*.

Herod ſendeth *Cæſar* five hundred of his guard.

The Palace built in *Jeruſalem*.

Hedio & *Ruffinus*, chap. 12.

Herod removeth *Jeſus* from his Prieſthood, and placeth *Simon* in his room, and marrieth his daughter.

This place is diſtant from *Jeruſalem* ſome ſixty furlongs, or ſtades, ſtrong by nature, and fit for defence and fortification. For near it there is a certain ſteep hill made by Art, after the manner of a round dug, environed with round Towers, with a ſteep aſcent of two hundred ſteps cut out of hewed ſtone. Within the ſame there are divers places builded with great and ſumptuous workmanſhip, made both for defence and delight. At the foot of this hill there are two houſes worthy to be ſeen, for divers ſingularities, and namely, by reaſon of thoſe Conduits of water, which although they ſpring not in that place, yet notwithſtanding they are brought from far with great coſt and expence. The Plain that adjoyneth upon it, is all full of buildings, after the manner of a City, and the top of the Caſtle commandeth all the Plain. As ſoon as he had diſpoſed all his affairs, according to his hearts deſire, he poſſeſſed the Kingdom in great quietneſs, for that he made his ſubjects obedient unto him, both by fear, in ſhewing himſelf inexorable when it concerned him to puniſh; and by liberality, whereby he provided for their publick neceſſities: he therefore took an eſpecial care of himſelf, as if the life and ſafety of his perſon had been the ſecurity of his people. He behaved himſelf officiouſly and favourably towards all foreign Cities; he entertained the Princes with preſents, which according to his occaſions he ſent unto them, to inſinuate himſelf into their favours, being in his own nature magnificent and fit to govern: ſo that all his fortunes increaſed, and all things fell out happily according to his deſire. True it is, that the care which he imployed in honouring *Cæſar*, and other mighty Magiſtrates of *Rome*, cauſed him to outſtrip his cuſtoms, and to alter divers Ordinances of his Country in building Cities, and erecting Temples in honour of them, although he builded them not in the Land of *Jury*: for the Jews would not have endured it, becauſe we are forbidden to honour images and figures, formed according to the likeneſs of a man, as the Greeks are accuſtomed to do; but he did this in the Country and foreign Cities, and excuſed himſelf to the Jews: ſaying, that he did it not of his own head, but performed that according to the charge which he had from others, who were greater than himſelf: and in the mean while gratified *Cæſar* and the *Romans*, in that he reſpected their honour more than he did the ordinances of his Country: although in all things he had regard to his particular advantage, and determined with himſelf to leave behind him after his death, large and ample teſtimonies of his power and greatneſs; which was the cauſe that he builded Cities with great charge and expence.

Herod beſtoweth great diligence, and no leſs coſts in his building.

CHAP. XIII.

Herod *cauſeth to be built a glorious City in honour of* Auguſtus, *which he calleth* Cæſarea. *He ſendeth his two Sons to him, whom he had by* Mariamne, *their names were* Alexander *and* Ariſtobulus. Auguſtus *conferreth new favors on him. The cauſe why* Herod *uſed the* Eſſeniens *ſo kindly.*

The Tower of *Straton*, otherwiſe called *Cæſarea*, builded by *Herod*.

WHen as therefore he had found out a fit and convenient place upon the Sea-coſt to build a City on, which of long time had been called the Tower of *Straton*, he both magnificently deſigned and ſet down the model and form thereof, and made many ſumptuous

H ptuous buildings, both Palaces and other private Lodgings, not builded after a slight manner, or of weak and fading matter, but of Marble. But the greatest work of all, was the Haven which he made exempt and free from storms and tempests, that in greatness resembled that of *Piræus*, and was so spacious, that it was able to receive many great Ships into the Road, and had divers Rooms and Warehouses to lay up the Merchandize therein. And more admirable was this Structure, because the materials that were fit to finish this great work, were not gotten in that place, but must needs be brought from other places, with great charge and expence. This City is seated in *Phœnicia*, upon the Coast in the way to *Egypt*, between *Joppa* and *Dora*, certain Villages situate upon the Sea-coasts, unfit either for landing or harbour, by reason of the *Affrick* wind, and driving the sand of the Sea upon
I the shore, giveth not any quiet road unto the ships, but that the Merchants are enforced for a long time to ride at Anchor. To correct this incommodity of the place, he made the circuit round about the Port so spacious, that it was able to receive a great Fleet: and he cast down to the bottom thereof, which was about some twenty fathoms deep, certain huge stones, that for the most part were fifty foot long, eight foot broad, and nine foot high, some more, and some less. This Mole extended two hundred foot, of which one half served to break the violence of the waves; on the other half was built a wall fortified with Towers, whereof the fairest was called by the name of *Drusus*, *Livia*, *Augustus* Empress Son, who died young: there was also many Vaults like Arches, to lodge Sea-men.

The descent being hard by, incompassed all the Port like a round plat-form, that served
K for a pleasant walking place. The entrance and mouth of the Haven was toward the North, which is a wind that of all other most purifieth and cleanseth. The supporter and strength of all the circuit on the left hand, upon the entrance to the Port, was an ample and huge Tower, to fasten it the more strongly; and on the right hand were two huge Pillars of Stone, higher than the Tower, that stood opposite against them, erected and fastned together. All round about the Haven there were certain buildings, all of a row, of polished Marble, and in the midst there was a little Mount, on which there was a Temple dedicated to *Augustus*, which presented it self to their sight who sailed to the Port, there being two Statues, the one representing *Rome*, and the other *Augustus Cæsar*. This City also was called *Cæsarea*, as much to be wondred at for the matter whereof it was built, as for
L the Art whereby it was erected: and no less cunning was there shewed in the Vaults and Conduits under ground, than in those buildings that were about them: some of them were conveyed toward the Port, and discharged themselves into the Sea: but there was one that went athwarts all the rest, to the end that thereby the rain-water, and the cleansings of the City might be conveyed into the Sea, and that when the Sea should flow, it might wash and cleanse all the City.

He erected also a Theater of Stone, and behind the same, to the South ward, an Amphitheater, that was able to receive a great number of men, and so pleasantly and fitly situated, that from thence a man might discover Ships at a great distance on the Sea. This City was finished at the end of twelve years, during which time the King was never
M wearied in following the work, nor negligent in furnishing the necessary charges. After this, perceiving that the City of *Sebasta* was already inhabited also, he resolved to send his two sons, *Alexander* and *Aristobulus*, to *Rome*, to present them unto the Emperor *Cæsar*. *Pollio*, who was *Herod*'s most intimate friend, had prepared them lodgings at his house; but it was needless, because *Augustus* gave them an apartment in his own Palace. This great Emperor received them with all the kindness and civility imaginable; and gave their father the freedom to make choice of either of them to succed him in his Kingdom, enlarging it with the addition of three Provinces, *Trachona*, *Baranca*, and *Auranita*, on this occasion that followeth. A certain man, called *Zenodorus*, had rented *Lysanias* lands; and not contenting himself with those revenues which he gathered, but desirous to gather
N more, he lived upon spoils and robberies in *Trachona*, which is a Country the inhabitants whereof commonly live by pillage and spoil, which they purchase from the Citizens and Marchants of *Damasco*. And so far was *Zenodorus* from prohibiting these robberies, that he himself also was partaker of the booty: so that the Nations neighbouring about, seeing themselves thus abused, sought for remedy at *Varus* hands, who was their Governor, requiring him to acquaint *Cæsar* with *Zenodorus*'s proceedings. Which when he understood, he commanded that such lawless ryoters should be punished, and that the Country should be added to the Jurisdiction of *Herod*, to the intent that by his vigilancy, the inhabitants of *Trachona* should no more molest their neighbors. For it was hard to restrain them, considering that they were accustomed, and traded in such theft, and could not live other-
O ways. For they neither had Towns nor Lands, neither heritages nor any possessions, but only certain retreats and caves under ground, and lived pell-mell like beasts: and having made abundant provision of water and victuals, they might easily endure War a long time,

The year of the world, 3942. *before Christ's Nativity*. 22.

Piræus the Port of *Athens*

Dora and *Joppa* ill Harbors.

The Port of *Cæsarea*.

That part of the Mole that kept off the Sea was called *Procymation*, that is, Stop flood in Greek

The Theater and Amphitheater.

Herod sendeth his sons, *Alexander* and *Aristobulus* to *Rome* unto *Cæsar*.

Cæsar giveth *Herod* the Dominions of the *Trachonites* of *Baranea* and *Auranita*.

Zenodorus liveth by spoil.

The year of the World, 3942. before Christ's Nativity, 22.

time, and maintain themselves in their caves, when their enemies assailed them without. A
The doors of these dens were so narrow, that they could be entred but by one at once: but within it was incredible spacious and large: the upper part thereof was not steepy, but plain, and in form of a smooth earth: for the whole place naturally consisted of a sharp and ragged rock, with a hard and difficult passage thereon, unless a man be guided thorow the paths. For the way was not direct and straight, but full of windings and many turnings. At such time as they wanted opportunity to spoil their neighbours, they robbed one another; and omitted no kind of wickedness. *Herod* having received the gift of this *Countrey* from *Cæsar*, resorted thither under the conduct of certain guides that knew the wayes, and having brought their power and proling to an end, he left the neighbouring nations in assured peace. But *Zenodorus* being partly whetted on with envy, partly incited by the B
grief which he conceived through the loss of his possessions, resorted to *Rome* to accuse *Herod*; yet could compass nothing of that which he intended.

Herod punisheth the Robbers.
Hedio & Ruffinus, chap. 13.
Agrippa is sent into *Asia*.
Agrippa sendeth the *Gadareans* bound unto *Herod*, who came to accuse him.
Zenodorus Signiory sold to the *Auranites*, and bestowed on *Herod* by *Cæsar*, is the cause of the Wars.

When *Agrippa* was sent into *Asia* by *Cæsar* to govern the Provinces beyond the seas, *Herod*, because he was his familiar friend, went to salute him at *Mitylene* where he wintered, and afterwards returned into *Jewry*. But certain *Gadareans* came unto *Agrippa* with an intent to accuse *Herod*: but he sent them bound unto the *King*, and vouchsafed them no audience. On the other side, the *Auranites*, who of long time hated *Herod*'s government, stirred up commotions, and endeavored to draw the countrey into rebellion, and that upon a just ground, as it seemed, at that time: for *Zenodorus* despairing of his affairs, went and sold them a certain part of the Lordship in *Auranita* (which was comprehended within *Cæsar*'s donation to *Herod*) for the sum of fifty talents of yearly revenue, wherewith they grew discontented, for that they were unjustly deprived of their estates: and hereupon they made often incursions, endeavouring sometimes to recover the same by force; and otherwhile contending for the right of their possession by course of Justice. They drew also unto them certain needy *Souldiers*; who according to the custom of *wretched men*, expected their better fortunes by change and innovation: which though *Herod* knew, and could have providently prevented them, yet exhorted them to maintain their titles rather by good means than open violence, being loth to give any occasion of new trouble or disquiet. At length, in the *seventeenth year* of his *reign*, *Cæsar* came into *Syria*: upon whose arrival divers of the *Gadareans* began to exclaim against *Herod*, accusing him of his *severity* D
and *tyranny*: which accusation they the rather attempted, because they were chiefly incited thereunto by the instigations and false suggestions of *Zenodorus*, who bound himself by an oath, that he would never give over, until that delivering them from *Herod*'s *tyranny*, they were reduced under *Cæsar*'s *protection*. The *Gadareans* perswaded by these his *protestations*, began to continue their *exclamations*, and somewhat the more audaciously, for that they perceived that they lived as yet unpunished whom *Agrippa* had delivered into *Herod*'s hands: for *Herod* had set them at liberty without any punishment, notwithstanding that in regard of his own subjects he was inexorable as ever man was; and most patient in induring those injuries that were offered him by strangers, whom he always dismissed without revenge. When therefore they accused him of violence and rapine, and for vio- E
lating and razing down their Temples, *Herod* being nothing concerned thereat, presented himself before the *Emperor* to justifie his actions. But *Cæsar* entertained him very kindly, and diminished nothing of the good affection which he bare unto him, notwithstanding all the uproars and insolent tumults of the people. Thus was the first day spent in audience of their complaints, and in those days that followed there were no further objections to be heard of: for the *Gadareans* perceiving both *Cæsar*'s dispostion and the inclination of his *Council*, and fearing (as it was most likely) to be delivered into *Herods* hands, the next night after some of them killed themselves; others for fear of torments brake their own necks; and some of them also drowned themselves in the river. And thus whereas they seemed to condemn themselves, *Cæsar* presently absolved *Herod*.

Cæsar cometh into *Syria*, before him the *Gadareans* accuse *Herod*, and afterwards murther themselves.

The year of the world, 3942. before the Nativity of Christ, 18.

And this felicity of his was seconded with another of small consequence. For *Zenodo-* F
rus having his bowels broken through an extream flux of blood, finished his life at *Antioch* in *Syria*. Whereupon *Cæsar* gave *Herod* his Countrey, which was a large possession, and was situate between *Trachonita* and *Galilee*, containing *Vlatha*, *Paneas*, and the Countries thereabouts. He made him one of the Governors of *Syria* also, commanding them to execute nothing without his advice. At this time he attained to the height of all worldly felicity: For whereas within the mighty *Roman Empire* all things were disposed by *Cæsar* and *Agrippa*, *Cæsar* honoured no man more than *Herod* next to *Agrippa*: and *Agrippa* respected him above all men next to *Cæsar*. Whereupon he grew to be so confident, that he begged a *Tetrarchy* at *Cæsars* hands, for his brother *Pheroras*: on whom he bestowed G
one hundred talents of his revenue out of his own *Kingdom*, that if he should happen to die, *Pheroras* estate might be assured and left no ways subject unto his children.

Vlatha, *Paneas*, and other regions are given to *Herod*.
Herod highly esteemed by *Cæsar*, and *Cæsar* maketh *Pheroras* a *Tetrarch*.

As

H As ſoon as he had conducted *Cæſar* as far as the Sea, upon his return he builded a ſtately Temple of *White Marble* in honour of his *Name*, in the countrey which belonged to *Zenodorus*, near to a place which is called *Panion*, which is a huge cave in the heart of a Mountain, and a place of great pleaſure, under which there is a wide pool of immeaſurable depth, which is full of ſtanding Water, and the upper part of the Mountain is very high. From under this cave ſprings the fountain heads of the flood *Jordan*. This place of it ſelf ſo famous and delightful, was choſen out by *Herod*, and adorned alſo with a Temple which he built in honour of *Cæſar*. At that time alſo he releaſed the third part of thoſe tributes which his ſubjects paid unto him, to the end (as he ſaid) that he might relieve his ſubjects after the penury they had endured. But the truth of his intention was, I that he did it to that end to win their favours, who were ſiniſterly affected towards him. For they had conceived an hatred againſt him, becauſe all piety was in a manner aboliſhed, and the ordinances of the countrey in a ſort diſannulled by the means of thoſe temples which he had built, and each man privily murmured bitterly againſt him; ſo that they were inclining to a mutiny. But *Herod* with great diſcretion prevented it, and cut off all occaſions of inſurrection, commanding every one to mind his buſineſs; forbidding them to make any aſſemblies in the City, or to talk one with another under colour of walking abroad for pleaſure or feaſts ſake. Moreover he had ſent out certain *Intelligencers* to diſcover all that which was done, appointing grievous puniſhments for thoſe that miſliked his *Government*. For divers of them were led unto the Caſtle of *Hircania*, ſome openly, K ſome privately, where they were no ſooner impriſoned, but they were put to death; and both in the City and in the countrey, there were certain men appointed to take note of all ſuch that uſed any aſſemblies upon any occaſion whatſoever. He was ſo concerned at his ſubjects diſtaſtes, that as it is reported of him, he took the habit of a *private man*, and thruſt himſelf in the night time into the company of the people, to underſtand and gather what they thought of his government; and thoſe whom he found to be untractable and obſtinate, and would not be conformed to his will, he diſpatcht them by one means or other, binding the reſt of the people by an oath to ſerve him faithfully, and conſtrained them to keep the oath they had ſworn, and to acknowledge his *Soveraignty*: whereunto divers through the fear they conceived, eaſily condeſcended. But they who had more *cou-* L *rage*, and were diſcontented to ſee themſelves conſtrained, he cut them off by all means poſſible. He required alſo an oath of divers of thoſe Sectaries who followed the Phariſees *Pollio* and *Sameas*: and notwithſtanding they denied to take the oath, yet he did not puniſh them as he did the other for their refuſal, in reſpect and reverence of *Pollio* their Maſter. From this rigor alſo were they exempt, who amongſt us are called *Eſſeans*, which is a ſort of men that live after that manner that *Pythagoras* did among the *Grecians*, of whom I have more expreſly diſcourſed in another place.

The year of the World, 3942. *before Chriſt's Nativity*, 22.

Herod buildeth a Temple near unto *Panion*.

Herod emitteth the third part of his tribute.

Herod bindeth the people by an oath.

Herod excuſeth the *Phariſees* from ſwearing for *Pollio's* and *Samea's* ſake.

The *Eſſeans* not much unlike the *Pythagoniſts*.

I think it not a matter to be overſlipt, neither varying from my Hiſtory, to report for what cauſe the King had ſo religious an opinion of thoſe men. There was a certain *Eſſean* called *Manahem*, who in his ſect was accounted an upright and juſt man, and one that M had obtained from God the knowledge of things to come. He ſeeing *Herod* one day at ſuch time as he was very young and went to School, ſaluted him and called him *King of the Jews*. *Herod* ſuppoſing that *Manahem* knew him not, or that he mocked him, reproved him ſharply for his ſpeech, ſaying, that he acknowledged himſelf to be one of the common ſort. *Manahem* ſmiling, hit him gently with his hand upon the back, and ſaid unto him, *Thou ſhalt be King, and ſhalt have a happy reign; for ſuch is Gods pleaſure: and at that time remember thy ſelf of the words that* Manahem *ſpake unto thee, which ſhall ſerve for a teſtimony to put thee in mind of thy mutable eſtate. For it becommeth thee nothing more, than by juſtice, piety, and equity, to win the hearts of thy ſubjects: yet know I by revelation from God, that thou wilt not follow theſe inſtructions; for thou ſhalt forget and neglect both divine and hu-* N *mane laws, though in other reſpects thou ſhalt be moſt fortunate, and purchaſe eternal glory. Yet ſhalt thou not eſcape Gods hands, for he ſhall chaſtiſe thee in the latter time of thy life with a grievous puniſhment.*

Manahem foretelleth *Herods* government.

At that time *Herod* gave ſmall regard to thoſe his words, in that he had no hope that any ſuch thing ſhould happen: but not long after, as ſoon as he had obtained the *Kingdom* to the fulneſs of his felicity, he in the greatneſs of his power ſent for *Manahem*, and asked him how long he ſhould reign. But he returned him a doubtful anſwer. Which when *Herod* perceived, he asked him anew if he ſhould reign ten years. Whereunto *Manahem* anſwered, *And twenty, and thirty*, without ſetting him down any prefixed term. *Herod* contenting himſelf herewith, embraced *Manahem*, and gave him licence to depart, O and continued his affections towards the *Eſſeans* for his ſake. *I have thought good to regiſter theſe things, notwithſtanding they may ſeem uncredible, to declare that divers of our nation have had communication with* GOD *by reaſon of their holineſs.*

Herod queſtioneth with *Manahem* about the continuance of his kingdom, and loveth the *Eſſeans* for his ſake.

CHAP.

The year of the World, 3947. before Christ's Nativity, 17.

CHAP. XIV.

Herod *buildeth a New Temple in* Jerusalem, *after he had pulled down the Old.*

Hedio & Russinus, chap. 14. *al.* 11.

IN the eighteenth year of his reign, *Herod*, after he had finished these many and admirable actions, conceived in his mind, a mighty project, which was to re-edifie Gods Temple of greater bigness and answerable height, hoping that this work, which was the most admirable of all those he had undertaken (as indeed it was) being finished, would eternize his memory. But fearing lest the people, in regard of the greatness of the enterprize, would be hardly drawn thereunto, he determined to sound their intentions by his discourse, and for that cause assembling them together, he spake after this manner:

Herod intendeth to re-edifie Gods Temple.

Herod certifieth the people that he will re-edifie the Temple.

Men and brethren, I hold it to be a matter both vain and superfluous, to recount unto you what things I have performed, during the time of my government. For they have been of that nature, that they have returned me but little honour, and your self great profit and security. For you your selves know, that in those adversities that have befallen you, I have been no ways negligent in that which concerned your profit: and in those buildings I have erected by Gods assistance, I have not so much regarded my self, as that which concerneth you all: and my hope is by the will of God, that I have brought the estate of the Jews *to that degree of felicity, that they never had or expected before this time. As for that which I have particularly done in the heart of the Countrey, and in the Cities which I have augmented, as well with ornament and beauty, as with a number of inhabitants: since you your selves know, I think it a ridiculous matter to reduce them to your memory. But I must assure you that the design which I will presently undertake, is far more holy and more excellent, than may be performed by us. For our predecessors, after they were returned from the captivity of* Babilon, *builded a Temple in Honour of our great and mighty God, which in height wanted sixty cubits of that which* Solomon *first built: yet ought we not to object it as a blame, or ascribe this action to any impiety in our Ancestors. For the Temple was not at their disposing, but the measure of their Building was set down by* Cyrus *and* Darius *the Son of* Hystaspes, *to whom and their Successors, they have first of all been slaves, as after their time they have been under the subjection of the* Macedonians: *so that they had not the means and opportunity to raise this religious Monument, according to the first pattern, to that requisite and convenient height. But since at this present, by Gods permission, I have obtained the Kingdom: and that for a long time hitherto we have enjoyed a happy peace: and that neither money nor great revenues are wanting: and that which is our greatest good, we are made happy by the favour of the* Romans, *who in a sort are Lords of the whole world, and in effect are our entire friends: I will enforce my self to repair that defect, which happened in times past through the miseries of our noble predecessors: resolving with my self to perfect that which is requisite for the service of God, in acknowlegment of the benefits which I have received from him, by whose mercy and means I have obtained my Kingdom.*

This sudden and unexpected speech of *Herods* filled all mens ears with wonder, and hearts with expectation, in that he seemed to promise such a thing, as was beyond their hope, and as they thought far greater than his power: and that which most distracted them was, for that they had conceived a fear, lest after he had pulled down the old, he should not be of ability to erect a new. For which cause his counsel seemed to be dangerous, and attempt over difficult. But the King perceiving with what doubts they were detained, encouraged them, promising in no sort to deface the Old Temple, before all that was prepared and polished, which was requisite for the building of the New. And in this he kept his word: For he appointed a thousand chariots to draw stones unto the place, and chose out amongst the rest ten thousand expert workmen. He apparelled also at his own charge one thousand Priests in their accustomed Vestments, whereof some gave the Masons instructions how they should work, and the rest assisted the Carpenters. This done, after he had prepared all things requisite, he caused them to fall to their building. As soon as therefore the former foundations were taken away, and new were planted in their place, the Temple was erected upon them, in length one hundred cubits, and twenty cubits in height, above those hundred cubits which the former contained, which twenty cubits were in some manner sunk, after that by process of time the foundations began to be setled; and during *Nero*'s reign our Countreymen thought to have raised it to the first height. The building was of white and strong marble stones, which were each of them twenty and five cubits long, eight cubits high and about some twelve cubits broad. All the structure of the same was made after the manner of a Princely Palace on all sides, and the middle part thereof was higher than

The Jews fearing lest Herod should pull down the old Temple before he had prepared matter for the new, he promiseth the contrary.

Convenient stuff is gathered for the building of the Temple.

How the Temple was builded by Herod.

H than the reſt: ſo that it might eaſily be diſcovered by the inhabitants of the Countrey many furlongs off; and eſpecially it was moſt apparent and ſubject to their ſight, who dwelt oppoſite againſt it, or repaired unto the City. The doors thereof and their porches were correſpondent to the reſt of the magnificence of the Temple, garniſhed with divers Tapeſtries and Azured Flowers, which adorned the Pillars: under whoſe chapters a Golden Vine ſpread it ſelf on each ſide, repleniſhed with many goodly cluſters of Grapes hanging down: which was an admirable work to behold, both in reſpect of the greatneſs, as alſo for the workmanſhip and matter whereof it was made. He encompaſſed all the Temple with moſt ſtately Galleries, correſpondent to the magnificence of the ſame, and ſurpaſſing thoſe in times paſt for the coſt: ſo that never any man before him ſo magnificently adorned the Temple. Two of which were underpropped I with very ſtrong walls, whoſe Workmanſhip was ſo exquiſite, that it is incredible to relate. There was a ſtony riſing or hillock, and very ſtreight and high, the top whereof towards the Eaſtermoſt part of the City was ſomewhat ſmooth and bending. The firſt that encompaſſed it with a wall, was *Solomon* our King, who by Gods favour and labour of divers workmen, did firſt of all build the higher part: *Herod* alſo incloſed the lower part thereof with another wall, under which to the Southward there lieth a moſt deep valley. This wall was made of huge ſtones, cloſe faſtned one unto the other with Lead, ſhutting all within his incloſure, and extending it ſelf very deep: ſo that the greatneſs and height of this four-ſquare-building was an incredible thing to be imagined. The greatneſs of the Stones appeared in the Front, but on the inſide they were faſtened toge- K ther with clapſes of Iron, which fortified and ſtrengthned the building for ever againſt all injuries of times. This work having been thus continued to the top, and the void ſpace between the wall and the riſing hillock filling up the floor above, was made level. The whole circuit of the Tower contained about four ſtades or furlongs, a ſtade or furlong in length from angle to angle. On the inſide and near unto the top there was another wall of ſtone extended along the Eaſtern ſide: having a double porch of equal greatneſs with that of the wall, and placed in the midſt of the Temple, and openeth right upon the gates thereof, which the Kings formerly had adorned. Round about the Temple were planted thoſe ſpoils which were taken from the *Barbarians*, which King L *Herod* had placed there, with all thoſe ſpoils which he had taken from the *Arabians*. In a corner on the North ſide there ſtood a very ſtrong Fortreſs, builded by the *Aſmonians*; who were *Herods* predeceſſours, and had been both Kings and High Prieſts, and had impoſed a name on that Tower which was *Baris*, in which they kept the Prieſtly Veſture, wherewith the High Prieſt was wont to be adorned at that time only, when he was to offer ſacrifice. King *Herod* kept the ſame in that place, and there remained it after his death, until the time of *Tiberius Cæſar*, under whom *Vitellius* Governour of *Syria*, came unto *Jeruſalem*, where he was entertained by all the people with as great magnificence, as was poſſible: and being deſirous to acknowledge the favour that he had received at their hands, being requeſted by them that they might have the keeping of the M High Prieſts Ornaments, he wrote unto *Tiberius Cæſar* to grant them that favour: and till the death of King *Agrippa* the *Jews* had the ſame in their poſſeſſion. But after that *Agrippa* was dead, *Caſſius Longinus* that governed *Syria*, and *Cuſpius Fadus* Lieutenant of *Judæa*, commanded the *Jews* to return the ſame into the Fortreſs *Antonia*; ſaying, *That the Romans ought to be Lords thereof, as they had been in times paſt.* For which cauſe the *Jews* ſent Ambaſſadors to *Claudius Cæſar*, to requeſt his favour therein, who arriving at *Rome*, found the young King *Agrippa* there, who beſought the Emperor that it might be lawful for him to have the keeping of the habit: who commanded *Vitellius* the Governour of *Syria*, to deliver it into his hands. It was formerly kept under the ſeal of the High Prieſt and the cuſtody of the Treaſurers, and on the Eve of a certain N ſolemn Feaſt, the Treaſurers went up to the Captain, who kept the Fortreſs for the *Romans*, and after they had opened their ſeal, they took the habit: and after the Feaſt was paſt, they returned it back again unto the ſame place, and ſhut it up under the ſame ſeal in the preſence of the Captain.

The year of the World, 3947. before Chriſt's Nativity. 17.

After that *Herod* had in this manner builded this ſtrong Tower for the ſecurity and guard of the Temple, he called it *Antonia*, for the love of *Antonius* his friend, and one of the chiefeſt men in *Rome*. In the Weſtern part of this porch, there were four gates, whereof the one opened upon the Kings Palace, to which there was a direct way thorow the midſt of the valley: the two others led unto the ſuburbs: and the fourth opened upon the reſt of the City, and gave open paſſage unto the ſame, by the means O of a number of ſtairs, by which men might deſcend to the foot of the valley: and from thence there was an aſcent by other ſtairs to aſcend upwards. For the City was ſituate oppoſite to the Temple, after the manner of a Theater, which ended at this valley

The Tower of Antonia.

The year of the World, 3955. before Christ's Nativity, 9.

valley on the South side, where, on the very front of this square, there was also another gate in the middle, equally distant from both corners, and a stately Tripple Gallery, the length whereof extended from the oriental valley, as far as the Western. It was impossible to extend it any further, for it took up all the space. This work was one of the most famous pieces that was ever seen under the Sun. For the depth of the valley was so great, that it was impossible for a man to see the bottom if he looked downward from the higher part: and notwithstanding, on the same he erected this Porch of so great a heighth, that but to look from the top thereof, and to consider the depth as well of the Valley, as the heighth of the Porch, it would make a man giddy, and his eye could not pierce unto the bottom of the same. Those Galleries were supported by four ranks of Pillars equally distant; and a strong Stone-wall filled up the spaces that were between the Pillars of the fourth rank: the thickness of the Pillars was such, that one was as much as three men could fathom, holding one another by the hand, for each of them was twenty and seven foot about, with a double base at the bottom. The whole number of them was one hundred sixty and two, they were engraven and damaskt with Corinthian work, so that it moved admiration in those that beheld it. Betwixt these four ranks of Pillars there were three Porches, containing in breadth each of them thirty foot, and in length a stade or furlong: and more than fifty foot in heighth. That in the midst was in breadth once and half as much as these two; and in heighth twice as much. The Floor was made of rare Planks, engraven with divers Figures, and the Roof thereof was far higher than any of the rest, in which were certain huge beams morteised, on which there were certain Pillars builded, united and joyned so together, that it is incredible to those that have not seen it, and admirable to him that beholdeth it: for all the work seemed to be but one Stone. Such was the fashion of the Circuit of the first Porch. In the midst, and not far off from the other, stood the second: whereunto there was an ascent made with few steps. It was inclosed with a separation of Stone, with an Inscription, forbidding any stranger to enter the same upon pain of death. This inward Porch both to the Southward and the Northward had three gates, in rank equidistant the one from the other: and toward the Eastward had one great gate, by which those men entred, who were cleansed with their wives. For beyond that place it was not lawful for the women to have access. But the third inward space was only accessible by the Priests. In it was the Temple, and within it the Altar, on which they were wont to offer up sacrifices unto God. But *Herod* durst not enter into the interiour Sanctuary, because he was not a Priest; he committed that Fabrick to the Priests care, which they accomplished in a year and a halfs time: *Herod* had been eight years about the rest. The people were repleniſhed with the fulness of joy, and every one gave thanks unto God for that the whole Work was finished so speedily, and wished all happiness to the King for his cost and diligence in the execution and finishing thereof: and they celebrated a great Feast in honour of the restauration of the Temple. Then did the King offer up three hundred Oxen unto God, and the rest of them, each one according to his ability offered so many sacrifices, that they can hardly be numbred.

The Porch builded aloft above the Valley.

The inward Court, into which and no further the *Jews* might enter.

The dedication of the Temple.

About the very time of the Celebration of this Feast, in the honour of the Re-edification of the Temple, the Kings day of Coronation fell out, which he was wont to solemnize every year with great joy: and for this two-fold occasion the solemnity and joy was far more sumptuous and compleat. The King also caused a Conduit of Water to be made, and conveyed by pipes under ground, drawing it from the Castle *Antonia* unto the East gate of the Temple; near to which he builded another Tower also, to the end, that by the Conduits he might ascend privily unto the Temple, if haply the people should practise any insurrections against his Royalty. It is reported, that during the building of this Temple, it never rained by day time, but only by night, to the intent the Work might not be interrupted: and our Predecessors have testified no less unto us. Neither is this thing incredible, if we attentively consider those other effects of Gods Providence.

A Conduit under ground from the Castle *Antonia*.

During the building of the Temple, it never rained by day.

THE

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THE SIXTEENTH BOOK OF THE B ANTIQUITIES of the JEWS: Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Sixteenth Book.

1. Herod *maketh a Law which maketh him be reputed a Tyrant: He goeth to* Rome, *and* C *brings back his Sons* Alexander *and* Ariſtobulus; *his Siſter* Salome *and thoſe of her Faction endeavour to render them odious to him.*

2. *How* Herod *gave Wives unto* Alexander *and* Ariſtobulus. *And how nobly he received* Agrippa *in his Dominions.*

3. Herod *goeth to meet* Agrippa *at* Pontus *with a Fleet, by which he re-enforceth his Army, and returning back with him a great part of his way, doth much good to ſeveral Towns.*

4. *The Jews who lived in* Ionia *complain to* Agrippa, *that the Grecians will not let them enjoy their Priviledges.*

D 5. *How* Herod *returned into* Judea, *and freed his Subjects from the payment of the fourth part of the Taxes.*

6. Salome, Herod's *Siſter, endeavoureth to ruine his two Sons* Alexander *and* Ariſtobulus, *whom he begot of* Mariamne: *He ſends his Son* Antipater, *whom he had by his firſt Wife, to* Rome.

7. Antipater *doth ſo incenſe his Father againſt his Brothers* Alexander *and* Ariſtobulus, *that* Herod *bringeth them to* Rome, *and accuſeth them before* Auguſtus, *for having attempted to poyſon him.*

8. *Of* Alexander's *defence, and how the two Brethren were reconciled to their Father* E Herod.

9. Herod *having compleated the building of* Ceſarea *dedicateth it to* Auguſtus, *and entertaineth the people with ſtately Plays and Paſtimes: He cauſeth other Towns to be built with ſeveral Monuments. His extream Liberality to Strangers, and his exceſſive rigour to his own Subjects.*

10. *Teſtimonies of the Roman Emperor's Affection towards the Jews.*

11. *King* Herod *cauſeth* David's *Sepulchre to be opened to get money out of it, for which God puniſheth him; ſtrange Diviſions and Troubles in his Family. The Cruelties which this Prince's miſtruſtfulneſs and* Antipater's *malice cauſeth, together with his* F *Son* Alexander's *Impriſonment.*

12. *How* Archelaus *King of* Cappadocia, *reconciled* Alexander *to his Father.*

13. Herod *declareth War againſt the* Arabians, *for protecting* Trachonites *Robbers.*

14. Syllæus *will perform nothing of what* Auguſtus's *Lieutenants had ordained, but goeth to* Rome *to him.* Herod *entreth into* Arabia *with an Army, and taketh the Caſtle where the* Trachonites *were retired.*

15. Syllæus *doth ſo incenſe* Auguſtus *againſt* Herod, *that he refuſeth to give Audience to his Ambaſſadors, neither will he admit thoſe whom* Aretas *King of the* Arabians *ſent. This* Aretas *ſucceeded* Obodas, *whom* Syllæus *cauſed to be poyſoned, that he might* G *get the Kingdom.* Herod *ſends the third Embaſſage to* Auguſtus.

16. Herod *more incenſed than ever againſt his Sons* Alexander *and* Ariſtobulus *by ſeveral Aſperſions, cauſeth them to be impriſoned.* Auguſtus *is made ſenſible of* Sylleus's *wickedneſs*

wickedneſs, condemns him to die, confirms Aretas *in the Kingdom of* Arabia; *he* H
is ſorry for having ſo ill an opinion of Herod, *adviſeth him to call a great Aſſembly at* Berite, *where his Sons, after new complaints given in againſt them, are to be judged.*

17. *How* Herod's *Sons were condemned in the Council of* Berytum.

CHAP. I.

Herod *maketh a Law which maketh him be reputed a Tyrant: He goeth to* Rome, *and brings back his Sons* Alexander *and* Ariſtobulus; *his Siſter* Salome *and thoſe of* J
her Faction endeavour to render them odious to him.

The year of the World, 3955. before Chriſt's Nativity, 9.

Hedio & Ruffinus, cap. 1.

Herod made a new Law, that wall-breakers ſhould be ſold into Bondage out of the Kingdom.

The puniſhment of theft according to the law of *Moſis. Exod. 1. 22. Deut. 12. 15.*

AMongſt the reſt of the affairs of the Commonwealth, the King thought it behooved him to redreſs and hinder private injuries, both in the City and Countrey: For the which purpoſe he made a new Law unlike to the former, that it ſhould be lawful for ſuch as were Wall-breakers, to be ſold for ſlaves without the limits of his Kingdom: Which Law did not ſeem ſo much to intend the puniſhment of Malefactors, as the diſſolution of his own Countrey cuſtoms. For to ſerve Forreign Nations, who lived not after the K
manner of the Jews, and to do whatſoever they commanded them, was more prejudicial unto Religion than unto the parties convicted of that fact. Wherefore it was ſufficiently already in the old ancient Laws provided for the puniſhment of ſuch people, to wit, that a thief ſhould reſtore four times as much as he ſtole: Which if he was not able to do, that then he was to be ſold; not unto ſtrangers, nor into perpetual bondage, but only for ſeven years; at which time he ſhould again be ſet free. So that the common people did interpret this new Law to ſet down an unjuſt puniſhment, and rather to ſavour of tyranny, than of Princely dignity, and to be enacted not without contempt of their ancient Laws: So that for this cauſe all men ſpake very ill of the King. L

Herod ſailed into *Italy*, and brought home his Sons from *Rome.*

At the ſame time *Herod* ſailed into *Italy* to ſalute *Cæſar*, and to ſee his Children living at *Rome*. Where *Cæſar* receiving him very courteouſly, permitted him to take his Sons home with him, as being now ſufficiently inſtructed in the Liberal Arts. Who returning into their Countrey, were joyfully received of all their Countrey-men, both for that they were of comely ſtature, and of courteous behaviour, and in their very carriage did ſhew that they came of Kingly lineage. Which things moved *Salome* and the reſt, by whoſe falſe accuſations their Mother *Mariam* was deſtroyed, to envy them; fearing their power, and verily perſwading themſelves that they would be revengers of their Mothers injuries. So taking hereby occaſion, they began alſo falſely to accuſe them, as miſliking their Father, who had cauſed their Mother to be ſlain; and as M
though they had an averſion from him, whoſe hands were imbrued in their Mothers blood. For they knew that by ſuch calumniation they might draw them into hatred, and avert their Father's good will from them. Yet did they not carry theſe their inventions to the King's ears, but contented themſelves to bruit them abroad amongſt the common people; which ſo in the end coming to his hearing, would cauſe in him ſuch enmity and hatred againſt his Sons, that it would overcome in him all natural affection.

Salome and others falſely accuſed *Herod* his Sons, and made their father hate them

N

CHAP. II.

How Herod *gave Wives unto* Alexander *and* Ariſtobulus, *and how nobly he received* Agrippa *in his Dominions.*

Herod married his Son *Ariſtobulus* to *Bernice Salome's* daughter, and *Alexander* to *Glaphyra* the daughter of the King of *Cappadocia.*

BUt the King as yet miſtruſting nothing, moved with a Fatherly care over them, had them in ſuch eſteem as reaſon did require, and for that they were now come unto man's eſtate, he married them both: Unto *Ariſtobulus* he gave *Bernice* the daughter of *Salome*; and unto *Alexander*, *Glaphyra* the Daughter of *Archelaus* King of *Cappadocia.* Which done, underſtanding that *Marcus Agrippa* was returned out of *Italy* O
into *Aſia*, he went unto him thither, and invited him into his Kingdom, requeſting him to accept of his Friend's entertainment. Which *Agrippa* yielding unto, *Herod* omitted

A mitted nothing that might delight him: For he received him in his Cities newly built, shewing him the fair houses, and goodly Edifices, entertaining him and the rest of his friends and followers with all sorts of delights, pomp and magnificence, as well at *Sebaste*, as at the Haven of *Cæsarea*, and in the Castles he built, to wit, *Alexandrium*, *Herodium* and *Hircania*. He also brought him to *Jerusalem*, where all the people met him apparelled in such rich and brave attire, as they were accustomed to adorn themselves withal, when they celebrate their Festivals, and with many joyful acclamations received and saluted him. *Agrippa* offered an hundred head of fat Oxen to God, and feasted all the people; and although he would willingly have made a longer abode there, yet Winter drawing on, fearing tempestuous weather, he was forced to sail B away with all speed to *Ionia*, both he and his Friends being honoured with very great Presents.

The year of the world, 3955. before Christ's Nativity, 9.

Hedio & Rufinus, chap. 2.

Herod carrieth *Marcus Agrippa* all about his Kingdom.

Agrippa offered an hundred Beasts at *Jerusalem.*

CHAP. III.

Herod *goeth to meet* Agrippa *at* Pontus *with a Fleet, by which he reinforceth his Army; and returning back with him a great part of his way, did much good to several Towns.*

C HErod having past the Winter at home, and hearing that *Agrippa* was with an Army minded to go to *Bosphorus*, the Spring time being now at hand, he sailed unto him again, and taking his course by *Rhodes* and *Cous*, he came towards *Lesbus*, thinking there to find *Agrippa:* But by a contrary wind he was driven from thence, and forced to stay a while at *Chius*; where many privately coming to salute him, he rewarded them with Princely Rewards: and perceiving that the City gate, destroyed in the Wars against *Mithridates*, was not yet repaired, but still lay ruinated for want of money to repair it, he gave so much money as largely sufficed to restore it to the former beauty and bigness; exhorting them with all expedition to re-edify and adorn the City as it was in times past. At last the wind changing, he sailed first to *Mitylene*, and then to *Bizantium*; and there understanding that *Agrippa* had already past the Rocks of *Cyanes*, he followed him with D all speed, and overtook him at *Synope*, a City of *Pontus*: Who contrary to *Agrippa*'s expectation arrived there with his Navy: *Herod*'s coming was very grateful unto *Agrippa*, and with especial affection they embraced one another. It was an evident sign of friendship, that the King omitting his own private business, would now come unto him in so convenient a time. Wherefore *Herod* abode still with him in the Army, always present either to assist him with counsel, or to bear part of the Labour with him. He was also present with him at such times as he meant to be merry, being his only Counsellor in difficult matters, for the benevolence he bare unto him, and also in all his mirth, as being one whom he honoured. *Agrippa* having dispatcht the business in *Pontus* for which he came, it pleased him not to return by Sea, but to go by *Paphlagonia*, *Cappadocia*, and the E greater *Phrygia*, and so they came by land to *Ephesus*: and there taking ship they came to *Samos*. And in that whole Journey, almost in every City he gratified *Herod*, at his entreaty relieving many of their necessities. And *Herod* did in the way help many with money that wanted, and spent much upon his Guests; and moreover, if any one had any suit unto *Agrippa*, *Herod* was the only man that might obtain his suit for him. And though *Agrippa* also was both nobly minded and easily entreated to grant all such things as were not prejudicial to any man; yet was it a matter of no small moment and importance in King *Herod*, to incite him to use beneficence, being even of his own accord forward enough to put the same in practice. For first of all he reconciled *Agrippa*, being angry against the *Iliensians*, and himself paid the money that the people of *Chius* were indebted F unto *Cæsar*'s receivers, obtaining for them an immunity: And he also assisted and pleasured others in whatsoever they needed.

Herod sailed unto *Agrippa* to *Chius*, and gave a great sum of money to re-edifie the Porch.

Herod found *Agrippa* at *Synope* a City of *Pontus*, and was by him honourably entertained.

Herod still present with *Agrippa* in sports and serious affairs.

Agrippa went by land to *Ephesus.*

Herod helped many in the way with money.

Herod was a Mediator for many to *Agrippa.*

The Citizens of *Ilia* are reconciled to *Agrippa*, and they of *Chius* obtain a priviledge.

CHAP. IV.

The Jews *who lived in* Ionia *complain to* Agrippa, *that the* Grecians *will not let them enjoy their Priviledges.*

The *Jews* of *Ionia* complain unto *Agrippa* of the injuries offered them by those Countrey men.

G WHen they came into *Ionia*, a great multitude of the *Jews* inhabiting that Country being gathered together, expected him to speak unto him; and finding opportunity, they complained unto him of the wrongs that those Country-men offered

The year of the World, 3956. before Christ's Nativity, 8.

fered them, not permitting them to live according to their Laws; and that upon Festi- H
val days they pulled and haled them before their Tribunal: And that they would not
permit them to send sacred money unto *Jerusalem*, and that they compelled them to do
publick business, and to spend the Holy money in those affairs, contrary to the Priviledges
granted unto them by the *Romans*. *Herod* endeavoured to have the *Jews* Complaints
heard by *Agrippa*, and desired one of his friends and followers called *Nicholaus*, to plead
the *Jews* cause: Who made a Speech unto *Agrippa*, sitting with the rest of the *Roman* No-
bility, and other Kings and Princes, in their behalf after this manner: "Most worthy
"*Agrippa*, true it is, that all men that suffer injury, are constrained to fly for redress
"to the Higher Powers, and we, over and above, hope to obtain our suit. For we ask
"nothing but that which your goodness hath already granted, and that which they I
"endeavour to take from us that are as we also are, your Subjects. And although
"that your benefit bestowed upon us was great, yet we are worthy still to enjoy
"it, only for that you your self judged us worthy thereof. And suppose it was a
"small matter, it is a discredit for you not to grant so small a Trifle. Wherefore
"it is evident, that the injury done unto us, doth also redound unto you, whose
"Decrees those that have injured us, fear not to contemn, and do disanul your be-
"nevolence towards us. For if any one should ask any of them, whether they had
"rather lose their Lives, than be deprived of their Countrey Laws, Rites, Sacrifices
"and Festivities, wherewith they honour their Gods, I know they would rather en-
"dure any Calamity, than to be forced to forsake their Countrey-customs. For ma- K
"ny Wars arise only for defence of Religion: And the greatest reward and content
"that we reap by this happy Peace, which through your means we enjoy, is this, that
"we are every one permitted to live according to the custom of his Countrey, and to
"continue in Piety. Wherefore they endeavour to take from others that, which by
"no means they would permit to be taken from themselves, as who would say, it was
"not as great offence to hinder other men's Piety and Devotion, as neglect their own.
"Let us consider whether there be any City or Nation, that doth not count their feli-
"city to be situate in your Dominion, and the power of the *Romans*? Or is there
"any that desireth your honour and power to decay and be of no force? Truly none
"that is wise: For there is none, whom either publickly or privately it concerneth not: L
"But these People endeavouring to take from us our Liberty, do also as it were deprive
"themselves of all benefits which they have received at your hands, which are infi-
"nite. For what a benefit is it, that whereas other Nations living under the Dominion
"of rigorous Kings constituted over them; these do only obey the *Romans*, and
"live in happy peace and tranquility? But as for our affairs, were no man troublesome
"unto us, yet are they not such as deserve to be envied. For enjoying the common
"felicity, which others your Subjects do, we desire nothing of high esteem or worth,
"but only request that we may live according to the Religion of our Countrey, which
"of it self is not to be envied, but may be profitable for them that permit it. For God
"doth always love them who honour him, and them who do not hinder his honour. M
"What is there in our Religion offensive to any man? Nay, what is there that is not
"according to all Piety and Justice, whereby all things continue and are preserved?
"For neither do we conceal what life we follow, nor the labours and exercise we use,
"but resting the seventh day from all labours, we spend that day in learning our Reli-
"gion, and the Laws and Customs thereof, esteeming this Custom not to be of small
"force to correct and amend our manners. These our Customs having in them no-
"thing that any that searcheth them can justly reprehend, they are now also, though
"many are perswaded the contrary, consecrated and confirmed by their antiquity: So
"that we must needs make a conscience of it to forsake our Laws, that have endured so
"many Ages. These are the Injuries that these people by violence offer us; they sa- N
"crilegiously take from us the money dedicated to God: They impose Tributes upon
"us, who are free: They upon Festival days force us to their Tribunals, to Law, and
"other prophane business, without any necessity, but only in contempt and disgrace
"of our Religion, which they know well in the mean time while they persecute with
"unjust and unlawful hatred. For your Empire, equally providing for the good of
"all your Subjects, doth not only nourish the mutual concord of them all, but also
"resisteth hatred and malice. These are the Injuries, most worthy *Agrippa*, whereof
"we seek redress at thy hands, requesting thee that hereafter we may live according to
"our Religion as formerly, and that our Adversaries may have no more Authority
"over us than we over them: which is not only justice and equity, but already also O
"granted by your Clemency. And there are yet extant, to be seen in the Capitol, ma-
"ny Decrees and Ordinances of the Senate concerning this matter, engraven in brass,

"which

Nicholaus did make a speech unto *Agrippa* in the behalf of the *Jews*.

A "which are read unto this day: doubtleſs for our truth and fidelity ſo oftentimes tried; *The year of the world, 3956. before Chriſt's Nativity, 8.*
"or at leaſt, though we not deſerving it, yet holy and inviolate. For you do not on-
"ly not withdraw from us and all other Nations, your former benefits granted unto us,
"but you do rather every day, beſide all hope and expectation, increaſe them; all
"which, time will not ſuffer me to rehearſe. And that we may not ſeem vainly to boaſt
"of our duties and officiouſneſs towards you, and alſo omitting other things that are
"paſt; our King now ſitting with you, can ſufficiently teſtifie it ſo to be. For what
"kind of love and good will hath he omitted to ſhew unto your Nation? Where was
"he not proved truſty? What hath he not deviſed to honour you? Where ſtood you
"in need, when he was not the firſt man to help you? Why therefore, ſhould not we
B "receive ſome favour for his deſerts? I will not omit to put you in mind of the Valour
"of his Father *Antipater*, who came in with 2000 Souldiers to aſſiſt *Cæſar* in the *Egyp-*
"*tian* Wars, wherein he ſo valiantly behaved himſelf, that neither by Sea nor Land any
"one in thoſe Wars deſerved more commendations than himſelf. I will not repeat at
"this time how much good he did *Cæſar* in thoſe Wars, and what and how great Re-
"wards he received; but rather I ſhould firſt of all put you in remembrance of the
"Letters that the Emperour writ unto the Senate concerning this matter, wherewith
"he obtained for *Antipater* the Honours and Priviledges of the City. For this only ar-
"gument had been ſufficient to have declared that we did not obtain ſuch favour with-
"out deſert, and requeſt thee now to confirm the ſame, of whom we might juſtly hope
C "for new benefits, ſeeing ſuch friendſhip and familiarity between thee and our King.
"For we have underſtood by our Nation that dwell in *Judea*, how many Offerings
"thou didſt there ſacrifice unto our God, and with what vows thou honouredſt him;
"how thou feaſtedſt the people, and waſt delighted in that mutual hoſpitality. All
"which was an argument of the friendſhip confirmed between ſo great a *Roman* Prince
"and the Nation of the *Jews*, even in *Herod*'s houſe. By all theſe, we humbly requeſt
"in the preſence of the King, nothing but this only, that thou wouldeſt not permit us
"deceitfully to be defrauded of that, which you your ſelves have already granted un-
"to the Nation of the *Jews*.

Now no one of the *Greeks* offered to oppoſe himſelf againſt that which *Nicholaus* did
D ſpeak; for this was no contention to a Judge concerning their right, but only a depre-
cation and ſupplication to avoid injury. Neither did they deny it, only thus they ex-
cuſed themſelves, that the *Jews* dwelling amongſt them, were troubleſom unto them.
But the *Jews* ſhewed themſelves to be free Citizens, and to live according to their Reli-
gion and Laws of their Countrey, without any man's moleſtation or injury. Where-
fore *Agrippa* underſtanding that they were wronged, anſwered thus: That he would not
only gratifie them for his friend *Herod*'s ſake, but alſo for that they ſeemed to him to de-
mand a reaſonable matter. Wherefore, though they had demanded a greater thing of
him, he would have granted them whatſoever he might, without prejudicing the people
of *Rome*. And now, ſeeing they only demand of him that which already the *Ro-*
E *mans* had granted unto them, he would ratifie and confirm unto them the benefit which
they had already received at the *Romans* hands, and provide that henceforth no man
ſhould moleſt them for living according to the inſtitution and ordinances of their Coun-
trey. Having thus ſpoken, he diſmiſſed the Aſſembly. Then *Herod* ariſing, thanked
him in all their names. And then, after mutual embracing one another, they departed,
taking their leaves from *Lesbus*.

Agrippa confirmeth the *Jews* priviledge.

Agrippa departed from *Lesbus*.

CHAP. V.

F *How* Herod *returned into* Judea, *and freed his Subjects from the payment of the fourth part of the Taxes.*

THe King having a proſperous wind, within a few days after arrived at *Cæſarea*; from thence he went to *Jeruſalem*, and calling together all the people, as well the Citizens as alſo the Countrey people there preſent, there he told them the cauſe of his Journey, and how he had obtained immunities for the *Jews* living in *Aſia*, that they might converſe there among the Gentiles, without moleſtation. Then he told them what felicity they had received and enjoyed by his Reign, ſeeing that his greateſt care was ſo to provide for his Subjects, that they might want nothing. And to gratify them the more,
G he told them, that he would freely remit the fourth part of the Taxes and Tribute they were to pay for the year paſt. The people greatly comforted, as well with the King's Speech unto them, as with his liberality, departed joyfully, wiſhing the King all happineſs.

Herod returned to *Jeruſalem*, and made a ſpeech unto the people, and let them underſtand the cauſe of his Journey, and remitted the fourth part of his Tribute.

The year of the World, 3956. before Christ's Nativity, 8.

CHAP. VI.

Salome, Herod's *Sister, endeavoureth to ruine his two Sons* Alexander *and* Aristobulus, *whom he begot of* Mariamne: *He sends his Son* Antipater, *whom he had by his first Wife, to* Rome.

Hedio & Ruffinus, cap. 3. al. chap. 7. Salome perse-cuteth *Mariamne's* children with natural hatred.

IN the mean time, the discord of his house was daily encreased, by reason of *Salom's* inveterate hatred against *Alexander* and *Aristobulus*; she presumed so much on her success against their mother, that she hoped to leave none of her children alive to revenge her death: And she wanted no occasion, for it seems the two young Princes were not very well affected towards their Father, partly for the memory of their Mother's death, and partly also for that they desired the Kingdom. So that they upbraiding *Salome* and *Pheroras*, did renew their old hatred against them, who daily practised, by all means they could, to overthrow them: The young men also hated them, but not with the like hatred that they were hated of them. For they for their ingenuous manners and noble race, dissembled not their anger, but freely declared their minds. But *Salome* and *Pheroras* contrariwise, enviously and craftily prepared themselves a way by calumniations; always provoking the magnanimous spirits of these young Princes, whose fierceness might soon bring them into suspicion with their Father, that he might gather hereby, that they wanted not will to revenge their Mother's death; yea, even with their own hands, forasmuch as they were not ashamed to be the Children of such a Mother, and would contend that she was unjustly put to death. And now all the City talked of them, every one pitying their rashness: *Salome* not ceasing to gather by their own speeches probable arguments of suspicion, that they did not only take their Mother's death impatiently, but also raging like furies, did both bewail her death and their own case, who were compelled to converse with the murtherers of their unfortunate Mother; and as it were, contaminate themselves with living amongst them. And the absence of the King greatly encreased their dissension; who being returned, having made a speech unto the people, he presently was admonished both by *Pheroras* and *Salome* his Sister, that he was in great danger by reason of his two Sons, who did openly boast that they would be revenged of them that killed their Mother: Feigning moreover that they were encouraged, for that they hoped that *Archelaus* King of *Cappadocia* would help them to accuse their Father unto *Cæsar*. *Herod* hearing this, was greatly troubled; and so much the more, that he heard the same also reported unto him by others: And hereby he was put in memory of that which was past, how that for the dissension of his house, he could not long enjoy his friends and dearest wife. And as it were foreseeing by that that was past what would ensue, and fearing some greater calamity would befall him, he was altogether amazed. And truly, as abroad he was most fortunate above all hope, so at home he was most unhappy and unfortunate beyond men's opinion: So that one may well doubt whether his fortunate success abroad, did countervail his misfortunes at home; or whether it had been more expedient for him to have had neither the one nor the other, but to have had only a common and ordinary favour at fortunes hands. Deliberating thus with himself, he thought it good to call unto Court another Son of his, whom he begat when he was a private man; and to grace him with honours, and to oppose him against the other two Brethren, to the end to bring down and repress their fierce and haughty minds; (this Son of his was called *Antipater*) not minded which after overcome by affection he did) to make him sole heir of all, but thinking thereby to bridle *Mariamne's* Children, and to diminish their arrogancy, by letting them see that it was not needful to keep the inheritance of so flourishing a Kingdom only for them; wherefore he introduced *Antipater*, one opposed against them, that thereby the other two laying their pride aside, might shew themselves more tractable to their Father: And so thought by this means to provide for their safety. But it fell out far otherwise than he expected; for they esteemed this fact as an injury done unto them: And *Antipater* was of that nature, that having gotten promotion contrary to his expectation, he did endeavour all ways possible to be in greater account with his Father than the other two, who was already, through false accusations, alienated from them, an every day (as he also desired) ready to believe any thing that might incense him against them.

Hedio & Ruffinus, Chap. 4. al. Chap. 8. Pheroras and *Salome* accuse *Alexander* and *Aristobulus* unto *Herod*.

Herod was fortunate abroad and unfortunate at home.

Herod advanceth *Antipater* to bridle the arrogancy of his Sons.

Antipater inciteth his Father against his Brothers.

Alexander and *Aristobulus* being by *Salome* and *Pheroras* drawn into bad words, are by them accused to their Father *Herod*.

Wherefore this was all his business: Yet he had an especial care not to be thought an accuser of his Brethren, but he used others of his Complices, whom the King nothing suspected; who for the trust the King put in them, might also have better credit given

unto

A unto their words. For this man had many followers and favourers, as it were gaping after preferment by his means; who with a kind of counterfeit good will, made a ſhew of love and good will towards *Herod*. And being many in number, and truſty one to another, the young Princes were every day entrapped more and more: For many times they ſhed tears for very grief of the contumelies and injuries that they ſuffered; and many times they mentioned their Mother, and complained unto thoſe whom they thought to be their friends of their Father, as one that dealt not well with them; all which *Antipater*'s Favourites malicioufly noting, and adding thereunto ſomething of their own invention, they did preſently tell it unto *Herod*; and ſo did foment the diſſention of his houſe. For the King being moved hereat, and purpoſing to humble

B *Mariamne*'s Children, did daily encreaſe and augment *Antipaters* honour; and at his entreaties, at laſt brought his Mother into the Court; and many times writing ſecretly unto *Cæſar* in favour of *Antipater*, he eſpecially commended him in particular unto him: And being to ſail to ſalute *Agrippa*, who was now to depart out of *Aſia*, having governed that Province ten years, he only took with him *Antipater* of all his Sons; whom he alſo committed to *Agrippa* with many gifts, to go with him to *Rome*, and to be brought into favour with *Cæſar*: So that now all things ſeemed to be done, as it were by this man's beck, and the other two to be already diſ-inherited.

The year of the World, 3950. before Chriſt's Nativity 8.

Herod brought *Antipater*'s Mother into the Palace.

Herod deliver-eth *Antipater* to *Agrippa* to be carried to *Rome*.

C

CHAP. VII.

Antipater *doth ſo incenſe his Father againſt his Brothers* Alexander *and* Ariſtobulus, *that* Herod *bringeth them to* Rome, *and accuſeth them before* Auguſtus, *for having attempted to poyſon him.*

ANtipater's Journey to *Rome*, with his Father's Letters of Recommendation to all his friends there, proved both very advantagious and honourable to him; yet this was a great grief to him, that he could not daily calumniate his Brothers; for he feared leſt his Father's mind ſhould change, and ſo would affect *Mariamne*'s Children

D moſt. This being his daily fear, though he were abſent, he ceaſed not by Letters to incite his Father againſt them, as having care of his ſafety; but indeed for that he thereby through his bad practiſes, hoped to obtain the Kingdom; ſo that he encreaſed *Herod*'s wrath againſt them, that he was become a deadly enemy unto them both. But fearing raſhly in his anger to commit any thing to prejudice them, he determined to ſail again to *Rome*, and there to accuſe his Sons before *Cæſar*; leſt he being led away through indignation and diſpleaſure againſt them, ſhould ſeem to caſt off all love and fatherly affection towards them. And repairing to *Rome*, and not finding *Cæſar* there, he followed him unto *Aquileia*; and coming to ſpeech of him, and requeſting him to take notice of his misfortunes, he preſented his two Sons; and accuſed them

E before *Cæſar* of inſolency, and for having attempted to poyſon him; complaining their hatred to be gone ſo far, that now by any wicked and execrable way whatſoever they ſought their Father's Kingdom, notwithſtanding that *Cæſar* had given him full power and liberty to leave to Kingdom to him whom he found moſt dutiful unto him. And that they, though thereby they might not gain the Kingdom, yet they could be contented with their Father's death; and that they ſought it with danger of their own lives; and that this horrible and deteſtable hatred was now rooted in their hearts. And that he having long endured this calamity, was now forced to open it unto *Cæſar*, and trouble his ears with theſe complaints. And ſpake after this manner: *Have I, deſerved this at their hands? what wrong have I done*

F *them? or how can they think it reaſon, that I, who have expoſed my ſelf to ſo many dangers, and undergone ſo difficult labours for a long time, to obtain the Kingdom, ſhould not peaceably enjoy the ſame, and ſuffer me to be Lord of my own Dominions, and permit me the liberty to leave it unto him who ſhall deſerve ſuch honour in the beſt performance of a Son-like duty? So that the beholders hereof, ſeeing piety ſo rewarded, might hereby be the more incited hereunto; eſpecially ſeeing that without violating the Law of Nature, it is not lawful to think any ſuch thought: For no man can affect his Father's Kingdom, but he doth alſo deſire his Father's death, ſeeing it is not permitted men to ſucced thoſe in the Kingdom who are yet alive.* He alledged moreover, that for his part he had had a care that they ſhould want nothing convenient for a kind

G Father to provide for Princely Children, neither ornamentss, nor followers, nor delights: That alſo he had provided for them Wives of a Noble Race, and had married one of them unto his Siſters Daughter, and the other unto *Archelaus* his Daughter

Antipater was honoured at *Rome*.

Antipater when he was preſent, incited his Father againſt his Brethren by lies; and being abſent, he did the ſame by Letters.

Herod ſailed to *Rome*, and followed *Cæſar* to *Aquileia*.

Herod accuſed his Sons before *Cæſar*.

King

The year of the World, 3956. before Christ's Nativity, 8.

King of *Cappadocia*: And which was the greateſt matter of all, he had not uſed the H
authority of a Father againſt them after theſe Enterprizes, but brought them unto *Cæſar*
their common Benefactor; and that forſaking his own right of a Father, who had been
injured; or of a King, againſt whom Treaſon had been wrought; he was now content
to debate his matter with them before ſuch a Judge, as well knew how to decide the
thing in queſtion according to right and equity; yet requeſted him that their offence
might not be left unpuniſhed, nor he forced to lead the reſt of his Life ſtill in perpetual
fear; nor ſuffer them to be ſo miſerable, as never to enjoy themſelves, nor deſire to
ſee the light of the Sun, after having violated the moſt ſacred Laws of God and Na-
ture. *Herod* having with a vehement voice objected theſe Accuſations againſt his Sons
before *Cæſar*, the two Princes were not able to abſtain from tears whilſt he was yet I
ſpeaking; and having ended his Speech, they wholly burſt out into tears; not that they
were guilty of thoſe Impieties laid unto their charge, but that they were accuſed
by their Father; againſt whom it was not decent to ſpeak freely for themſelves,
Alias, chap. 9. Alexander and Ariſtobulus moved all that were preſent, even their Father and Accuſer to tears and compaſſion.
nor expedient to refuſe to defend their own cauſe. Wherein they remained doubt-
ful what to do, moving the Auditors to pity them by their Tears and Lamentati-
ons; and fearful withal, leſt it ſhould be thought that their guilty conſciences did
trouble them, that they were not able to ſpeak in their own defence; ſeeing that
indeed it was only for want of experience, by reaſon of their tender years. Which
alſo *Cæſar* perceived, and all that were preſent were ſo moved to compaſſion, that
neither their Father, who was their Accuſer, could refrain from being moved with K
Compaſſion.

CHAP. VIII.

Of Alexander's *defence, and how the two Brethren were reconciled to their Father* Herod.

L

THen the young Princes perceiving both their Father and *Cæſar* to be mollified, and
they that were preſent partly to pity them, partly to ſhed tears of compaſſion;
the one of them named *Alexander*, who was the elder, directing his Speech to his Father,
began thus to clear himſelf of the Crimes objected againſt them: *Father, how well and*
Alexander ſpeaketh in his own, and his Brother's defence.
friendly minded thou art towards us, this preſent judgment declareth; for hadſt thou determi-
ned any heavy Sentence againſt us, thou wouldeſt not have brought us before him, who is the
Preſerver of us all: For thou mighteſt, being a King, or for thy authority over us as a Father,
have puniſhed us for our offence according to thy power: But in that thou haſt brought us to
Rome, *and made* Cæſar *our Judge, it is an argument that thou ſeekeſt to ſave us; for no man* M
brings any one to the Temple, whom he purpoſeth to deſtroy; which greatly aggravateth our
cauſe, who do cenſure our ſelves unworthy to live, rather than to incur an opinion of Impie-
ty committed againſt thee ſuch a Father. How far more expedient is it to die guiltleſs,
than to live ſuſpected of ſo great an ingratitude? Wherefore if God grants us ſo much
ſucceſs in our defence, as to perſwade you of the truth, we ſhall not rejoyce ſo much for
having eſcaped ſo great a danger, as to be found innocent by your judgment; for we
do not deſire to live with the ſuſpicion of thoſe Calumnies. It is a probable Accuſation
to accuſe our years, as having affected the Kingdom; and our unfortunate Mother's
Calamity maketh it ſeem more probable. But conſider, I beſeech thee, if the ſame Crime
may not as well be framed againſt any one whomſoever, as againſt us. For any King ha- N
ving Children by a Wife that is now dead, may, if it pleaſe him, ſuſpect them, as practiſing
Treaſon againſt him their Father. But ſuſpicion is not ſufficient to prove a man Impi-
ous and Guilty: Wherefore produce any one that can bring ſufficient proof, that may
induce any moderate Judge to believe, that we ever attempted ſuch a horrid Crime. Can
any man ſhew that Poyſon was prepar'd by us for you, or that we conſpired with any,
or that we corrupted any Servants with money and gifts; or that we writ any Letters
againſt thee? Yet Calumny may feign every one of theſe upon no occaſion. It is a grie-
vous matter, for diſcord to be in a Princes Court; and the hope of Dominion, which
your Majeſty affirmed to be the reward of Piety, doth often impel mens minds unto hainous
offences. But although it be moſt certain that we cannot be convicted of any Crime, yet how O
can we clear our ſelves from Accuſations forged againſt us, before them that will not hear us?
But did we ſpeak ſome inſolent words? yet were they not againſt thee, O my Father (for that had
been

A *been Impiety) but againſt them who traduced us. We bewailed our Mother's misfortunes. It is true: But not becauſe ſhe is dead, but becauſe after her death ſhe is evil ſpoken of by thoſe who ought not to do it. We affect the Kingdom of our Father, he being yet alive. Wherein? Is not that purpoſe of ours vain and frivolous, we having already been graced with Kingly Honours? And ſuppoſe we were not; yet might we hope for them. But could we expect them with killing of thee, whom both Earth and Seas would diſdain after ſo execrable an offence? Or could we have expected that the loyalty of thy Subjects, and the Laws of our Nation would have permitted us, having gotten the Kingdom by murthering our Father, to have enjoyed the ſame, and entred into the Holy Temple, which thou didſt repair? Or ſuppoſe we deſpiſed them all; yet could any one that murthered thee eſcape,* Cæſar *being living?*

B *The Children by thee begotten are not ſo impious nor fooliſh, though more unfortunate, than thy eſtate requires. And ſeeing thou haſt nothing to accuſe us of, or nothing to prove any accuſation laid unto our charge, how canſt thou be perſwaded that we are guilty of ſuch inhumane acts? Is it becauſe our Mother was put to death? But her death ought rather to have made us more wary, than inſolent and raſh. We could ſpeak more in our own defence than this, but what need is it to excuſe that which was never done? Wherefore we beſeech* Cæſar *(who is Lord of all, and now our Judge) only this, that if thou canſt, O my Father, put away out of thy mind all ſuſpicion of us, to ſuffer us to live hereafter, how unhappy and unfortunate ſoever: For what is more miſerable, than to be raſhly accuſed without cauſe? But if thou canſt not, we living, live without fear of us, let us die condemned by our own cenſure. For our*

C *Lives are not ſo dear unto us that we deſire to keep them to his moleſtation that beſtowed them upon us.*

The year of the World, 3956. before Chriſt's Nativity, 8.

Cæſar with theſe words, though before not greatly crediting ſuch Accuſations and Slanders laid againſt them, was now more moved to believe that they were guiltleſs, and the rather, that fixing his eyes upon *Herod*, he perceived him alſo to be moved, and all that were preſent were ſorry for the young Princes: So that all who were preſent cenſured the King, for the abſurd and frivolous accuſation framed againſt them; their youth and handſomneſs made all the Spectators ſo concerned at their misfortunes, that there was nothing wherein they were not ready to aſſiſt them: And much more, after that *Alexander* had ingeniouſly refuted his Father's Accuſations, the accuſed remaining ſtill in

D the ſame poſture and place, and for grief fixing their eyes upon the ground. At laſt ſome hope appeared, ſo that the King himſelf ſeemed to need ſome excuſe for having ſo raſhly accuſed his Sons, without any certain proof of his Accuſations. At laſt, *Cæſar* having a while deliberated with himſelf, pronounced that the Princes were innocent of the Crimes laid unto their charge: Yet herein they were too blame, that they had ſo behaved themſelves, that they gave their Father occaſion to ſuſpect them. And as for *Herod*, he requeſted him to lay aſide all ſuſpicion, and to be reconciled to his Children. For it was unjuſtly done of him to believe ſuch forged Accuſations againſt thoſe whom he had begotten; that he was fully perſwaded that they would prove ſo dutiful to him for the future, that he would not only forget that diſtaſte that they had given him, but that he

E would alſo renew his former affection towards them; and both Parties endeavouring thus to re-eſtabliſh the friendſhip and truſt that ought to be between ſo near Relations, their union would be greater and more ſincere than ever. *Cæſar* having thus admoniſhed the young men, they prepared themſelves to entreat their *Father's* wonted favour: He, not expecting ſo long, came and embraced each of them one after another, they weeping exceedingly; and all thoſe that were preſent, both Servants and others, did the like.

All men do pity the young men.

Cæſar pronounceth the young men herein to have offended, that they gave occaſion of ſuſpicion, and he exhorteth the Father to be reconciled to his Children.

Herod is reconciled to his Children.

Then giving humble thanks unto *Cæſar*, they departed together, and *Antipater* with them, counterfeiting himſelf to congratulate their happineſs for being reconciled unto his *Father*. Within a few days after, *Herod* gave *Cæſar* three hundred Talents, who

F was now beſtowing his Gifts and Preſents at *Rome*, and exerciſing his liberality upon the People. And *Cæſar* again beſtowed upon him half of the Reveuues out of the Mines of the Metal in *Cyprus*; and the other half unto the Overſeer thereof; and gracing him otherwiſe alſo, he gave him leave to chuſe which of his Sons he pleaſed for to ſucceed him in his Kingdom; or if he had rather, to diſtribute it amongſt them all: Which *Herod* preſently would have done, but *Cæſar* would not permit him, affirming, that during his Life he ſhould keep it all whole and undivided, and his Sons ſhould be ſubject unto him.

Antipater friendly doth congratulate his Brethren returned into his Fathers favour.

Herod did give *Cæſar* 300 Talents.

Cæſar gave *Herod* half his Revenues out of the Mines of *Cyprus*.

After this, *Herod* returned again into *Judea*, in whoſe abſence the *Trachonites*, that were no ſmall part of his Kingdom, were revolted, yet by the induſtry of the Captains,

G he left to overſee all in his abſence, they were reduced again, and forced to do as they were commanded. As *Herod* and his Sons were ſailing towards home, arriving at *Eleuſa* a City of *Cilicia*, which is now called *Sabaſte*, he found *Archelaus* there, who was King

The Rebels are conquered.

The year of the World, 3956. before Christ's Nativity, 8.

King of *Cappadocia*. *Archelaus* did courteously entertain *Herod*, and was very joyful H
that his Sons and he were made friends, and that *Alexander* his Son in Law had so well
cleared himself and his brother of the Crimes laid unto their Charge. And so each one
bestowing upon the other princely gifts, they departed taking their leave one of the
other. After this, *Herod* being newly returned into *Judea*, and calling the people toge-
ther into the Temple, told them all that had past in his absence from them, and the cour-
tesy of *Cæsar*: And told them also of other affairs that he thought fit for them to know;
and turning the latter end of his speech unto his Sons, and exhorting the Courtiers and
common people to concord, he told them that his Sons should reign after him, and first of
all *Antipater*; and after him his Sons that he had by *Mariamne*, *Alexander* and *Aristobulus*:
In the mean time every one of them should honour him as King and Lord, notwithstand- I
ing his old age, which for long experience was the fitter to govern, seeing there was no-
thing in him wanting to keep both his Subjects and Children in their obedience; and that
the Souldiers also, if they only respected him, should live in all happiness and felicity
without molestation. Having thus spoken, he dismissed the People; some thinking he
had spoken according to equity, others thinking clean contrary: For having now as it
were caused an emulation amongst his Children, there was as it were already a shew of
some mutation.

CHAP. IX. K

Herod *having compleated the building of* Cæsarea, *dedicateth it to* Augustus, *and entertaineth the People with stately Plays and Past-times*: He *causeth other Towns to be built and several Monuments. His extream Liberality to Strangers, and his excessive rigour to his own Subjects.*

The year of the World, 3957. before Christ's Nativity, 7.

Hedio & Ruffinus, chap. 5. al. 10.

Cæsarea is finished.

Quinquennale certamen.

ABout this time *Cæsarea* was finished, the tenth year after it was begun to be built,
the 28. year of *Herod*'s Reign, in the 192. *Olympiad*. In the dedication hereof,
there was great pomp and sumptuous preparations: For all Musicians were brought thi-
ther to strive one with another, who was most excellent in their Art; and Champions L
that wrastled being naked and anointed with oyl: There was also a great many that
fought with swords, and a great number of wild Beasts; and all things else that at such
times were used, and in account, either at *Rome* or in other Countreys. These Sports
were also consecrated unto *Cæsar*, and were to be renewed every fifth year. All this
Provision the King at his own cost and charges provided to be brought from all places
whatsoever, to shew the greatness of his magnificence. *Julia*, *Cæsar*'s Wife also be-
stowed much of her own to the furnishing hereof, and sent many precious things out of
Italy; so that the worth of them all amounted to Five hundred Talents. And a great
Company being gathered together to behold these Sports, he received all Embassadors
sent unto him from other Nations, to thank him for the benefits he had bestowed on M
them; and he lodged, feasted, and recreated them: and being all day long amongst the
People to see those Sports, at night he received them with Banquets, and shewing them
his magnificence; and gained great praise and commendations for a worthy King. For,
he in all things so provided, that the last was more pleasing and grateful than the
first, and caused him to be more admired. And it is reported that *Cæsar* himself and

Cæsar and *Agrippa* commend *Herod*'s magnanimity.

Agrippa often did say, that *Herod*'s magnanimity was greater than his present reve-
nues could bear, and that he well deserved an Empire as big as all *Syria* and *Egypt*. These
Sports being ended, he builded another Town in a Field called *Capharsaba*, chusing for it

Antipatris is built.

a watery soil fit for Plants: The City was compassed with a River; and he also N
planted round about it a Wood full of fine Trees. This Town he called *Anti-*
patris, after his Father's name, *Antipater*. After which he also builded a Castle about

Cypron is built.

Jericho, called after his Mother's name, *Cypron*, which was very strongly fortified, and
adorned within with rare and sumptuous Edifices. And not forgetting his Brother,
he dedicated unto him most stately Buildings; for first he built a Tower as big as

The Tower & Town of *Phasælus* is built.

Pharo in the City, in remembrance of his dead Brother, and called it by his name,
Phasælus, which also was the strongest Fort in all the City. After this, he builded a
Town near unto the Valley of *Jericho*, towards the North, whereby the Fields
that before almost lay desart, were now tilled and Inhabited by the Towns-men; so
that of them it was named *Phasælus*-field. It were hard to relate all his liberality in
particular shewed, both unto the Cities of *Syria* and *Grecia*, and all other places where- O
soever he came: For he helped many, either by building publick places; or if there
were any new works begun, and not finished for want of money, by giving them mo-
ney

A ney to finiſh them, the chiefeſt among all which were, that he builded at his own coſt and charge the Temple of *Apollo* at *Rhodes*; and gave them many Talents of ſilver to build their Ships. He alſo builded the greateſt part of the publick houſes and places in the City of *Actium*, which *Cæſar* built for the Nicopolitans there inhabiting, and that with his own proper coſt and charges. He alſo, for the Antiochians inhabiting the greateſt City of *Cyria*, builded Arches on each ſide of the greater ſtreet, that goeth quite thorow the midſt of the City, and doth as it were part it in two; and the ſtreet it ſelf that lay open, he paved with poliſhed ſtone; which work was as great a conveniency to the Inhabitans, as a beauty unto their City. He alſo, helped to maintain the Sports at *Olympus* with yearly Revenues, that for want of maintenance began to decay: So that B by his means there were more ſolemn Sacrifices, and all things more ſumptuous to pleaſe them that came to behold them: For which liberality he was declared perpetual Maſter and Maintainer of thoſe Sports. It is admirable to ſee in one man ſuch diverſity of minds: For on the one ſide, if we conſider his liberality towards all men, we muſt needs ſay, he was of a moſt free and bountiful nature; contrariwiſe, if we conſider the injuries and cruelty he ſhewed againſt his Subjects and deareſt Friends, we muſt confeſs him to have been a hard man, and intractable, and who paſſed all bounds of modeſty; ſo that we would think him to have been of two contrary diſpoſitions. But I am otherwiſe perſwaded, and think that both theſe did proceed from one matter: For becauſe he thirſted after glory and honour, and wholly applied himſelf thereunto, he became liberal where- C ſoever he was, in hope, either to reap preſent thanks for his labour, or a future remembrance. Wherefore ſpending above his Revenues for this matter, he was forced to be chargeable to his Subjects; for it was neceſſary that he, that ſo laviſhly beſtowed ſuch huge ſums of money upon others, ſhould ſomewhere get it, though with evil means. Laſtly, ſeeing himſelf for ſuch like injuries hated of his ſubjects, he thought it a hard matter to get their good wills; which he could do no ways elſe, but by remitting the tribute they paid him. Wherefore he abuſed the hatred of his people for his own commodity: For if any one of them did not tolerate that ſlavery wherein they lived, or did endeavour to ſhake off the yoke of his dominion, againſt ſuch he uſed a prodigious cruelty; and injured them no leſs, than if they had been his enemies, without regarding friend- D ſhip or kindred; for that he deſired alone to be honoured of all men. And how greedy of honour he was, we may gueſs by the honours he did unto *Cæſar*, *Agrippa*, and others of their friends: For he deſired to be an example to his Subjects, that as he himſelf honoured men better than himſelf, ſo they ſhould all honour him likewiſe; thereby declaring what thing he did naturally moſt deſire. But the Jews Religon doth not permit them licenſe to honour Potentates, who of neceſſity ought to have greater care and reſpect of right and equity, than of ſuch officiouſneſs towards ſuperiors: For it was diſprofit enough unto the Jews, that they could not with Statues and Temples obtain the King's favour, and with like flatteries ſatisfie the fond appetites of a vain-glorious man. And this ſeemeth to me to be the reaſon that *Herod* was unjuſt, and hard towards E his friends, and to thoſe whom he made partakers of his counſels and enterprizes; and free and bountiful towards ſtrangers.

The year of the World, 3957. before Chriſt's Nativity, 7.

Herod built the Temple of *Pythias.*

The ſports of *Olympus.*

Why *Herod* was liberal to ſtrangers, and cruel to his own Nation.

Herod greedy of honour.

CHAP. X.

Teſtimonies of the Roman Emperors Affection towards the Jews.

F THe Aſian and Cyrenian Jews were greatly afflicted by the Citizens of thoſe Countreys, who having had the ſame privileges granted unto them by the ancient Kings that the Citizens had, were now greatly injured by the Grecians; as though they carryed money out of the Countrey, and were prejudicial unto the reſt of the inhabitants. And the Grecians making no end of their injuries, they were conſtrained by Embaſſadors to complain of them unto *Cæſar*: Who wrote unto every Province, that it was his pleaſure, that the Jews ſhould enjoy like priviledges with the other Inhabitants of the Countrey. The copy of which writing we have here ſet down, that it may the better appear how the Roman Emperors of ancient times were affected unto our Nation.

Hedio & Ruſſinus, chap. 10. The Jews of *Aſia* and *Cyrene* being afflicted by the inhabitants there, ſend an Embaſſage to *Cæſar*, and do obtain of him immunity.

Cæſar Auguſtus Pont. Max. Trib. poteſtatis, *thus decreeth. For as much as the Nati-* G *on of the Jews hath always been truſty unto the Romans not only at this day, but alſo in all former Ages, and eſpecially in the time of our Father* Cæſar *the Emperor, under* Hircanus *their High Prieſt: I have ordained, that according to the common ſentence of the Senate,*

they

The year of the World, 3957. before Christ's Nativity, 7.

they shall live after their Countrey-Laws, under which they lived in the time of Hircanus H *the High Priest of God; and that their Temple shall retain the right of a Sanctuary, and that it shall be lawful for them to send votive money unto* Jerusalem *by certain persons; and that they shall not be compelled to appear before any Judge upon their Sabbath days, or the day before their Sabbaths, after nine of the clock upon the preparation day. And if any one be known to steal their holy books or holy money, laid up in their places appointed for Religion, he shall be guilty of Sacriledge; and his goods shall be confiscate unto the Treasury of the people of* Rome. *I also decree, for the good will I bear unto all men, that their Memorial or request offered unto me by* C. Marcus Censorinus, *shall together with this my Edict be published in the famous place, which all* Asia *hath dedicated unto my name, to wit,* Argyra. *And if any shall be so bold as to do contrary to our Decree, he shall be punished extraordinarily.* I This was engraven in a pillar in *Cæsar*'s Temple. Cæsar *wisheth health unto* Norbanus Flaccus. *Let it be lawful for all Jews whereſoever living, to carry their sacred money to* Jerusalem, *according to their ancient custom, and that no man should forbid them so to do:* And this did *Cæsar* write in favour of the Jews.

Agrippa writ unto the Rulers of *Ephesus*, in the Jews behalf, and to *Syllanus* and the Magistrates of *Cyrenia.*

Agrippa also wrote in the Jews behalf, as followeth; Agrippa *wisheth health unto the Magistrates, Senate and People of* Ephesus: *I will that the Jews living in* Asia *keep their sacred money, which according to the custom of their Countrey, they usually send unto* Jerusalem; *and if any one shall steal their holy money, the same person, if he fly to a Sanctuary, shall be violently taken away from thence, as a sacrilegious person, and delivered unto the Jews to be punished.* He also wrote unto *Syllanus* the Magistrate, that the Jews K might not be constrained upon their Sabbaths to appear before a Judge: M. Agrippa *wisheth health to the Cyrenian Magistrates and Senate. The Jews inhabiting among you, for whom* Augustus *hath already written unto* Flavius *the President of* Lybia, *and unto other Magistrates of that Province, are not to be hindred from sending their holy money to* Jerusalem, *as their custom is; and they have now complained unto me, that they are molested by the false accusations of some bad people, and forbidden to do it under pretence of a certain Tribute, which notwithstanding they are not to pay. Wherefore I command that they may be permitted to live after their custom, and free in all such matters: And if in any of your Cities any sacred money of theirs be intercepted, that by certain persons which you know to be fit for that purpose, ye make choice of them, to send it again unto the Jews. Item* C. L

Caius Norbanus Flaccus writeth in the Jews behalf. *Julius Antonius* Proconsul

Norbanus Flaccus *Proconsul: Health unto the Magistrates of* Sardinia; Cæsar *hath written unto me, commanding that no man hinder the Jews, according to their custom, to send sacred money unto* Jerusalem; *wherefore I also write unto you of the same, that you may not be ignorant both of my will and* Cæsar's *also.* Moreover *Julius Antonius* Proconsul, did also write to this effect: *Health unto the Magistrates, Senate and people of* Ephesus. *The Jews of* Asia *in the* Ides *of* February, *I sitting in the judicial seat at* Ephesus, *signified unto me, that* Cæsar Augustus *and* Agrippa *have permitted them to use their Countrey-customs; and every one according as he thinketh good, to contribute his first fruits for Religion sake, to be carryed without let or hinderance unto the Temple of the most mighty God; and they desired me to ratifie by my consent, that which they had already granted them by* M *the above named Emperors. Wherefore I would have you to know, that I also, according unto* Cæsar's *and* Agrippa's *Decrees and Ordinances, do permit and grant them also to do all things they please, according to their Countrey-customs, forbidding any man to hinder them therein.*

I have thought good to add these Decrees, because I know, that these my writings will come into the Grecians hands, that I may shew them, that in former ages we were so esteemed of the publick Magistrates, that none were permitted to hinder us from using our Countrey-rites and Ceremonies, and that by their consent we worshipped God in our own Religion, which I do inculcate the oftner, that I may move strange and foreign Nations, and take away their hatred conceived against us, which is without all reasonable cause. N For no Nation doth always use the same customs, but almost whole Towns among them do sometimes alter and differ from the rest; yet is justice equally to be distributed unto all men; which is most profitable, as well to the Grecians, as to the other barbarous Nations, which is greatly observed in our Laws; which if we follow and violate not, are able to make all Nations love us. Wherefore we request all men, not to despise us, for differing from them in Religion; but favour us in that we follow virtue. For this is common to all Nations, and without this, man's life must needs be unhappy. But I will now return unto my History.

O

CHAP.

A

CHAP. XI.

The year of the World, 3957. before Christ's Nativity, 7.

King Herod *causeth* David's *Sepulchre to be opened to get money out of it, for which God punisheth him; strange Divisions and Troubles in his Family. The Cruelties which this Prince's mistrustfulness and* Antipater's *malice causeth, together with his Son* Alexander's *Imprisonment.*

HErod spending lavishly many sums of money, both at home and abroad, hearing that *Hircanus* who reigned before him, opened *David's* Sepulchre, and
B took out of it three thousand Talents of Silver, and that there was left yet far more, able to defray any great charges whatsoever; he purposed to do the like. And at this time, in the night season, accompanied only with his most trusty friends; being very wary that none of the people should know of it, he entred into the Sepulchre; but he found no money there, as *Hircanus* did; but he took from thence a great deal of Silver and Gold Plate, whereby he was enticed to make a more diligent search: And he sent two of his company on purpose into the inner part of the Sepulchre, where the bodies of *Solomon* and *David* were entombed, who were lost; and, as it is reported, fire came out of those places, and consumed them. Whereat *Herod* being terrified, departed out of it; and moved with Religion to make satisfaction, he
C builded a most sumptuous monument of White Marble, at the entrance into the Sepulchre; of which building *Nicholaus* also, a writer of that time, maketh mention; but he speaketh not how they went into the Sepulchre of *David*, thinking that therein he should not keep *Decorum*, if he should make mention thereof. Wherein he followed this accustomed order; for his Writings were to come to the ears of the King yet living, wherein he did only curry favour, mentioning only that, that might redound unto the King's credit: So that many of his open and wicked pranks, he did either colour under some other pretence, or else all ways possible he endeavoured to hide them. For he doth, as it were, tell a tale of *Herod's* cruelty against *Mariamne* and his Sons, as though he did thereby deserve credit and praise; accusing her of A-
D dultery, and them as Traitors unto their Father: and this he doth all along, too much extolling the Kings good deeds, and too diligently excusing his iniquities. But as I have said, we must pardon him who did not so much write to leave a memory of things done unto after Ages, as to gratifie and please his King. But I, who come of the lineage of the Asmonian Kings, and execute the office of a Priest, account it a shame to lie; and do intend to relate the History of all things that were acted and done, yet with a reverence for *Herod's* Posterity, who do also now bear sway and rule; yet, with their pardon and leave, I must prefer the truth to their inclinations.

Hudio & Rufinus. chap. 7. al. 7. 12.

The desire of Gold.

Herod lost two of his men in *David's* Sepulchre.

Nicholaus the Historiographer reproved

Joseph came of the Priestly Line of the Asmonians.

After the Sepulchre was thus violated, *Herod's* house began to decay, whether revenge lighting upon that part which was already scarce sound, or whether by meer
E chance, such calamity at that time befel him, as might justly be thought the reward of impiety. For there was a discord in the Court not unlike to Civil Wars, every one striving against other with hatred and forged accusations: But especially *Antipater's* politick practice against his Brethren was to be noted, who entangled them by other men's forged accusations; himself oftentimes seemed to take upon him their defence, that making a shew of good will unto them, he might secretly oppress them the sooner; and he did so craftily circumvent his Father, that his Father esteemed him to be his only Conserver. Wherefore the King commanded *Ptolomeus* his chief Secretary of State, to conceal nothing of the affairs of the Kingdom from *Antipater*, who imparted all to his Mother, so that all things were done according as they pleased; and
F they made him displeased with those, against whom they knew the King's displeasure might redound unto their profit.

A discord in *Herod's* house.

Antipater's crafty plotting against his Brethren.

But *Mariamne's* Children were every day more and more provoked, disdaining to give place unto their inferiours; their Wives did the like: and *Alexander's* Wife *Glaphyra*, who was the Daughter of *Archelaus* King of *Cappadocia*, did greatly envy and disdain *Salome*, and she also her again, both for the love that she bare unto her Husband, and for that she disdained (as women are wont) that her Daughter married unto *Aristobulus*, should be in equal honour with her. *Pheroras* also the King's Brother had a hand in this contention, about a private cause of suspicion and hatred. For he fell so far in love with one of his maids, that he refused the King's Daughter offered unto him, ra-
G ther making choice of his maid. *Herod* took this in very ill part, seeing his Brother (who had received so many benefits at his hands, and was almost his fellow in his Kingdom by his means) not to shew the like brotherly affection to him again as he ought. And

The women at discord and variance.

Pheroras refused the King's Daughter offered him to Wife.

The year of the World, 3957. before Christ's Nativity, 7.

seeing he could not dissuade him from that madness, he married his Daughter unto H
Phasælus his Son: And afterwards thinking that his Brother's mind towards his Maid was satisfied, he complained of his injurious dealing, in repulsing his Daughter offered unto him to Wife, he offered him another of his Daughters named *Cypros*. Then *Ptolomeus* advised *Pheroras* not to contemn his Brother's offer, and persist in such folly still; telling him it was meer madness to incur the King's displeasure on such an account. *Pheroras* understanding this counsel profitable for him, having obtained pardon at the King's hands, sent away his maid, by whom he had a Son, and promised the King to marry this his other Daughter; and appointed the thirteenth day after to celebrate his Marriage; making a solemn Oath unto the King, never after that time to use the company of that woman whom he had put away. The time appointed being expired, I
he fell so far in love with the former woman, that he would not stand to his promise, but again accompanied with his maid.

Then *Herod*, not able any longer to contain himself, used many speeches, whereby, he evidently shewed his mind to be alienated from his Brother. And there were many who taking this opportunity, did by forged calumnies encrease his aversion; so that now there was no day nor hour past, wherein he did not still hear some new combustions and stirs amongst his dearest friends. For *Salome* being so offended at *Mariamne*'s Children, did not permit her Daughter married to *Aristobulus*, to enjoy mutual love and comfort of her Husband, enticing her to bewray her Husband's secrets; and if there happened any small occasions of offence (as often it falleth out) she should the K
more aggravate them with suspicions, whereby she also learned all their secrets, and made the young Princess hate her Husband. And she, to please her Mother, related, how that often when her Husband and *Alexander* were alone, that they were wont to talk of *Mariamne* their Mother, and use reproachful words against their Father; and threatning, that if they ever did obtain the Kingdom, they would make the Sons of the King, whom he had by other Wives, Notaries and Town-Clerks, and so they might reap profit of their Learning which they had attained to: and whensoever they saw any of the Kings Wives wear any of *Mariamne*'s apparel, that then they vowed instead of that attire, to cloath them with Sack-cloth, and shut them up where they should never see the Sun. *Salome* presently told all this to the King; who though he were L
much grieved hereat, yet he chose rather to seek to amend it, than to punish them: and thus, notwithstanding he was daily more and more put out of humour, believing all reports whatsoever; yet he contented himself with chiding of them, and seemed satisfied with their excuses.

Salome enticed her Daughter to betray her husband's secrets.

But presently the mischief was again set on foot; for *Pheroras* the King's Brother meeting *Alexander*, who (as we have said) was *Glaphyra* her Husband, who was Daughter to *Archelaus*; he told him that he heard by *Salome*, that *Herod* was so far in love with *Glaphyra*, that he could not shake off this affection. The young Prince hearing this, became jealous, and was in a great rage; and now what honour soever or gifts, *Herod*, for the love of his Son, gave her, *Alexander* did interpret it in the worst sence: and not able to put up M
such injuries, he went to his Father, and with tears related unto him what *Pheroras* had told him. *Herod* was never more surprised; and not enduring to be falsely accused of so shameful a fact, inveighing against the great malice of his friends; who for his good offices he did them, so rewarded him. He presently sending for *Pheroras*, very sharply began to chide him, saying; *O most impious that liveth amongst men! art thou become so ungrateful, either to speak or think such a matter of us? Thinkest thou that I do not perceive thy drift; that thou speakest not these words unto my Son to discredit me, but also to the intent by this means thou mightest work some treason against me, and cause me to be poysoned? For who but a good Son, as this is, would suffer his Father, suspected for such a matter to live, and not to be revenged on him for such offence? Whether dost thou think that thou didst put* N
these speeches into his mind, or by them a sword into his hand to kill his Father withal? Or what was thy intent, seeing thou hatest him and his Brother; and only counterfeiting good will towards me, to bely me, and to report that of me, that without impiety could not be thought? Get thee hence, thou wretched Imp, seeing thou hast thus abused thy Brother, who hath deserved so well at thy hands. Go basest of men, I will leave thee to the gnawing worm of thy own perfidious Conscience, to be thy Executioner all thy life time: And for your greater confusion, I will content my self to confound your wickedness with my goodness, in not punishing you according to your deserts; but treating you with that mercy, of which all the world knoweth you to be so unworthy. The King having uttered his anger against his Brother *Pheroras*, and he being taken in a manifest fault answered, that that report was first devised by *Salome*, O
of whom he heard it: Which she (being then present) hearing, began to exclaim, saying, it was not her device, and that they all laboured to make the King hate her, and put her to death

Herod greatly moved against *Pheroras*, for affirming that he was in love with *Glaphyra*.

Salome excuseth her self.

A death, being one who did eſpecially wiſh him well; and what in her lay, ſeeking his ſafety; and that now he was in danger of more Treaſon, than ever before: *For* (ſaid ſhe) *I was the only cauſe that you did put away the woman whom you ſo doted after, perſwading you to marry the King's Daughter; and this is the cauſe that you hate me.* With theſe ſpeeches, tearing her hair and ſtriking her breaſt, ſhe made a ſhew of innocency; but this geſture was a colour to hide her bad intent. So *Pheroras* was left in great perplexity, not knowing what to ſay or do; and could find no pretence to excuſe his fact: For on the one ſide, he confeſſed that he told it unto *Alexander*; and on the other, he could not make *Herod* believe that he heard it of *Salome*. This contention endured a good while; at laſt, the King being wearied, ſent away his Brother and his Siſter; and B greatly commending his Son's moderate mind, and that he had given him intelligence of thoſe ſpeeches: It being then late, he went to ſupper.

The year of the World, 3957. before Chriſt's Nativity, 7.

After this contention, *Salome* was hardly thought of, becauſe ſhe was judged to be the Author of this ill report; and the King's Wives hated her, becauſe they knew her to have ſtrange qualities; and ſo variable, that one while ſhe would profeſs friendſhip, and preſently after hatred. Wherefore they ſtill had ſomething to inform *Herod* of againſt her; taking occaſion happening by chance, which was this: There was a King of the Arabians, named *Obodas*, a ſlothful man, and one given to idleneſs: And there was one *Syllæus* that did govern all; this man was a crafty fellow, and in the prime of his youth, and very beautiful. This *Syllæus* coming unto *Herod* about C ſome buſineſs, and viewing *Salome*, who then ſat at ſupper with him, began to ſet his mind upon her; and finding ſhe was a Widow, he entred into talk with her: And ſhe finding her Brother now not ſo friendly unto her as before he had been, and alſo entangled with the beauty of this young man, did not greatly deny to marry him; and many Feaſts being made at that time, they ſhewed evident ſigns of their mutual conſent, and love one to another. The King's Wives told the King of this in jeſt. *Herod* commanded *Pheroras*, at ſupper time to note if he could eſpy any tokens of familiarity betwixt them; and *Pheroras* told him, that by ſigns and mutual viewing one another, they ſufficiently ſhewed their intents. After this, the Arabian being ſuſpected, departed into his own Countrey. But two or three months after, he came again in- D to *Judæa* only for this purpoſe, and talked with *Herod* touching this matter, requeſting him to let *Salome* be his Wife; affirming that that affinity would be profitable unto him for the traffick between his people and the Arabians, whoſe Prince he was to be; and did already enjoy a great part of the Dominion. *Herod* told all this unto his Siſter, and asked her if ſhe would marry him; and ſhe anſwered, ſhe would. Then they requeſted that *Syllæus* ſhould become a Jew in Religion, or elſe it was not lawful for him to marry her. He would not condeſcend hereunto, affirming that he ſhould be ſtoned to death by his people, if he did it; and ſo he departed without obtaining his purpoſe. From that time forth, *Pheroras*, and eſpecially the King's Wives, accuſed *Salome* of intemperancy; affirming that ſhe had had the company of the Arabian. Now *Herod* E determined to marry his Daughter unto *Salome*'s Son, whom *Pheroras* refuſed for the love of his Maid; which Son of *Salome*'s was her eldeſt that ſhe had by *Coſtabarus*; to ſhew his good will towards *Salome* his Siſter. But he was diſſwaded by *Pheroras*, who told him that the young man would never love ſuch a Father in Law, becauſe of his Father's death; perſwading him rather to marry her to his eldeſt Son, who was to ſucceed him in his Tetrarchy, which he eaſily perſwaded the King unto, and ſo obtained pardon for his former offence. Wherefore, the match being changed, the Maid was married unto the young man, who had an hundred Talents in dowry with her, more than otherwiſe ſhould have been given with her.

The effect of calumniation.

Syllæus the Arabian deſiring *Salome* to wife, was denied.

Herod married his Daughter to *Pheroras*'s Son.

But all this while this diſſention of *Herod*'s houſe did not ceaſe, but rather encreaſ- F ed; it having a ſhameful beginning, and coming to a ſorrowful end. *Herod* had three Eunuchs, whom he greatly eſteemed for their beauty; one of them was his Butler, the other his Cook, and the third his Chamberlain; whom alſo he was wont to employ in ſerious affairs of his Kingdom. Some one or other informed the King, that theſe three Eunuchs were corrupted by his Son *Alexander*, with great ſums of money; and being upon Tortures examined if they had accompanied with him, they confeſſed all; yet they affirmed that they knew no practice of his attempted againſt his Father. But their torments being encreaſed by *Antipater*'s Favourites, they were forced to confeſs that *Alexander* ſecretly hated his Father; and he exhorted them to forſake *Herod*, who was now good for nothing; who diſſembled his age by painting G his face, to make himſelf ſeem younger than he was; and colouring his head and beard black, which were already grown very white through age: But rather ſet their minds upon him, who would in deſpight of his Father, enjoy his Kingdom due unto him;

The Son's hatred towards their Father is betrayed.

The year of the world, 3957. before Christ's Nativity, 7.

and that then he would advance them to the higheſt honours of the Kingdom: For he had not only title unto it by his birth, but alſo was now prepared likewiſe to invade it; and that he had many of the Captains, of the Souldiers, and many of the King's Friends on his ſide, who were prepared to do or endure any thing for his ſake. H

Herod hearing this, fear and anger did ſeize on him, by reaſon that his Son's words ſeemed both inſolent and threatning; and being for both theſe cauſes in a rage, he feared ſome greater matter to be put in practice againſt him, which he could not ſuddenly, having ſo little warning, avoid: And not daring to make open enquiry, he ſet ſecret Spies awork, to tell him how all matters ſtood, himſelf now miſtruſting all men, and accounting it his ſecurity to miſtruſt all, even them that deſerved it not: and not moderating his ſuſpicious mind; now whoſoever was the neareſt to him, was the more ſuſpected, as of moſt power to injure him. As for others, that were but only named by his Spies, he preſently eſteemed it his ſafety to put them to death. Then they of his houſhold, every one being careful to ſave himſelf, were one turned againſt another, every one eſteeming it his own ſafety to prevent others, by accuſing them unto *Herod*; which done, preſently they incited other men's envy againſt him, and every one of them to deſire ſuch meaſure as they had meaſured unto others; and thus they alſo revenged their private Quarrels, and preſently after they themſelves were taken, and did by other mens means ſuffer the like, being entrapped in the ſame trap they ſet for their Enemies. For the King did quickly repent for having put very many to death, who were not convicted; yet for all that, he was not hereby admoniſhed to beware of the like hereafter; but on his repentance for their death, raged ſo far, as to cauſe him to inflict the ſame Puniſhment upon the Accuſers, which he had done upon them. The Court was in ſuch a lamentable condition, that he commanded many of his deareſt friends, and them eſpecially, whoſe fidelity he had formerly experienced, not to come in his ſight, nor within his Court-gates. For he did now ſhake off the friendſhip between *Andromachus* and *Gemellus*, and himſelf, who were his ancient friends; and oftentimes had gone Ambaſſadours for him, and always been of his Counſel, and had been Tutors unto his Children, in whom he had always repoſed more truſt than in any others; the one of them, for that his Son *Demetrius* was familiar with *Alexander*; and *Gemellus*, for that he knew him to be a friend to *Alexander*; for he was one of them that had brought him up, and had travelled with him to *Rome*. And no doubt but he had cenſured them with ſome more heavy ſentence, had it not been that they were ſo eminent Perſons. Wherefore at that time he was contented to have baniſhed them, and deprived them of all their Authority, to the end, that having diſgraced theſe good men, he might the more freely play the Tyrant. *Antipater* was the cauſe of all this miſchief; who from the firſt time that he perceived his Father to be fearful and ſuſpicious, ſtill after that, joyned with him as Counſeller; and as it were, encreaſed his rage and cruelty; and then he gallantly played his part, endeavouring that whoſoever would reſiſt him, ſhould be made away. Wherefore *Andromachus* and the reſt of his Friends being now baniſhed the Court, the King preſently tortured all that he imagined any way to favour *Alexander*, to ſee if they were guilty, or if they knew of any Treaſon to be practiſed againſt him; but they knowing nothing to inform him of, died amidſt their Torments. Where he ſo much the more tortured others, for that contrary to his opinion, he found not ſo much as an evil thought againſt him; *Antipater* craftily interpreting it, that they had rather in Torments conceal the truth, than to ſhew themſelves not truſty to their Maſters and Friends; wherefore many being taken, he cauſed them to be tortured to get ſomething out of ſome of them. At laſt one amongſt the reſt, not able to endure thoſe Torments impoſed upon him, ſaid; that he had often heard *Alexander* ſay, when any one commended his tall ſtature, or skilfull ſhooting, and the reſt of his vertues; that nature had beſtowed upon him theſe qualities to his prejudice; for his Father through envy hereat, was offended; ſo that when he talked with him, he did on purpoſe draw his body together, leſt his Father ſhould perceive the talneſs of his ſtature; and that when he went a hunting with him, he on purpoſe did miſs the mark he could have hit, becauſe he knew his Father could not endure that he ſhould be commended. And whilſt theſe words were conſidered and pondred, and his Torments intermitted, he accuſed *Alexander* again, to have conſpired with his Brother *Ariſtobulus*, to kill his Father when he was hunting, and then to fly with ſpeed unto *Rome*, and beg the Kingdom of *Cæſar*. There were alſo found ſome of *Ariſtobulus* his Letters written unto his Brother, complaining of the injurious dealing of his Father, who had given certain Poſſeſſions to *Antipater*, the yearly Revenues whereof amounted to two hundred Talents. Then *Herod* thinking himſelf to have probability enough, his former

Herod credited all Tales, and ſo putteth many to death unjuſtly. I

Hedio & Ruffinus, chap. 8. *Herod* denieth to be familiar with *Andromachus* and *Gemellus*. K

L

Antipater the cauſe of all miſchief.

Many were tortured and examined for *Alexander's* cauſe. M

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O

ſuſpicion

A suspicion was now confirmed, and so he took *Alexander* and cast him in prison; and again he began to doubt, because he did scarcely believe the informations against him, neither could he devise any cause wherefore they should seek to commit Treason against him. And those complaints seemed childish; neither was it propable, that having openly killed his Father, he would afterwards have gone to *Rome*. Wherefore endeavouring to find some stronger argument of his Son's impiety; and because he would not be thought rashly to have committed his Son to prison, he caused the most noble and eminent of all *Alexander*'s friends to be tortured, and they confessing no such matter as he expected, he put them to death.

The year of the World, 3957. before Christ's Nativity, 7.

Alexander being in prison, his friends were tortured.

Whilst thus all the Court did resound with fear, torments and contentions, a cer-
B tain man accused *Alexander*, to have sent letters to his friends at *Rome*, to entreat them to cause him to be sent for by *Cæsar* thither, that he might accuse his Father of certain conspiracies against *Cæsar*, and how he more esteemed the friendship of *Mithridates* King of the Parthians, than the friendship of the Romans; affirming also, that he had poyson ready prepared at *Ascalon*. *Herod* hearing this, was comforted by flatterers about him, as having not done any thing rashly; and so he gave now full credit unto all: Yet the poyson was diligently sought for, but could not be found. *Alexander* being now oppressed with this calamity, he yet took courage; and because he would more incite his Father's displeasure against him, he did not deny it: Perhaps meaning to make his Father ashamed of himself for giving credit so easily unto forged
C tales; or at least, if he could not effect that, entangle all the Court and him too in calamity and misery: Which that he might the better do, he writ four little Pamphlets, and sent them unto his Father; telling him that it was needless to use any more torments, for indeed, treason was intended against him; and that *Pheroras* and his most trusty friends were herein conspirators: And that in the night time *Salome* came secretly unto him, and as it were, forced him to lie with her: And that all of them aimed at this mark, to have him made away, that so they might enjoy their wished liberty. He also accused *Ptolomeus* and *Sapinnius* of this conspiracy, who were more faithful unto their King, than all others: So that now these men, who before were most friendly one to another, began like mad men to rage one against another: and punishment so
D hastily pursued every one, that they had not time to speak in their own defence: Neither was their punishment deferred till their cause was tried, and the truth known; so that some were bound and imprisoned, others presently put to death, others laughed in their sleeves to see that day, yet discontented for that any delay was used for their punishment: So that the King's Court was now greatly defaced with sorrow and heavines, wherewith the usual felicity thereof was destroyed. *Herod* himself amidst these calamities, could not but be weary of his life; who, not daring to trust himself in any bodies hand, he was tormented with a dayly and hourly fear of some untimely death, that would befall: and many times perswaded himself, that he did see his Sons before him with a drawn sword ready to kill him; and this was his cogitation night and day,
E so that herewith he almost ran mad.

One accused *Alexander* to have sent letters to *Rome* against his Father.

Alexander confesseth the treason, and who had a hand in it.

Herod was so troubled with the contention in his house, that he was weary of his life.

CHAP. XII.

How Archelaus *King of* Cappadocia, *reconciled* Alexander *to his Father.*

WHilst *Herod* was thus troubled in his mind, *Archelaus* King of *Cappadocia* careful of his Daughter, and the young Prince his Son in Law, and pitying his friend *Herod* in such calamities; he thought it his duty to make a journey unto him. And
F finding him so affected as it was reported unto him before his coming, he thought it an unfit way to argue him of too much credulity and rashnes; perceiving that thereby he would be rather exasperated, so much the more labouring to excuse himself. Wherefore *Archelaus* devised another way to appease these troubles; he counterfeited indignation against the young Prince, approving all the King's actions; affirming that he would break the band of Wedlock between his Daughter and *Alexander*; and that if she knew of the Conspiracy, and did not inform the King thereof, himself would punish her. Then *Herod*, contrary to his expectation, seeing *Archelaus* so angry for the offence committed against him, began to remit his anger: And now with just consideration weighing what he had done, by little and little,
G he began to have a Fatherly affection, and to be hereby moved to compassion; yet so oft as any one sought to excuse the young Prince, he grew very angry thereat: but when *Archelaus* also began to excuse him, then *Herod*'s heart relented, and he with tears

Hedio & Rufinus, chap. 9. al. 13.

Archelaus the King of *Cappadocia* feigneth displeasure against *Alexander* his Son in Law, and so reconciled *Herod* unto him.

The year of the World, 3957. before Christ's Nativity, 7.

Archelaus layeth the fault of *Alexander*'s offence upon others, and especially upon *Pheroras*.

besought *Archelaus* not to yield too much to anger, nor for the young Princes offence, break off the marriage. Then *Archelaus* perceiving them to relent, began to turn the matter against *Herod*'s friends, as the causes of all this mischief, who had corrupted *Alexander*, who of himself was void of malice; and especially he aggravated the matter against *Pheroras* the King's Brother. *Pheroras* having now incurred the King's displeasure, perceived that none could so soon reconcile him unto the King, as *Archelaus*; wherefore, clothed in black, and making other signs, as though he despaired of his life, he went unto him, who did not deny to help him what he could; yet he told him that it was no easie matter for him to pacifie the King, so highly offended, perswading him rather himself to go unto the King his Brother, and crave pardon of him; confessing himself to have been cause of all this mischief; by which confession of his, the King's wrath would be greatly appeased, and so he also should have better occasion to entreat for him. *Pheroras* followed his counsel, which fell out happily for them both; for the Prince, contrary to any ones expectation, was freed from all his troubles: And *Archelaus* made *Pheroras* and *Herod* friends; and he himself having obtained great friendship of the King in his adversities, he returned joyfully into *Cappadocia*, being rewarded with rich gifts, and being accounted of as *Herod*'s chiefest friend. They also agreed amongst themselves, that *Herod* should go to *Rome*, because he had already written unto *Cæsar*, concerning this matter: and they both went together to *Antiochia*, and there *Herod* reconciled *Titus* the President of *Syria* unto *Archelaus*; and so he returned into *Judea*.

Pheroras confessed himself to be the author of all mischief, and obtaineth pardon of his brother.

Herod accompanied *Archelaus* unto *Antioch*.

CHAP. XIII.

Herod *declareth War against the Arabians, for protecting* Trachonites *Robbers.*

The year of the World, 3956. before Christ's Nativity, 8.

The cause of the Arabian War.

WHilest *Herod* being gone to *Rome*, was absent from his Kingdom, the Arabian Wars began, on this occasion: The inhabitants of *Trachon*, whose Countrey *Cæsar* taking from *Zenodorus*, gave unto *Herod*; being forbidden and hindred from stealing, were now forced to frame themselves to live like husband-men, more civilly than before: But this kind of life pleased them not, neither did their Countrey yield fruits worth their labours; yet at first *Herod* compelling them thereunto, they abstained from injuring the inhabitants bordering upon them, which did greatly redound unto *Herod*'s credit, by whose diligence they were brought unto it. But when *Herod* was gone into *Italy* to accuse *Alexander*, and to commend *Antipater* unto *Cæsar*, the *Trachonites* hearing a bruit of his death, revolted, and turned to their accustomed robberies: Yet they were at that time again subdued in the King's absence by the Captains that he left at home; and forty of the chiefest of the Thieves amongst them being taken, the rest terrified by their example, left their own Countrey, and fled into *Arabia*, where *Syllæus* received them, in revenge that he could not obtain *Salome* for his Wife; and receiving of him a strong hold to dwell in, they did not only make incursions, and rob and spoil the borders of *Judæa*, but also of *Cælosyria*, and drove away the preys they got into the place allotted them, *Syllæus* protecting them and their villanies. *Herod* returning from *Rome*, found that his people were greatly endamaged by these Thieves; and seeing he could not subdue them, by reason the Arabians did protect them; not enduring that injury, and entring into *Trachon*, he killed all their Families: Whereby they were so much the more enraged against his Countrey; for they had a Law amongst them, whereby they were commanded to revenge the death of their Families; and so contemning all dangers, they came and wasted all *Herod*'s Country with continual incursions. Then the King complained hereof unto *Saturninus* and *Volumnius* then Presidents, sent thither by *Cæsar*; requesting that he might have the Thieves to punish them. They hearing this news, with as much speed as they might, gathered their forces together; and making themselves stronger than they were before, with sudden incursions wasted all where they came, destroying both the fields and villages, and killing all they could find; so that now this resembled a War, rather that a Robbery; for they were a thousand in number. Wherefore *Herod* required these Thieves and Robbers to be delivered unto him, and required the debt that *Obodas* owed him; for *Herod* had lent *Obodas* threescore Talents, and sent them unto him by *Syllæus*, and now the time was expired wherein the money was to be repayed. But *Syllæus*, who had taken all the rule from *Obodas*, and himself governed all, denied that those Thieves were in *Arabia*, and deferred the payment of the money: So that this matter was debated before *Saturninus* and

Cæsar gave *Trachonitis* to *Herod*, *Alias chap.* 14.

Herod's Captains subdue the Rebels in *Arabia*.

The Thieves taken and punished.

Alias, chap. 15.

Herod demanded the Thieves to be delivered unto him, and the money he had lent to be repayed.

A and *Volumnius* then Presidents of *Syria*. At last it was by them determined, that within thirty days, the money due to *Herod* should be paid, and the runaways of both Countreys delivered each to other. But there was no one Arabian that either had fled unto *Herod* for any offence committed, nor for any other cause; but the Arabians were convicted to receive the Thieves that fled from *Herod*.

The year of the world, 3958. *before Christ's Nativity*, 6.

Saturninus and *Volumnius*, the Rulers of *Syria*, do reconcile *Herod* and the Arabians.

CHAP. XIV.

B Syllæus *will perform nothing of what* Augustus's *Lieutenants had ordained, but goeth to* Rome *to him.* Herod *entreth into* Arabia *with an Army, and taketh the Castle where the* Trachonites *were retired.*

WHen the day was come that was appointed, *Syllæus* not minded to stand unto the agreement made, went in the mean time to *Rome*: But *Herod* exacted his money, and the Thieves to be restored unto him. *Saturninus* and *Volumnius* permitting him with force of Arms to persecute those obstinate people: So he levying an Army, went into *Arabia*; in three days space going as far as ordinarily men use to march in seven; and coming unto the Castle wherein the Thieves kept, C at the first on-set he took it and destroyed it, being called *Repta*; and did no other harm unto the inhabitants. And a Captain of the Arabians, named *Nacebus*, came to succour the Thieves, and so fought with *Herod*'s Army; in which Battel a few of *Herod*'s men were slain; but of the Arabians were killed five and twenty, with their General, and the rest were put to flight. Being thus revenged upon the Thieves, he led three thousand Idumæans into *Trachon*, to keep the inhabitants from robbing; and sent Letters unto the Roman Governours who were in *Phœnicia*, that he had only used the authority which they gave him against the rebellious Arabians that resisted him, and nothing else; which afterward also, they making enquiry, they found true.

Herod, by the permission of *Saturninus*, & *Volumnius*, entred into *Arabia* with an Army, and destroyed the Castle called *Repta*.

Nacebus with 25 Arabians slain.

Herod carried 3000 *Idumæans* into *Trachon*.

D

CHAP. XV.

Syllæus *doth so incense* Augustus *against* Herod, *that he refuseth to give Audience to his Ambassadors, neither will he admit those whom* Aretas *King of the Arabians sent. This* Aretas *succeeded* Obodas, *whom* Syllæus *caused to be poysoned, that he might get the Kingdom.* Herod *sends the third Embassage to* Augustus.

E THe Arabians sent messengers with all speed to *Syllæus* at *Rome*, and informed him otherwise, aggravating every thing according to their fashion. *Syllæus* being a little before insinuated into *Cæsar*'s acquaintance, by chance was then also about the Palace; and hearing these news, he presently changed his apparel; and clothing himself in black, he went in this manner unto *Cæsar*, informing him how *Arabia* was afflicted with Wars, and that the whole Kingdom was wasted by *Herod*, who had entred into the Country with an Army, and with tears complained that 2500 of the Arabian Nobility were killed, and amongst them his friend and kinsman *Nacebus*; and great riches were taken away, which were laid up at *Repta*; and that all this was done in contempt of *Obodas*, who had no Army ready, nor a fit Captain for his Forces, he being not there. *Syllæus* having thus spoken; adding moreover, that he F would not have come to *Rome*, but that he was perswaded that *Cæsar* would have had a care of the common peace and tranquility of his Subjects; and that had he been at home, *Herod* to his cost should have violated that Peace. *Cæsar* hereat was greatly moved, and enquired of some of *Herod*'s friends who were then present, and of certain men that were lately come out of *Syria* also, whether *Herod* had led an Army out of the limits of his own Kingdom. Which they not denying, and *Cæsar* not vouchsafing to hear the cause why, his displeasure against *Herod* was greatly encreased, so that he writ threatning Letters unto him; telling him, that hitherto he had used him as a Friend, but hereafter he would use him as a Subject; which also *Syllæus* signified unto the Arabians. By which Letters they were made proud, and would G neither render unto him the Thieves that were escaped, nor restore the money he lent their King, nor pay him rent for the pasture-ground that they hired of him. Moreover, the *Trachonites* hering this, rebelled against the Garrison of the *Idumæans*; and

Hedio & Rufinus chap. 10. *al.* 16.

Syllæus accused *Herod* unto *Cæsar*.

The Arabians and Trachonites understanding that *Cæsar* was offended with *Herod*, rejoyce thereat.

The year of the World, 3960. before Christ's Nativity. 4.

and joyning with the Arabian Thieves, who wasted their Country; not so much respecting their own gain, as their revenge and particular profit; they did many mischiefs, and exercised great cruelty against them. *Herod* did put up all injuries, and durst not once mutter, *Cæsar* being offended with him; for the which cause he was not so couragious nor valiant as he was before. For first of all, *Cæsar* would not admit his Ambassadors, whom he sent to plead his cause before *Cæsar*; and *Herod* again sending other Ambassadors, *Cæsar* sent them back again, their business undone. H

Cæsar offended with *Herod*.

Wherefore *Herod* being in this perplexity, greatly feared *Syllæus*; who being now at *Rome*, did easily perswade *Cæsar* any thing; for *Cæsar* was very credulous; and *Syllæus* aimed at some greater matter. For *Obodas* dying, *Eneas* succeeded him in the Kingdom of *Arabia*, changing his name, called himself *Aretas*; whom *Syllæus*, by forged calumniations, did seek to depose from the Crown, and usurp the Kingdom unto himself, giving great sums of money unto the Courtiers, and promising great summs unto *Cæsar*; whom he now perceived to be angry against *Aretas*, for that, without his consent, he presumed to take upon him the government of the Kingdom. But at last he also sent letters and gifts unto *Cæsar*, and amongst the rest a Crown of Gold worth many Talents; and in those letters he accused *Syllæus*, who as an impious and disloyal servant, had poysoned his King *Obodas*; in whose life-time he had also invaded the Government of the Kingdom, committing Adultery with the Arabians Wives, getting together other men's money, thereby to obtain the Kingdom. *Cæsar* would not permit these Ambassadors to have Audience; but refusing their gifts, suffered them to depart without obtaining that they came for. In the mean time the affairs of *Judæa* and *Arabia* every day became worse and worse, every one seeking to trouble the estate of both Kingdoms, and no man endeavouring to quiet them. For the King of *Arabia* was not yet established in his Kingdom, and therefore could not controul his Subjects. And *Herod* feared that if he did defend himself, he should so much the more incite *Cæsar* against him; and so was forced to put up all injuries that were done unto him: And finding no end of his miseries, he at length determined to send again to *Rome* Ambassadors, to see if, by the help of friends, *Cæsar* might be perswaded to think better of him; and so committed that Embassage unto *Nicholaus* of *Damascо*, and sent him to *Rome*. I K L

Obodas dying, *Eneas* succeeded him in the Arabian Kingdom.

Cæsar would not give Audience to the Arabian Ambassadours.

Herod sent *Nicholaus Damascene* to *Cæsar*.

CHAP. XVI.

Herod *more incensed than ever against his Sons* Alexander *and* Aristobulus *by several Aspersions, causeth them to be imprisoned.* Augustus *is made sensible of* Syllæus's *wickedness, condemns him to die, confirms* Aretas *in the Kingdom of* Arabia; *he is sorry for having had so ill an opinion of* Herod, *adviseth him to call a great Assembly at* Berite, *where his Sons, after new complaints given in against them, are to be judged.* M

Hedio & Rufinus, chap. 11. al. 17.

IN the mean time the dissention of *Herod*'s house was much encreased, by the augmentation of hatred against his Sons *Alexander* and *Aristobulus*; and although at all other times his Court was never void of suspicion, which is a pernicious evil to Kings and Princes; yet, at that time especially, this mischief was in his principal vigor and force. For one *Eurycles* a Lacedemonian, and a Nobleman of his Country; but having a turbulent wit, given over to flattery and pleasure, yet cunningly dissembling both vices, coming unto *Herod* and giving him gifts, and receiving greater gifts at his hands, was by him courteously entertained; and familiarly conversing with him, brought it so to pass, that he was esteemed amongst his especial friends. This *Eurycles* lodged at *Antipater*'s house, being also familiar with *Alexander* for their often meeting one another: For he said that *Archelaus* King of *Cappadocia* and himself, was great friends, and therefore he counterfeited himself to reverence *Glaphyra* very much; and all men judging him indifferent in all parties, he diligently noted whatsoever pass'd, and every word that was spoken, seeking, by all means he could, matter to gratifie others carrying of tales; and with such flattering fair speeches he insinuated himself into every mans friendship, that he seemed *Alexander*'s only trusty friend; and that all his endeavours with others, were only for to be more serviceable to *Alexander* in his concerns. And by this his deceit, he so insinuated himself into *Alexander*'s favour, that the young Prince thought him to be his only friend, unto whom he might impart his secrets; so that *Alexander* shewed him how much he was grieved for not being in his Father's favour; and related his Mother's misfortune, and that N O

Eurycles a Lacedemonian insinuateth himself into *Herod*'s familiarity.

Eurycles insinuated himself into *Alexander*'s friendship.

Antipater

The year of the World, 3960. before Christ's Nativity, 4.

A *Antipater* had now gotten all authority and dignity from him and his Brother, and was the only man that could do all; and that these injuries were no longer tolerable, their Father being now incited against them, that now he would neither admit them unto his Councils nor Banquets. And he committed his Griefs (as he then thought) into his friends bosom. But *Eurycles* told *Antipater* all, affirming that though it nothing concerned him, yet he could not but speak of it for the greatness of the present danger; desiring him to beware of *Alexander*, who did not stick openly to shew what mind he bare; but did, as it were, manifestly shew that he desired to make away his Father. Which done, he received of *Antipater* most rich gifts, and pledges of his good will towards him; at length he perswaded him to relate his news himself

Eurycles observing all *Alexander's* words and actions, related them to *Antipater* and *Herod.*

B unto *Herod.* The King gave an attentive ear, whilst he related *Alexander's* malice; and was so moved with the Circumstances, that he conceived a deadly hatred against his Son, which also without further delay, he did make manifest; for he rewarded *Eurycles* for his pains with fifty Talents. Which he having received, went unto *Archelaus*; and speaking well of *Alexander*, acquainted him how instrumental he had been in reconciling him unto his Father: And receiving of him also a sum of money, he departed before his malice was discovered, and returned into his Countrey; and using the like shifts there also, he was at last by his Countrey men banished from *Lacedemonia.* Furthermore, *Herod* not content now, as before, to hear only that which was told him of *Alexander* and *Aristobulus*, did himself also conceive

Eurycles by craft got money of *Archelaus.*

Hegio & Rufinus, chap. 10. *Herod* doth give ear unto the Accusers of *Alexander* and *Aristobulus.*

C a proper hatred against them, observing all things, and making diligent enquiry though no man accused them, and permitting all men to speak what they pleased against them. And amongst the rest, *Evaratus* of *Cous* had conspired with *Alexander*; and he seemed now to hear no talk more willingly than this, and such like. But then greater misfortunes than all the rest befel the two Princes, false Accusations never ceasing to be forged against them; and every one as it were, striving to accuse them of some Crime or other unto the King, pretending the care they had of his safety. *Herod* had two Champions, *Jucundus* and *Tyrannus*; both acceptable unto him, for their strength, and tall stature, and bigness of body: These two for some offence were banished the Court, and received into *Alexander's* service, and placed amongst his Guards; and for

Jucundus and *Tyrannus* confess that *Alexander* did solicite them to kill *Herod* as he was a hunting.

D that they were very active, he bestowed many gifts and much money upon them. Whereat the King presently conceiving suspicion, began to torture them; and after many Torments, they confessed that *Alexander* had hired them to kill *Herod*, as he was a hunting wild Beasts: for so it might easily be bruited abroad, that he falling off his Horse, fell upon his own Lance, and so was killed; which once before had almost happened unto him. They also declared unto him, that certain Gold was hidden and buried in the stable: And they also accused *Herod's* chief Huntsman, that at *Alexander's* command he had given *Alexander's* Servants the King's Lances and his Armour. After them the Governour of the Castle of *Alexandrium* was taken, and examined upon Tortures; and it was objected against him, that he promised to receive them into the Castle,

E and deliver unto them the King's Treasure there. But he denying it, his own Son affirmed all to be true, and brought forth Letters, to testifie the same, resembling *Alexander's* hand written to this effect: *So soon as by God's assistance we have done that which we intend to do, we will presently come unto you; be careful therefore, that according to your promise you do receive us into your Castle.* *Herod* having had a view of these Letters, did now without any doubt believe, that indeed some treacherous practice was plotted against him by his Sons. But *Alexander* affirmed, that *Diophantus* the Secretary had counterfeited his hand, and that the Letter was *Antipater's* device. For *Diophantus* was accounted cunning in such matters, and afterward being taken with the like, he was therefore put to death. And the King

How *Alexander* writ unto to the Captain of *Alexandrium* to receive him.

Diophantus the Scribe doth counterfeit other men's hands.

F produced them that had been tortured at *Jericho* before the People to accuse his Sons, where they were stoned to death; and the People hereat moved, would also have killed *Alexander* and *Aristobulus* with the same death. But *Herod*, by the means of *Ptolomeus* and *Pheroras*, did restrain them; and commanded the young Princes to be cast into Prison, and there to be kept so close, that no man was admitted unto them; but many Spies were set, who should narrowly mark all their actions and words; and now they were accounted as condemned men, both by other men's opinions, and also by their own. One of them, to wit, *Aristobulus*, for grief inviting his Aunt, and Mother in Law, to compassionate his present Calamity, and to hate him that was the Author hereof; affirmed that she also was in great danger, being accused in hope to

Alexander and *Aristobulus* are imprisoned; and *Aristobulus* warneth his Mother in Law.

G marry with *Syllæus*, to have signified unto him by Letters, all that pass'd in *Herod's* Court. Which words the Woman presently came and told to her Brother *Herod.* The King no longer able to bridle his fury, commanded them both to be bound, and kept in several places,

The year of the World, 3960. before Christ's Nativity, 4.

places, one from another, and each of them to write what they had plotted against their Father: And being thus commanded, they wrote that they neither prepared Treason, nor yet thought of any Treason against him; only they purposed to fly, because they perceived that they could no longer live here, because they were so suspected, and in continual care. At that time a Prince of *Cappadocia* came Ambassador from *Archelaus*, named *Mela*, who was one of the greatest Lords of the Countrey: And *Herod* desiring to shew his Son's malice, he sent for *Alexander* out of Prison; commanding him to relate how, and after what order, or whither they meant to fly: He answered, unto *Archelaus*, who had also promised them to send them to *Rome*; but that they had no further intent or purpose to effect any unlawful practice against their Father, and that all other accusations were false. And that he requested that *Tyrannus* and the rest might have been better examined, but *Antipater* prevented that; who, by his own forged rumors spread amongst the People, did cause them to hasten their deaths. Which being said, *Herod* commanded both him and *Mela* to be led unto *Glaphyra*, that she might be asked whether she were any way privy to the conspiracy against *Herod*: And coming unto her, the woman seeing her husband bound, presently tore her hair; and being amazed, with great compassion, cried out. The young man's cheeks were also bedewed with tears; so that a long time after, those that were present amazed, and moved to compassion at this miserable sight, could neither speak nor do the King's command. At last *Ptolomeus*, to whose charge *Alexander* was committed, desiring him to speak, whether his Wife was privy to his intent; he answered, How could it be otherwise, who is dearer unto me than mine own life, being Mother of my Children? Then she answered, crying out aloud, that she was privy to nothing that was any harm; yet (quoth she) if it will avail you any thing, or help to save your life, I am ready to tell any lie whatsoever, seeing I must die, and will deny nothing you would have me to say. *Alexander* answered, Neither did I purpose any impiety against my Father, as some suppose, who ought not to think so; neither dost thou know of any one: This thou knowest, that thou and I purposed to fly unto *Archelaus* thy Father, and that he promised to convey us to *Rome*; which she also affirmed.

Alexander confesseth to *Herod*, that he purposed to fly to *Archelaus*.

Mela Ambassador of *Archelaus*, King of *Cappadocia*.

Glaphyra Alexander's wife is demanded, if she knew of any Treason against *Herod*.

Herod now thinking that *Archelaus* was disaffected towards him, delivered Letters unto *Olympus* and *Volumnius*, commanding them in the way as they went, to pass by *Elensa* a Town of *Cilicia*, and delivered certain Letters unto *Archelaus* himself to the same effect; and that from thence they should go to *Rome*; and if so be when they came there, they found that *Cæsar* had been reconciled to him by *Nicholaus* his means, that then they should also deliver certain Letters unto him; declaring all that was past between him and his Sons, and the proofs alledged to convince the Princes. *Archelaus* writ again unto *Herod*, that indeed he would have entertained the young men, for fear that any greater mischance should befal them or their Father, by reason of the suspicion against them; yet was he not minded to send them to *Cæsar*, nor to have confirmed them in any malicious course. The Messengers coming to *Rome*, found *Cæsar* reconciled to *Herod*, and delivered the Letters unto him. For *Nicholaus* his Embassage was to this effect: So soon as he came unto *Rome*, and had entred the Palace, beside the charge he had given him, he did also undertake to accuse *Syllæus*. For he perceived the Arabians at variance among themselves; and that some of them had declared all *Syllæus* his bad practices, and that by his means many of *Obodas*'s Kinsmen were murthered, as his adversaries manifestly proved by his Letters which they intercepted.

Archelaus excuseth himself to *Herod*.

Cæsar and *Herod* made friends.

Now *Nicholaus* desirous to reconcile *Herod* unto *Cæsar*, omitted not this occasion by chance offered him; for he well knew that if he began with the King's defence, he should then find a hard and heavy Judge against him; but if he began to accuse *Syllæus*, he should find also a fit occasion to plead his King's cause. Wherefore *Nicholaus* taking upon him to prove the accusation against him at the day appointed, he conversed with King *Aretas*'s Ambassadors, accused *Syllæus* as a Murtherer of his Lord and King, and many other Arabians; and that he had borrowed much money, to trouble the peace of the Commonwealth; and that he had corrupted many women and honest Matrons, both at *Rome* and in *Arabia*. He addeth hereunto a most grievous crime, to wit, that he, by his lies and false reports, had deceived *Cæsar*; whom in all things he had misinformed, concerning that which *Herod* had done. Which when he once mentioned, *Cæsar* commanded him to omit the rest; and only to relate the matter concerning *Herod*; whether *Herod* did not enter into *Arabia* with an Army, and did kill two thousand and five hundred men, and carry away Captives, and rob and spoil the Countrey? *Nicholaus* answered, that to these demands himself was able to answer, that *Herod* did none of these; and that he did not deserve any displeasure. *Cæsar*, contrary

Hedio & Ruffinus, chap. 12. al. 18.

Nicholaus accuseth *Syllæus*, and excuseth *Herod*.

to

A to his expectation, hearing this, began to give diligent ear to what *Nicholaus* ſaid: And hereupon *Nicholaus* related unto *Cæſar*, how *Herod* had lent five hundred Talents, and that he had a Writing in pawn, wherein he was permitted after the day appointed, if then it were not repayed him again, to prey upon all the whole Country, and ſatisfie himſelf; and that this was no hoſtile invaſion, but according to Law and equity, a requiring of his right and debt due unto him. And that this was not raſhly done, though by the Writing he was ſo permitted to do; but by the conſent of *Saturninus* and *Volumnius* Preſidents of *Syria*; in whoſe preſence *Syllæus* ſwore by *Cæſar*'s good fortune at *Berytum*, that within thirty days after, both the debt, and alſo certain fugitives fled from the King, ſhould be reſtored unto him; and that *Syllæus* performed none B of theſe: And ſo *Herod* went again unto the Preſidents, and they permitted him to go and take pledges for his money; and that ſo by their permiſſion he went into *Arabia*. And this is the War that his Adverſaries have ſo tragically exaggerated; and yet how can it be called a War, ſeeing that it was done by the conſent of the Preſidents, and that by Covenant after Perjury, wherewith both God's and alſo *Cæſar*'s name was violated? It now remaineth that I ſpeak ſomething concerning the Captives. There were forty Thieves of *Trachon*, and afterward more that fled from *Herod* for fear of puniſhment, and fled into *Arabia*, whom *Syllæus* protected and ſuccoured to the injury of all men, and gave them ground to inhabit, and was partaker of their preys; notwithſtanding that by his aforeſaid oath, he was bound to reſtore them, together with the C borrowed mony; neither can he name any man beſide them taken in *Arabia*, and carried away Captive, and ſome of them alſo eſcaped. This his forged tale concerning the Captives being thus refuted, hear, O Sovereign *Cæſar*, the lying invention, which to provoke thee to wrath, himſelf deviſed. For I am well able to affirm this, that when the Arabian Army aſſaulted us, and one or two of our men were killed, then at laſt *Herod* forced to make reſiſtance, he killed *Nacebus*, and with him five and twenty, and no more; for every one of which *Syllæus* falſly told *Cæſar* a hundred, and ſo told him that two thouſand and five hundred were killed. *Cæſar* hereat greatly moved, with an angry countenance looking upon *Syllæus*, he asked him how many Arabians were killed in the fight? He amazed, and knowing not what to reply, an- D ſwered, that he erred in the number. Preſently *Cæſar* commanded the Writings to be read, containing the conditions between them; and the Writings of the Preſidents, and the Letters of the Cities containing the complaints of the Robberies. And ſo the matter was brought to paſs, that *Cæſar* reconciled unto *Herod*, and condemned *Syllæus* to die; and repenting himſelf to have written ſo threatning Letters to *Herod*, he objected that alſo unto *Syllæus*; affirming, that by his falſe informations he had cauſed him to paſs the limits of friendſhip, in uſing his friends ſo hardly. And ſo he ſent *Syllæus* into his Country, that after he had ſatisfied his creditors, he might be puniſhed according to the ſentence. But he ſtill continued angry with *Aretas* for that without his authority, he had uſurped the Crown and Kingdom: and he was minded alſo E to beſtow *Arabia* upon *Herod*; but the Letters which *Herod* ſent him, changed his mind. For *Olympus* and *Volumnius*, as ſoon as they underſtood that *Cæſar*'s wrath towards *Herod* was pacified, preſently they delivered unto him the Letters as they were commanded; wherein were contained the Arguments whereby his Sons were convicted of Treaſon againſt him. Which *Cæſar* having read, he thought it not convenient to trouble the old man (unfortunate with his Sons) with another Kingdom; and ſo he admitted *Aretas* his Ambaſſadors; and chiding them that their King had raſhly uſurped the Kingdom without his Authority and knowledge, not expecting his pleaſure; he received their gifts, and confirmed him in the Kingdom by his Authority. This done, being now reconciled unto *Herod*, he writ unto him, that he was ſorry for him, that F he had ſuch Children; and that he ſhould, if they had attempted any Treaſon againſt him, puniſh them as men that deſired to murther their Father, for he gave them free and full Authority; but if they only attempted to fly, he ſhould alſo be ſatisfied with a leſs puniſhment. Wherefore he counſelled him to call a Council at *Beritum*, together with the Roman Preſidents, and *Archelaus* King of *Cappadocia*, and the reſt of his friends, and the Nobility thereabout, according as they ſhould adviſe him, ſo to do. And this was the effect of *Cæſar*'s Letter.

The year of the World, 3960. *before Chriſt's Nativity*, 4.

A Narration of the Arabian Wars, and the borrowed money.

The Thieves of *Trachon*.

Syllæus condemned to die

Cæſar was purpoſed to give the Kingdom of *Arabia* to *Herod*, and was altered by *Herod*'s Letters.

The year of the world, 3961. *before Chriſt's Nativity*, 3.

Hedio & Ruffinus, chap. 3. *Aretas*'s Ambaſſadors unto *Cæſar*.

Cæſar allowed *Herod* to puniſh malefactors.

The year of the World, 3360. before Christ's Nativity, 4.

CHAP. XVII.

How Herod's *Sons were condemned in the Council of* Berytum.

HEROD receiving this Letter, rejoyced above measure; both for that he had again obtained *Cæsar*'s favour, and for that *Cæsar* had given him full Authority to do what he pleased unto his Sons. And yet I know not how it came to pass, that he who in his prosperity was a hard Father, yet did shew himself not rash in putting his Sons to death; and though his affairs were in a very flourishing condition, yet he was very moderate in his revenge. Wherefore by Letters he called together all those whom *Cæsar* appointed, only *Archelaus* excepted, either for that he hated the man, or else for that he feared he would have withstood his purpose: And when they were all come together, as well the Presidents as the rest, who were called out of divers Cities, he would not bring his Sons into the Council, but kept them in a Village of the Sidonians, named *Platan*, not far distant from the City, to the intent, that if they were called for, he might bring them forth. Then *Herod* himself alone entring into the Council, before an hundred and fifty men there assembled for that purpose, began to accuse his Sons before them; and used a speech not only pitiful for his own calamities, but also little becoming a Father. For he was very vehement in inveighing against their offence; neither did he sufficiently express his mind, shewing many signs of fury and anger; neither did he deliver in writing any proofs of the Accusations unto the Judges; but undecently himself alledged there, the Father against the Son; himself also reading before them certain Letters written by them, wherein was contained no impiety nor Treason, but only a consultation to flee away, and certain hard speeches whereby they shewed themselves offended; which when he came unto, he exclaimed, as though hereby they confessed their treacherous practices; greatly exaggerating the matter, and protesting that he had rather die than hear such speeches. Lastly, affirming that both Nature and *Cæsar* gave him authority against them; and his Country Laws so commanded, that if any one being accused, his Father or Mother should lay their hands upon his head, and the standers by must presently stone him to death; which though he might easily do in his own Countrey and Kingdom, yet he thought good also to expect their censures. Yet he came unto them, not for that they were to judge his Sons, who were taken in a manifest crime; but that by this occasion they might add their suffrages to the just indignation of a Father offended, and that they might leave an example unto all posterity, that such Treasons ought not to be left unpunished. The King having thus spoken, and not permitting the young Princes to be brought in to answer; all seeing what the King intended, and that there was no hope to reconcile them unto their Father, or save their lives; they all confirmed his authority. And first of all *Saturninus*, one that had been Consul, and had been adorned with many honours, pronounced an indifferent sentence, limited with circumstances, to wit, that he condemned *Herod*'s Sons, yet not to die; for (quoth he) my self have Sons, and I would not add this calamity to *Herod*'s misfortune past. After him also his three Sons, who were their Father's Legates, pronounced the same sentence. But *Volumnius* pronounced that they had deserved death, who were so impious towards their Father; whose sentence after him the most part followed; so that it seemed that they were now ordained to be put to death. Presently *Herod* carried them with him to *Tyre*, where he met *Nicholaus* who was there arrived, returning from *Rome*; unto whom the King first relating what was done at *Berytum*, he asked him what his friends at *Rome* thought of his Sons? He answered that they judged the Princes intents impious, and that they ought to be bound and imprisoned; and then after due consideration, if it were thought expedient, to be put to death; lest the King might be thought to have given more way to his anger than to reason; yet, if it might so please him, they thought it best to acquit them, lest otherwise he do that which hereafter he may repent when it is too late. And this was the opinion of most of his friends at *Rome*. Then the King a long time pondered these words, and made no reply, but commanded him to go along in his company. At his arrival in *Cæsarea* all men were doubtful what would become of his Sons, expecting an end of that Tragedy; for they greatly feared that by reason of the old discord, he would cut them off; and notwithstanding they were sorry for them, yet it was dangerous either to speak rashly, or to hear any thing spoken freely concerning them; but in their hearts compassionating them, they concealed their griefs. Only one amongst all the rest, an old Souldier named *Tyro*, others dissembling their grief, spake

Herod assembleth all that *Cæsar* willed, except *Archelaus*.

Herod accused his Sons.

Satu-ninus doth pronounce an indifferent sentence.

Volumnius and other of *Herod*'s friends pronounce *Herod*'s Sons to be beheaded.

Herod asked of *Nicholaus* what his friends at *Rome* thought of his Sons.

A ſpake freely what he thought: This *Tyro* had a Son of *Alexander*'s age, and beloved of him, whom *Alexander* much accounted of. This fellow many times amidſt the multitudes exclaimed, that truth and equity were baniſhed out of the world, and that in their ſtead, malice and untruth reigned: Whereby there was ſuch a miſt and a fog cauſed over the whole world, that no man could ſee his own errors. This his free Speech, though it was not without danger, yet all men hereat were moved; for that he had ſome reaſon to ſhew his fortitude in ſo dangerous a time, and every one was willing to hear his Speech, and though themſelves for fear were ſilent, yet did they not reprehend him for ſpeaking freely. For the expectation of the event of ſo great miſchief was able to have wreſted from every one of them words of commiſeration.

The year of the World, 3961. before Chriſt's Nativity, 3.

B *Tyro* with great audacity alſo came unto the King, and begged of him that he might talk with him alone: which the King granting, he uſed theſe words with great lamentation: *I can no longer, O my King, ſuppreſs this my grief, which cauſeth me ſo boldly to ſpeak, though with my own peril; yet if it pleaſe thee, my King, that which I intend to ſpeak ſhall be for thine advantage.*

Tyro ſpeaketh to *Herod*, and not obſerving modeſty, he and the Captains were impriſoned.

Where now, my Lord, are thy wits? Where is thy couragious mind ever hitherto able to match all difficult buſineſſes whatever? How happeneth it that thou haſt ſo few Friends and Kindred? For I account not them Kinſmen or Friends that permit ſuch wickedneſs and hatred in thy Court, which was moſt happy and fortunate. And what art thou unto thy ſelf? Wilt thou not look and ſee what is done? Wilt thou put to death C *the two young Princes born unto thee by the Queen thy Wife, who abound in all vertue, and commit thy ſelf now in thy old age unto one only Son, who nouriſheth impious Hopes and Deſigns; and to thy Kindred, who by thy own cenſure have often deſerved death? Doſt thou not perceive that the people keeping themſelves quiet and ſtill, do both condemn the error of thy Friends, and alſo pity and compaſſionate the two Princes? Moreover, all thy Souldiers and Captains themſelves have compaſſion on them, and curſe the Authors of this unfortunate calamity.*

The King at firſt took theſe words of *Tyro* in good part as being admoniſhed of the perfidious dealing of them about him, and his own calamity. But *Tyro* immodeſtly and Souldier-like urging the King, and for his own ſimplicity not able to D diſcern what fitted that time, the King at laſt thought this, rather a turbulent upbraiding him, than a friendly admonition: and asking who thoſe Captains and Souldiers were, he commanded them all, and *Tyro* alſo, to be bound and kept in priſon. Then one *Tripho* the Kings Barber, taking hereat occaſion, told the King, that *Tyro* had often ſollicited him, as he ſhav'd the King to cut his throat with his razor, promiſing him for recompence great rewards, and that he ſhould be one of *Alexander*'s chief Friends. Having ſpoken theſe words, the King commanded him to be apprehended, and the Barber, and *Tyro* and his Son to be tortured. *Tyro* his Son ſeeing his Father in moſt miſerable torments, and that he ſtill perſiſted in them (and by the Kings diſpleaſure, conjecturing that there was no hope of life) told them that tor- E tured his Father, that he would confeſs all the truth, conditionally that his Father and himſelf might be no more tormented: and having his requeſt granted, he told them that it was agreed, that *Tyro* with his own hand ſhould have killed the King: for he could get opportunity to come unto the King when no man elſe was with him, and ſo he would kill him, and for *Alexander*'s ſake endure any torments whatſoever. This ſpoken, he delivered himſelf and his Father from further tortures: but it is uncertain whether the tale he told was true, or whether he deviſed it to free them both from torments. Then *Herod* now laying all doubt aſide (if before he were in any) thought what death his Sons ſhould die, and leaving no place to repentance and mercy, he haſtened to execute his purpoſe: and producing 300 Captains, and *Tyro* and F his Son, and the Barber his accuſer; he accuſed them all before the people, and the people throwing any thing that came to their hands at them, they killed them every one. And *Alexander* and *Ariſtobulus* was carried unto *Sebaſte*, and there by their Fathers command were ſtrangled: and their bodies carried by night into the Caſtle *Alexandrium*, where their Grand-father by their Mothers ſide, and many of their Progenitors lay buried. But perhaps ſome will not marvel, that a hatred ſo long a breeding ſhould in the end ſo prevail, that it overcame natural affections. But one may juſtly doubt whether the fault were in the young Princes, who exaſperated by a hard Father ſo long time, fell into ſuch a hatred of him, or whether it is to be imputed unto his unkindneſs and immoderate deſire of Honour and Rule, who could G not abide any to be his equal, but rather chooſing to do all at his own pleaſure: Or rather unto Fortune, whoſe power the wiſeſt living is not able to reſiſt. Wherefore I am perſwaded, Fortune hath predeſtinated all humane actions, ſo that they

Tyro is by his Son and a Barber accuſed to have practiſed Treaſon againſt the King.

Tyro with 300 Captains are accuſed before the people and ſlain, *Alexander* and *Ariſtobulus* ſtrangled at *Sebaſte*, and buried in *Alexandrium*.

The cauſe of theſe calamities was Deſtiny and Gods Providence.

The year of the World, 3961. before Christ's Nativity, 3.

Wherein *Alexander* and *Ariſtobulus* offended.

Herod's ſhameful erreur not to be excuſed.

muſt have a neceſſary event. And this inevitable force we call Fate, or fatal Deſtiny, for that there is nothing which it effecteth not. But it ſufficeth briefly to have touched this high matter, which of it ſelf is very difficult, which attributeth ſomething unto our actions, and examineth the cauſes of the variety of our actions, which ſpeculation is already compriſed in the two Volumes of our Law. Furthermore, touching the Princes fault, we may accuſe their youthful arrogancy, and their pride, who did give too great ear to their Father's accuſers; and for that they were unjuſt ſearchers into his life and actions, and that they maliciouſly ſuſpected him, and could not rule their tongues; but hereby gave double occaſion to their adverſaries, and matters unto thoſe tale-bearers that ſought to get the King's favour. But their Father's ſhameful fault cannot be excuſed, who ſuffered himſelf ſo to be over-ruled with paſſion, that he put them to death that were begotten of his own body, without any proof or argument of the crimes laid unto their charge; yea, two young Princes of excellent feature of body, not only beloved of their own Nation, but alſo of ſtrangers; they were dextrous in all Exerciſes, and commendable in Military Affairs, and eloquent in Civil Diſcourſes. For, in all theſe things they were excellent, and eſpecially *Alexander* the eldeſt of them. It had been enough for him, ſuppoſe he had condemned them, either to have kept them in perpetual Priſon, or baniſhed them into ſome far Countrey; ſeeing that he was aſſured of the Roman Power, under whoſe protection he neither needed to have feared invaſion, nor ſecret Treaſon againſt him. For to put them to death, only to ſatisfie his own furious will, what elſe doth it argue, but only an impious liberty caſting off all Fatherly humanity and kindneſs? eſpecially ſeeing that he was aged, whoſe years could neither plead ignorance, nor that he was deceived. For neither was he the more excuſed by the delay he uſed; nay, it had been a leſs offence, if amazed with ſome ſudden news, he had been incited to ſo hainous an offence: But after ſo long deliberation, at laſt to effect ſuch a matter, betokens a bloody mind, and hardned in wickedneſs, as he ſhewed afterwards, not ſparing the reſt, whom before he held moſt dear: Who, though they were leſs to be pitied, in that they juſtly ſuffered; yet was it an argument of his like cruelty, in that he abſtained not from their deaths alſo: But we will ſpeak of this hereafter.

H I K L M

THE

N

A

THE SEVENTEENTH BOOK OF THE B ANTIQUITIES of the JEWS: Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Seventeenth Book.

1. Antipater *endeavoureth to haſten his Father's death, that he may reign in his place.*
C *The Children that* Herod *had by his nine Wives.*

2. *Of* Zamaris *a Babiloniſh Jew, a man of ſingular virtue.*

3. Antipater, Pheroras *and his Wife conſpire againſt* Herod, Salome *acquainteth him with it, he cauſeth ſome Phariſees who were of this Conſpiracy to be put to death: He endeavoureth to make* Pheroras *repudiate his Wife, but he cannot be perſwaded to it.*

4. Herod *ſendeth* Antipater *to* Auguſtus *with his Will, by which he declareth him his Succeſſor.* Syllæus *bribeth one of* Herod's *Guards to kill him, but the plot is diſcovered.*

D 5. Pheroras's *death.*

6. Pheroras's *Wife is accuſed, and* Herod *is advertiſed of* Antipater's *Conſpiracies.*

7. Antipater *being returned back unto* Judæa *from* Rome, *is convicted in the preſence of* Varus *Governour of* Syria, *for having endeavoured to poyſon the King his Father.* Herod *cauſeth him to be impriſoned, and writeth to* Auguſtus *on that Subject.*

8. *The Golden Eagle that* Herod *had conſecrated, and fixed on the Portal of the Temple, is pulled off; the ſevere puniſhment that he inflicteth for it. The King's terrible ſickneſs, and the cruel orders that he giveth to his Siſter* Salome, *and to her*
E *husband.*

9. Auguſtus *referreth it to* Herod, *to diſpoſe of* Antipater *as he pleaſeth.* Herod *falling into a relapſe of his Torments, deſireth to kill himſelf;* Achiavus *one of his Grand-children hindreth him: It is reported that he is dead;* Antipater *endeavoureth in vain, to bribe his Keeper to ſet him at liberty; as ſoon as* Herod *heareth of it, he ſendeth one to kill him.*

10. Herod *altereth his Will, declareth* Archelaus *his Succeſſor; he dieth five days after* Antipater. Herod's *glorious Funeral ordained by* Archelaus; *the peoples great acclamation in favour of* Archelaus.

F 11. *Some Jews (who demanded ſatisfaction for* Judas *and* Matthias *and others deaths, whom* Herod *cauſed to be burned, for having pulled down the Eagle at the Portal of the Temple) make an Inſurrection, which obligeth* Archelaus *to cauſe three thouſand of them to be put to death: He goeth afterwards to* Rome, *to be confirmed King by* Auguſtus: *His Brother* Antipas, *who pretends to have right to the Crown, repaireth thither alſo; the Cauſe is pleaded before* Auguſtus.

12. *A great Rebellion in* Judæa, *whilſt* Archelaus *was at* Rome; Varus *Governour of* Syria, *ſtoppeth it.* Philip, Archelaus's *Brother, goeth alſo to* Rome, *in hopes to obtain one part of the Kingdom. The Jews ſend Ambaſſadours to Au-*
G *guſtus, to free them from their obedience to Kings, and to re-unite them to* Syria: *They complain to him againſt* Archelaus, *and abhor the memory of* Herod.

13. Cæsar *confirms* Herod's *Testament*, *and appointeth his Children to be his Successors.* H

14. *An Impostor counterfeits himself to be* Alexander, Herod's *Son*; Augustus *finds out the Cheat, and sends him to the Galleys.*

15. Archelaus *marrieth* Glaphyra, *his Brother* Alexander's *Widow.* Augustus *having heard several of the Jews complaints of him, confineth him to* Vienna *in* France, *and uniteth his possessions to* Syria. Glaphyra's *death.*

I

CHAP. I.

Antipater *endeavoureth to hasten his Father's death, that he may raign in his place.* The *Children that* Herod *had by his nine Wives.*

The year of the world, 3961. *before Christ's Nativity*, 3.

Hedio & Rufinus, chap. 1.

Antipater, after he had made away his Brothers, grew hateful both to the Souldiers and the people.

Antipater governed the Kingdom with his Father.

AFter that *Antipater* had made away his Brothers, through the extream impiety and unbridled fury, wherewith *Herod* their Father was incensed against them; yet he did not immediately obtain that which K undoubtedly he hoped for. For being freed of that fear he conceived, lest his Brothers should be partakers with him in the Kingdom, he found it a difficult and dangerous matter to find the means how to obtain it; so strange and hainous a hatred had all the Nation conceived against him. On the other side, in shewing himself proud and lofty, he more and more encreased that hatred which the Souldiers had conceived against him, in whom the security of the Kingdom consisted, if it should fortune to fall out that the people should attempt any alteration. All which mischiefs were procured by his own sins, and the unnatural murther of his Brothers. Nevertheless, he governed the Kingdom with his Father, living only in less Authority than himself: *Herod* also reposed more confidence in L him, even in those things, for which he was worthy to lose his head. For the King conceived that in confirmation of his good affection towards him, *Antipater* had accused his Brethren, to continue his Father in security, and not for any hatred he bore unto them more than to his Father; though indeed he hated them for his Father's sake, being transported with fury. But all these were but as so many stratagems to insinuate himself into *Herods* Counsels and Favours; and these did he craftily make use of, to cut off the occasion lest any should prevent or accuse him of that which he pretended to do, and that *Herod* might be deprived of all relief, if so be that *Antipater* should bend his Forces against him. For the Treason he complotted against his Brothers, proceeded from the hatred he bare unto his Father: But at that time he was the more egged on to prose- M cute his intended purposes without any delay. For if *Herod* should happen to die, it was most sure that the Kingdom should be his; and should his life continue any longer time, and the practice *Antipater* went about should be discovered, seeing himself inviroued with these dangers, he should be enforced to make his Father his Enemy. For which cause he was very liberal to all those that were about his Father; and through the great gifts he bestowed upon them, he extinguished that hatred which all of them bare unto him: and above all things he continued himself in credit with those friends which *Herod* had at *Rome*, by sending them divers Presents; and namely *Saturninus*, who was Governour of *Syria*. He hoped also, by bribes and rewards, to draw his Father's Brother into his Faction, and to corrupt the King's Sister also, who was married to N one of the King's most esteemed friends in Court. He was a subtil and polititick man in entertaining those men with colourable shew of friendship with whom he conversed, and to draw himself into credit with them: he was sufficiently dextrous to dissemble his malice and discontents, which he had conceived against any man. Notwithstanding all this, he could not deceive *Salome* his Aunt, who of long time before had sounded his inclinations, and who was not so simple as to suffer her self to be deceived; but had already, by all cunning means that might be, prevented his malice, although she had a Daughter married unto his Uncle by the Mother's side. This Daughter was first of all wedded to *Aristobulus*, and afterwards by *Antipater*'s means to his Uncle: For *Callæas* her Husbands Son had married the other. But neither could this affinity colour the O matter so much, but that his malice was discovered; neither could that former consanguinity extinguish the deserved hatred conceived against him. *Herod* constrained *Salome*

Antipater wished his Fathers death.

Antipater spared no cost to win his Father's Friends.

Antipater could not deceive his Aunt.

(who

A (who through amorous paſſion had thought to have married her ſelf to *Syllæus* the Arabian) to marry with *Alexas*, and that by the mediation and perſwaſion of *Julia Cæſar*'s wife, who adviſed *Salome* not to refuſe that Marriage, leſt he ſhould prove her mortal enemy; for *Herod* had made an Oath, that if *Salome* condeſcended not to marry *Alexas*, he would never make account of her: For which cauſe ſhe followed *Julia*'s advice, who was *Cæſar*'s Wife, and counſelled her alſo to her profit and preferment.

The year of the world, 3961. before Chriſt's Nativity, 3.

Herod compelleth *Salome* to marry *Alexas.*

At the ſame time *Herod* ſent his Daughter *Glaphyra* to King *Archelaus*, who had been married to *Alexander*, preſenting him a Dowry out of his own Treaſury, leſt there ſhould any difference ariſe between them, and he himſelf moſt carefully brought up his Sons Children. For *Alexander* had two Sons by *Glaphyra*, and *Ariſtobulus* begat B on *Bernice*, *Salom*'s Daughter, three Sons and two Daughters. Sometimes he would recommend them unto his Friends, and bewailing the misfortune of his Sons, would beſeech God that no ſuch ill fortune might befall their children, but rather that they might increaſe in virtue, and acknowledge their education and bringing up, with all dutiful reſpects unto their Parents. He provided them alſo each of them with a wife, when they were ready for Marriage; Namely, the Daughter of *Pheroras* for the eldeſt of *Alexander*'s Sons; and the Daughter of *Antipater* for *Ariſtobulus*'s eldeſt Son: and one of *Ariſtobulus*'s Daughters was married to *Antipater*'s Son; and the other to *Herod* his own Son, whom he had begotten of the Daughter of the High Prieſt. For it is lawful in our Countrey, and according to our cuſtom, to have divers Wives at one C time. The King procured theſe Marriages through the compaſſion he had of thoſe Orphans, thinking by this mutual Alliance to cauſe *Antipater* to be their Friend. But *Antipater* conceived no leſs hatred towards the children, than he had done malice towards their Fathers: For the care that *Herod* had of them, increaſed his hatred, in that he pretended to be the greateſt among the Brethren; and he eſpecially feared leſt when they ſhould grow to mans eſtate, they would reſiſt his power, being aſſiſted by King *Archelaus*, as his Sons in Law; and *Pheroras* who was a Tetrarch ſhould do the like, for that he had married his Son to *Alexander*'s Daughter. And ſo much the more was he incited, becauſe all the people had compaſſion of theſe Orphans, and had conceived a hatred againſt him, who never ceaſed to expreſs his malice againſt his D Brethren. He therefore deviſed all the means that were poſſible to diſanul the Decrees which his Father had reſolved upon to this effect, being very loth that they ſhould ever live to be partners with him in the Kingdom. So that at laſt *Herod* condeſcended to *Antipater*'s demand, which was, that he might marry *Ariſtobulus*'s Daughter, and his Son to *Pheroras*'s Daughter: and thus were the forementioned Marriages wholly cut off; yea, even againſt *Herod's* former Decree. At that time *Herod* had nine Wives, namely, *Antipater*'s Mother, the High Prieſts Daughter, by whom he had a Son that bare his name, and a Daughter of his Brothers, and a Cozen of his own, by whom he had no children. He had another Wife alſo, that by Nation was a Samaritane, by whom he had two Sons, *Antipas* and *Archelaus*, and a Daughter called *Olym-* E *pias*, who was afterward married to *Joſeph* the Kings Cozen. As for *Archelaus* and *Antipas* they were brought up at *Rome*, with a certain private friend of his. Moreover, he married one that was called *Cleopatra*, that was born in *Jeruſalem*, by whom he had *Herod* and *Philip*, which *Philip* was brought up at *Rome*. By *Pallas* he had *Phaſaelus*: by *Phedra* and *Helpia* he had two Daughters, *Roxane* and *Salome*. As for his eldeſt Daughters, *Alexander*'s Siſters by the Mothers ſide, whom *Pheroras* had refuſed to take in Marriage, he match'd the one with *Antipater* his Siſters Son, and the other he wedded to *Phaſaelus* his Brothers Son, and this was *Herod*'s Progeny.

Glaphyra ſometimes *Alexand*'s Wife is ſent back to *Archelaus* King of *Cappadocia*. *Hedio & Ruffinus, chap.* 1.

Herod bringeth up his Sons children.

Antipater hateth his Brothers children

Antipater laboureth his Father to break off the Marriages he intended.

Herod's nine Wives.

F

CHAP. II.

Of Zamaris *a Babyloniſh Jew, a man of ſingular virtue.*

AFter this, intending to aſſure his Eſtate in the Country of *Trachonite*, he reſolved to build a Borough of the bigneſs of a City in the midſt of the Countrey, as well to ſecure his Country, as to be in better readineſs to repulſe his Enemies, with more expedition. And having intelligence that a certain Jew was come from *Babylon* with five hundred Archers on Horſeback, and about one hundred of his Kinſ- G men, and had adventured to paſs *Euphrates*, and was in the Countrey adjoyning to *Antioch* near unto *Daphne* in *Syria*, where *Saturnine* General of the Roman Army had given him a Caſtle, called *Valatha*, to inhabit, he ſent for him and his followers, promiſing

Herod buildeth a Caſtle in the Region of the Trachonites, and maketh *Zamaris* the Jew that came from *Babylon* Governour therein.

The year of the World, 3961. before Christ's Nativity, 3.

promising to give him both Lands and Lordships in the Seignory of *Batanea*, which H
bordereth on *Trachonite*, intending that he should make head against those that would assail him; and promising him that both his Lands and his Souldiers should be exempt from all Tributes, and payments of Customs. This Babylonian Jew was induced by these offers to come, and take possession of the Place, where he builded a Borough, called *Bathyra*. This man opposing himself against the *Trachonites*, defended the Countrey, and those Jews that came from *Babylon* to *Jerusalem* to offer Sacrifice, from all Incursions and Robberies of the *Trachonites*; and divers that observed the Religion of the Jews, resorted unto him from all places; so that this Countrey was very well peopled, by reason of the exemption of the Tribute, which continued during *Herod's* life-time. I

But *Philip* who succeeded him, exacted afterward some small Tribute of them, and that but for a little while. But *Agrippa* the Great, and his Son of the same name, charged them with great Taxations; yet permitted them to enjoy their Liberty; whose Successors, the Romans imposed many grievous Tributes upon them, yet continued their Freedom; of whom hereafter we will more particularly and largely discourse in due place, and in process of my History. Now this Jew *Zamaris*, to whom *Herod* had given the possession of his Countrey, died, after he had lived virtuously, and left a virtuous Off-spring behind him; amongst whom was *Jacim*, renowned for his dexterity on Horseback; who, with his Troop of Horse, was of the King of *Babylon's* Guard. This *Jacim* died when he was very old, and left his Son *Philip* to succeed him; a va- K
liant man, and addicted to all sorts of Virtue, as much as any one that hath been renowned in History; for which cause King *Agrippa* loved him, and put his trust in him, and committed the trust and training of his Souldiers unto him, who led them also forth, if occasion of service was proffered.

Jacim and *Philip* the Sons of *Zamaris.*

CHAP. III.

Antipater, Pheroras *and his Wife conspire against* Herod, Salome *acquainteth him with it, he causeth some Pharisees who were of this Conspiracy, to be put to death:* L
He endeavoureth to make Pheroras *repudiate his Wife, but he cannot be perswaded to it.*

Hegio & Rufinus, chap. 3.

WHilst *Herod's* Affairs were thus disposed, all men's eyes were fixed upon *Antipater*, after that *Herod* had given him full power; which was granted him, in hopes that his Father had, that he would behave himself faithfully and affectionately towards him; But he abused his authority more audaciously than could be expected; for he treacherously coloured his conceived malice, and easily drew his Father to believe him in whatsoever he said. He was feared by all men, not only for his Authority, but for his subtilties and policies. But above all the rest, *Pheroras* respected him most, M
and was in like manner, as greatly esteemed by him. For *Antipater* circumvented him by the means of certain women, who favoured his Faction; for *Pheroras* was commanded by his Wife, his Mother, and Sister-in-Law, notwithstanding that he hated them, by reason of the abuse they had offered to his Daughters who were unmarried; nevertheless he was enforced to dissemble all things, because he could do nothing but what they were always privy to, and had such power of his Affairs, that they obliged him to perform whatsoever they pleased. *Antipater* was also very intimate with them, both on his own account and his Mother's; for these four women were of one mind in all things, and spake, as it were, by one mouth: Yet was *Pheroras* at odds with *Antipater*, upon some slight distastes; and she that wrought this debate betwixt them, was N
the King's Sister *Salome*, who had a long time spied all their drifts; knowing well, that their mutual friendship tended to the overthrow of *Herod*, which she was ready to acquaint him. And they knowing well that the King disliked this their inward familiarity, and that he was privy to that which they pretended, which was his utter ruine; resolved between themselves to refrain their publick familiarity, and to make a shew that they were at odds one with another; to which intent they reproached one another, especially at such time as they were either in *Herod's* presence, or there was any one with them, who (as they thought) would acquaint him with it. But in secret they intermitted not their accustomed friendship, and continued their correspondence with more privy affability; yet was not *Salome* ignorant thereof, neither when they first de- O
vised this drift, neither afterwards when they put it in execution; for she diligently noted all things, and aggravated the same by report to her Brother, whom she informed

Pheroras deceived by women.

Salome discovereth to *Herod* the Conspiracies of the Ladies and others.

of

A of their ſecret meetings, banquetting and diſcret conſultation, which (as we ſaid) had no other ſcope but his ruine, if he did not prevent them in time; ſhewing that for the preſent they behaved themſelves like enemies in outward ſhew, and all their ſpeeches tended to diſgrace one another; but that in ſecret they were friends, and entertained their amity, and promiſed each other their mutual aſſiſtance, to ſtrengthen themſelves againſt thoſe, to whom they were loth their friendſhip ſhould be diſcovered. But he durſt not make ſhew thereof, becauſe he knew that his Siſter was a woman too much addicted to reproachful Accuſations. There was among the Jews a Sect of people that were called Phariſees, who were too much addicted to ſelf-opinion, and boaſted themſelves to be the exacteſt obſervers of the Law in all the Countrey; to whom theſe women B were very much addicted, as to thoſe who were much beloved of God, as in outward appearance they made ſhew for. Theſe were ſuch as durſt oppoſe themſelves againſt Kings, full of Fraud, Arrogancy and Rebellion; preſuming to raiſe War upon their motions, and to rebel and offend their Princes at their pleaſures: Whereas therefore, all the Nation of the Jews had ſworn to be faithful unto *Cæſar*, and to the eſtate of the King, theſe only refuſed to take Oath; and of this Sect there were to the number of ſix thouſand: For which cauſe the King having impoſed a penalty upon them, *Pheroras*'s Wife paid it for them; for which cauſe they pretending to gratifie her, and being eſteemed for ſuch as were skilful in foretelling ſuch things as were to come, by reaſon of their often communication with God, foretold her, that God had decreed to bring the C Kingdom of *Herod* and his poſterity to an end; and would bring to paſs, that the Crown ſhould deſcend to *Pheroras* and his Sons. *Salome* had got an inkling hereof, and had told *Herod* no leſs: And how they likewiſe corrupted every one of his Courtiers; for which cauſe he put thoſe to death amongſt the Phariſees, who were the principal Authors of this Advice, and with them alſo the Eunuch *Bagoas*, and *Carus* who was his darling, and one of the fineſt men of that time. He afterwards cut off all thoſe amongſt his houſhould Servants, who were of the Phariſees Faction; for the Phariſees had perſwaded *Bagoas*, that this new King whom they prognoſticated, would not only conſider him as his Benefactor and Father; but that he himſelf ſhould alſo marry, and find himſelf capable to beget Children.

The year of the world, 3961. before Chriſt's Nativity, 3.

The Phariſees ſubtil and arrogant.

The Phariſees would not ſwear obedience, but were fined. *Pheroras*'s Wife payeth their Fine; for which benefit they promiſe her the Kingdom.

Bagoas, Carus and others are put to death by *Herod*.

D But after that *Herod* had puniſhed thoſe amongſt the Phariſees, who were convicted to have been of the Conſpiracy, he aſſembled a Council of his friends; before whom he accuſed *Pheroras*'s Wife, and ripped up the injuries that were done unto his Daughters, as it hath been declared, aſcribing the ſame to the pride of this woman, objecting it for a crime againſt her, for having injured his Honour. Beſides this, he accuſed her that ſhe had of ſet purpoſe, ſtirr'd up Mutinies, and by all means poſſible, both in words and deeds, contrary to all Law of Nature, ſtirred up debate betwixt him and his Brother; and that the Fine that he had impoſed upon his Adverſaries, was ſatisfied at her charge; ſo that no jot of that Conſpiracy was contrived without her conſent. *For which cauſes* (ſaid he) *Brother* Pheroras, *it ſhall not be amiſs for you of your own ac-*E *cord, to drive ſuch a wretched woman from you, before you be requeſted, and the Sentence be pronounced againſt her; otherwiſe ſhe will be the cauſe to kindle a War betwixt you and me. For if you will continue the Friendſhip and Brotherhood betwixt you and me, ſeparate you ſelf from her: In ſo doing, I will account you for my Brother; and you ſhall loſe nothing by the affection which I bear unto you. For the bond of Brotherly love cannot continue ſafe and inviolable, unleſs you put her away.* Now although *Pheroras* was moved with the importance and weight of this diſcourſe; yet he ſaid, that for the Love he bare unto his Wife, he would forget nothing of that duty which Conſanguinity required at his hands in regard of his Brother; but that he had rather die, than live without her company, whom he loved more dearly than his life. *Herod*, although he took this anſwer of F his Brothers for a moſt grievous injury, yet forbare he to diſcover his diſpleaſure towards him: he only forbad *Antipater* and his Mother, and in like manner *Pheroras*, to frequent the one ~~with~~ the other any more. He commanded the women likewiſe, that they ſhould give over their familiar entertainments the one with the other, which all of them promiſed to perform. Yet this notwithſtanding, upon fit opportunities and occaſions, they viſited one another; and *Antipater* and *Pheroras* feaſted one another by night. The report alſo went, that *Antipater* had the company of *Pheroras*'s Wife, and that his Mother was the means and inſtrument of their privy meeting.

Hedio & Ruffinus, chap. 4.

Herod accuſeth *Pheroras*'s Wife, and commandeth him to put her away.

Pheroras refuſeth to put away his Wife.

Herod interdicteth *Pheroras* and *Antipater* their privy meetings, and forbiddeth the Ladies no leſs.

G

CHAP.

The year of the world, 3961. before Christ's Nativity, 3.

CHAP. IV.

Herod *ſendeth* Antipater *to* Auguſtus *with his Will, by which he declareth him his Succeſſor.* Syllæus *bribeth one of* Herod's *Guards to kill him, but the plot is diſcovered.*

Herod ſendeth *Antipater* to *Cæſar.*

ANtipater ſuſpecting his Father's diſtaſtes, and fearing leſt his hatred ſhould bring him into hazard, he wrote unto his friends in *Rome*, requiring them to write their Letters unto *Herod*, requeſting him to ſend *Antipater* unto *Cæſar*, with all expedition as was poſſible. Which being brought to paſs, *Herod* ſent him thither with divers Royal Preſents; and gave him his Teſtament and Will with him, wherein he had bequeathed the Kingdom to *Antipater*. And if it ſhould happen that *Antipater* ſhould die before him, then he bequeathed the ſame to his Son *Herod*, whom he had by the High Prieſt's Daughter. About the ſame time *Syllæus* the *Arabian* repaired to *Rome*, notwithſtanding he had neglected thoſe things which *Cæſar* had commanded him. *Antipater* accuſed him before *Cæſar*, for the ſame faults wherewith he was charged by *Nicholaus*. *Syllæus* alſo was accuſed by *Aretas*, for murthering divers of the beſt account in the City of *Petra*, contrary to his mind; amongſt the which was *Sohemus* (a man of much virtue and honour) and *Probatus*, *Cæſar*'s Servant; of which Crimes *Syllæus* was accuſed upon this occaſion which enſueth: There was a certain man of *Corinthus*, who was one of the King's Guard, and one he put very great truſt in: *Syllæus* perſwaded him by ſtore of money and bribes, to kill *Herod*; which he promiſed to perform. *Probatus* made privy to *Syllæus*'s mind, he preſently told it to the King, who cauſed him to be apprehended and tortured, who confeſſed the whole matter: He laid hands alſo on two Arabians, perſwaded by this Corinthian's confeſſion; one of which was a man of Command in his Countrey, and the other was *Syllæus*'s chief friend. They being examined, confeſſed that they came thither to ſolicite, with many exhortations, the Corinthian to execute the murther; and to aſſiſt him, if he ſtood in need of them. Which being fully proved by *Herod* before *Saturnine*, he ſent them to *Rome*, there more amply to be proceeded againſt, and ſo to be puniſhed.

Antipater accuſeth *Syllæus* at *Rome* before *Cæſar.*

Aretas accuſeth *Syllæus* for killing *Probatus* and others.

A Traytor that ſought the King's death is apprehended.

CHAP. V.

Pherora's *death.*

HErod perceiving that his Brother *Pheroras* did conſtantly continue his affection towards his Wife, he commanded him to retire himſelf into his own Dominions; whereupon he willingly departed to his Tetrarchy; proteſting by many ſolemn Oaths, that he would never more return into the City, unleſs he were aſſured that *Herod* was dead. Not long after it hapned, that *Herod* fell ſick, he was ſent for to receive certain ſecret inſtructions, as from the mouth of dying man; but *Pheroras* would not obey him in regard of his Oath. Notwithſtanding, *Herod* dealt more kindly with him, and continued his love and affection towards him; for he came to *Pheroras*, as ſoon as he heard of his firſt ſickneſs, without being ſent for: And after he was deceaſed, he ſent his body to *Jeruſalem*, and honourably entombed him in that place, and grievouſly lamented his death. This was the beginning of *Antipater*'s miſ-haps, who at that time was gone to *Rome*. For it was God's pleaſure, that at laſt he ſhould be puniſhed for the murther of his Brethren. I will diſcourſe of this at large, that it may ſerve for an example to many Kings, how they ought to practice and follow Virtue in all their actions.

An Oath ſolemnly obſerved.

Pheroras in his Sickneſs is viſited by *Herod*; and being dead, is honourably buried by him.

CHAP. VI.

Pheroras's *Wife is accuſed, and* Herod *is advertiſed of* Antipater's *Conſpiracies.*

Hedio & Ruffinus, chap. 5.

Pheroras's Freemen accuſe his Wife for poyſoning him.

AFter *Pheroras*'s death, two of his Freemen, who were Taphnites by birth; and ſuch as *Pheroras* in his life time, both only truſted, and dearly loved, came unto *Herod*; requiring him not to ſuffer his Brothers death to paſs unpuniſhed, but to make diligent enquiry of that unfortunate and unexpected diſaſter. *Herod* gave ear to their ſuit, perceiving that the matters they importuned him in, were likely and very credible

A credible. Whereupon they told him that *Pheroras*, the day before his unexpected ſickneſs, had ſupt with his Wife; and that having received an unaccuſtomed Poyſon with his meat, he was dead. That this Poyſon had been brought thither by a woman of *Arabia*, who in her ſpeech proteſted that it was ſome Potion to encreaſe love, but in effect it was to bring *Pheroras* to his end. For the women of *Arabia* amongſt all others are skilful in Poyſons, and are great Sorcerers; and ſhe that was charged with this fact, was eſteemed a great friend and favourer of *Syllæus*'s beſt beloved. That *Pheroras*'s Mother and his Wife's Siſter went into thoſe Quarters, on purpoſe to buy that Poyſon; and returned back, and brought this woman with them the day before the Supper. The King moved by theſe words of theirs, tortured both thoſe Maid-ſer-
B vants of theirs, who were their Bond-women; as alſo certain other of their free Servants. Now when the fact could not be extorted, by reaſon that none of them confeſſed it; at length, ſhe that was laſt of all put to her tryal, overcome by the pains ſhe endured, ſaid nothing elſe, but that ſhe prayed God that *Antipater*'s Mother might feel the like torments, ſince ſhe was the cauſe of all theſe miſchiefs which they endured.

The year of the world, 3961. *before Chriſt's Nativity*, 3.

Herod torturеth the Ladies Bond-women, and ſoundeth out *Antipater*'s and their ſecrets.

Theſe words of hers made *Herod* the more eager and inquiſitive, ſo that by force of tortures he wrought out all the ſecrets of theſe women; their Banquets, their ſecret Aſſemblies, and thoſe very words that *Herod* had ſpoken apart betwixt his Son and himſelf, which had been reported unto the women that *Pheroras* entertained; namely,
C that he would give him one hundred Talents provided that he would uſe no conference with *Pheroras*. Moreover, they reckoned up the hatred that *Antipater* bare unto his Father, the complaints that he made unto his Mother, of the too long life and continuance of his Father; for that in regard of himſelf, he was already grown old; ſo that although the Kingdom ſhould fall into his hands preſently, yet he could receive but very little contentment thereby. Moreover, he alledged, that divers Brothers, and Brothers Children were brought up together with him, ſo that he might not ſecurely hope for any thing; for that already, if he ſhould fortune to die, the Kingdom was to deſcend not to his Son, but to his Brother: Beſides this, he was accuſtomed to accuſe the King of divers cruelties committed by him, and of that murther which he ex-
D ecuted upon the perſons of his Children. That for fear leſt he ſhould practiſe his Tyranny againſt thoſe that remained, *Antipater* had found out the device to be ſummoned to *Rome*, and *Pheroras* withdrew himſelf into his Tetrarchy.

Theſe words, which as he knew had reference to that which his Siſter had often informed him of, were not by him held incredible; ſo that being preſſed with the malice of *Antipater*, he ſequeſtred *Doris* his Mother from his preſence, robbing her before her departure of all her Jewels, which were valued at many Talents; and from that time forward he ſhewed himſelf more favourable towards thoſe women of *Pheroras*'s houſhold. But nothing did more whet *Herod*'s diſpleaſure againſt *Antipater*, than did a certain Samaritan, who was alſo called *Antipater*, who had the ordering of
E the Affairs of *Antipater* the King's Son. For he being brought in queſtion, and tortured, declared among other things, that *Antipater* had mixed a mortal Poyſon, and delivered the ſame to *Pheroras* his Uncle, commanding him to practiſe the King's death in his abſence, and by that means leaſt ſuſpected. That this Poyſon was brought out of *Egypt* by one called *Antiphilus*, *Antipater*'s friend. That it was ſent to *Pheroras* by one called *Theudion*, *Antipater*'s Mothers Brother. That this Poyſon was kept by *Pheroras*'s Wife, and was committed by her Husband to her cuſtody. She being examined by the King hereupon, confeſſed no leſs; and haſting forth, as if ſhe intended to fetch the ſame, ſhe caſt her ſelf down headlong from the top of the houſe; yet ſhe did not kill her ſelf, becauſe ſhe fell upon her feet. After ſhe was recovered out of her ſwound, and the King
F had promiſed all ſecurity both to her ſelf and her family, if ſo be ſhe would diſcover the truth; and contrariwiſe, threatned her with extream torments, if ſhe obſtinately continued in concealing theſe Treaſons: She ſware ſhe would diſcover all things according as they were acted; and as many men thought at that time, ſhe told nothing but the truth. *That poyſon* (ſaid ſhe) *was brought by* Antiphilus *out of* Egypt, *and bought there by the means of a Brother of his, who was a Phyſitian. After this*, Theudion *brought it to our houſe; and I having received it from* Pheroras's *hands, kept the ſame, but bought by your Son* Antipater, *to poyſon you that are his Father. Now therefore, after that my Husband fell ſick, and you in kindneſs came to viſit and comfort him, he being moved with compaſſion, and conquered by your brotherly kind-*
G *neſs, and by your good affection and loving care in giving order for his health called me unto him, and ſaid; Oh Wife,* Antipater *hath circumvented me, whilſt by his peſtilent counſels, and poyſoning practices he deſireth to cut off his Father, and deprive me of a*

Herod thruſted *Doris*, *Antipater*'s Mother out of his Palace.

Antipater the Samaritan declareth how *Antipater* the King's Son had provided Poyſon for his Father.

Pheroras's Wife confeſſeth that ſhe hath the Poyſon, and caſts her ſelf down headlong from the Roof.

kind

The year of the World, 3961. before Christ's Nativity, 3.

kind Brother. Now therefore, ſince I perceive there is no part of my Brother's love and H
natural affection diminiſhed towards me, wherewith he was wont to entertain me; and that my laſt hour of life approacheth, God forbid, that being ready to ſleep with my Fore-fathers, I ſhould preſent them with a Ghoſt ſoil'd and ſweltered in my Brother's blood: Diſpatch therefore, and burn this poyſon before mine eyes. Hereupon (ſaid ſhe) *I preſently brought it forth according as my Husband commanded me, and burnt the greateſt part of the Poyſon, and the reſt I have reſerved, that if after my Husband's death, your Majeſty ſhould uſe me unkindly, it might ſerve me to eſcape thoſe extremities that would betide me.*

The year of the World, 3962. before Christ's Nativity. 2.

After ſhe had ſpoken thus, ſhe brought forth before them the Poyſon, and the box wherein it was kept. After her, another of *Antipholus*'s Brothers, and the Mother I
to them both, confeſſed no leſs, being conſtrained thereunto by force of violence and torture, and acknowledged the Box. The King's Wife alſo, who was the Daughter of the High Prieſt, was accuſed of confederacy and concealment of all theſe Treaſons. For which cauſe *Herod* put her away from him, and cancelled his Sons name out of his Teſtament, wherein he had bequeathed him the Kingdom after his deceaſe. He diſplaced alſo his Father-in-law *Simon* the Son of *Boethus* from the Prieſthood, and placed *Matthias* the Son of *Theophilus*, who was born in *Jeruſalem*. In the mean time *Bathillus*, *Antipater*'s Free-man returned from *Rome*; who being tortured, confeſſed that he brought a Poyſon with him, to deliver it to *Antipater*'s Mother and *Pheroras*, to the end, that if the firſt Poyſon were not effectual enough to diſpatch the King, they might K
make uſe of this other, to cut him off ſpeedily. There came Letters alſo to *Herod*'s hands from his friends at *Rome*, written and deviſed by *Antipater*'s means, to accuſe *Archelaus* and *Philip*, for very often they had refreſhed the memory of *Alexander* and *Ariſtobulus*'s death, contrived by their Father; and for that they lamented the miſerable fate of them, who were innocently betrayed; and that now alſo they themſelves were called back into their Countrey for no other cauſe, but upon their arrival to be made partakers of their Brother's miſerable deſtiny. Theſe things did *Antipater*'s friends certifie *Herod* of, in that by many and mighty Preſents he wrought them thereunto. He himſelf alſo wrought unto his Father colourably, after a manner excuſing the young men, and imputing their words unto their indiſcretion and young years. L
Mean while, he buſied himſelf in accuſing *Syllæus*; and courted the chiefeſt Romans, buying divers Ornaments and Jewels to preſent them with, to the value of two hundred Talents. And it is to be wondred at, that ſo great matters being in agitation againſt him, ſeven months at leaſt before his return into the Country of *Judæa*, that no inkling thereof came unto his ears. But the cauſe partly was the diligent ſearch and watch that was kept upon the High-ways, and partly the hatred that all men had conceived againſt *Antipater*. For there was not any that would put themſelves in hazard to procure his ſecurity.

The King putteth away his Wife, and blots his Son out of his Teſtament. He degradeth Simon, and inſtateth Matthias in the Prieſthood. Archelaus and Philip are accuſed by Antipaters means

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CHAP. VII.

Antipater, *being returned back into* Judæa *from* Rome, *is convicted in the preſence of* Varus *Governour of* Syria, *for having endeavoured to poyſon the King his Father.* Herod *cauſeth him to be impriſoned; and writeth to* Auguſtus *on that Subject.*

Hegio & Ruffinus, chap. 6. Herod writeth friendly Letters to Antipater, and calleth him home from Rome.

HErod concealing his diſpleaſure, anſwered *Antipater* his Son's Letters; giving him a ſtrict charge (as ſoon as he had diſpatched his affairs) to haſten homeward, leſt his long abſence ſhould prove hurtful to him. He likewiſe, after a temperate manner, N
complained unto him of his Mother, promiſing notwithſtanding to remit the fault upon his return; and by all means he made ſhew to him of much kindneſs, fearing leſt he, apprehending any ſuſpicion, ſhould defer to haſten his return; and lingring too long at *Rome*, ſhould contrive ſome treacherous ſtratagem, to the prejudice of himſelf, and the overthrow of his Kingdom. *Antipater* received theſe Letters in *Cilicia*, and had already received others at *Tarentum*, by which he underſtood of *Pheroras* his Uncles death, whereat he was ſore grieved; not for the love he bare to *Pheroras*, but for that he died before he had murthered his Father, according as he had promiſed him. As ſoon as he came to *Celenderis* a City of *Cilicia*, he grew doubtful whether he ſhould return or no, and was grievouſly troubled at his Mother's diſgraces, O
who was baniſhed from the Court. The opinions of his friends in his behalf were various; for ſome of them counſelled him to ſtay and expect the event of theſe troubles

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A in ſome place: others on the other ſide, adviſed him to delay no longer his return into his Countrey, for that upon his arrival he might eaſily ſatisfie all thoſe objections and accuſations that were forged againſt him, becauſe his accuſers had nothing elſe to ſtrengthen their cauſe with, but his abſence. This later advice pleaſed him beſt; ſo that he betook himſelf to Sea, and at laſt arrived in the Port of *Sebaſte*, ſo called, and builded by *Herod* to his great charge, in honour of *Cæſar*.

The year of the World, 3962. before Chriſt's Nativity, 2.

Calenderis in *Cilicia*; *Sebaſte* a Haven builded by *Herod* in honour of *Cæſar*.

And now already it manifeſtly appeared that *Antipater* was upon his downfal: For no man came out to ſalute him, no man entertained him, as they did upon his departure, when as all of them accompanied him with prayers and happy acclamations: but contrariwiſe they boldly and openly ſpake againſt him, and bitterly curſed him, tel-
B ling him that he was juſtly puniſhed for the wickedneſs that he had committed againſt his Brothers.

Antipater upon his return is ſaluted by no man.

About the ſame time *Quintilius Varus*, who was ſent to ſucceed *Saturnine* in the Government of *Syria* was at *Jeruſalem*, and drew thither at that inſtant upon *Herod*'s requeſt, to aſſiſt him with his Counſels in his preſent and weighty occaſions: Now whileſt theſe two ſate and conſulted together, *Antipater* came in before any man expected him, and in that purple garment and Royalty that he was accuſtomed to uſe, entered the Palace. The Guard of the Gates ſuffered him to enter in, but they excluded all thoſe that were with him. This firſt of all affrighted and appealed his Spirits, in that he already perceived into what calamity he was fallen; and now alſo
C when he drew near his Father, he thruſt him from him, accuſing him of the murder of his Brethren, and reproaching him with that intent he had to poyſon him, telling him that the next day *Varus* ſhould both hear and judge all his miſdemeanours.

Quintilius Varus, Governour of *Syria*.

He altogether daunted at the greatneſs of that unexpected miſchief, which he both heard and ſaw, departed preſently from them wholly amazed, and in the way met with his Mother and his Wife (which was *Antigonus*'s Daughter, who had been King of the *Jews* before *Herod*) by whom he was adverti ſed of all that which had happened, and for that cauſe more diligently prepared himſelf for his tryal. The next day *Varus* and *Herod* ſate in judgment, accompanied by their friends on both ſides; thither alſo
D were cited the Kings kindred and his Siſter *Salome*; and certain others, who could diſcover his ſecret practices; ſome of which had been tortured, and namely *Antipater*'s mothers ſervants, who a little before his arrival, had been apprehended with a letter to this effect: *That he ſhould take heed that he returned not into the Countrey, becauſe his Father was made privy to all his practices, and that for the preſent he had no other refuge but only to* Cæſar, *and to take care likewiſe leſt he ſhould fall into his Fathers hands.*

Herod calleth his Son in queſtion before *Quintilius Varus*.

Hereupon Antipater *humbling himſelf on his knees before the King his Father, beſought him not to condemn him before his cauſe was heard, but to ſuſpend his judgment until ſuch time as he had heard his juſtifications. But* Herod *after he had commanded him to*
E *withdraw himſelf into the midſt of the Court and Aſſembly, deplored his infelicity in begetting ſuch Children, and bewailed his miſhap, that in his old age he was reſerved for an* Antipater. *After this he reckoned up his cares in their education and inſtitution, and how bountifully he had beſtowed upon him as much riches as he required: he added that none of all theſe favours could preſerve him from falling into the hazard of looſing his life by their policy, that they might unjuſtly poſſeſs the Kingdom, before either the Law of Nature, or the will of their Father, or their own rights could challenge the ſame. But above all the reſt, he wondred at* Antipater, *with what hope he could poſſibly be puffed up to attempt ſo audacious and wicked an enterprize. For by his Teſtament he had made him the Heir of his Kingdom, and in his life time alſo had made him his equal in Digni-*
F *ty, Glory and Power: That he received yearly fifty talents of revenue, and to furniſh his voyage for* Rome *had three hundred talents given him. Moreover, he accuſed him for his ſlanderous accuſations againſt his murthered and ſlaughtered Brothers: Who if they had been wicked, why did he imitate them? But if they were innocent, why without cauſe produced he his ſlanderous accuſations againſt thoſe, who were his natural Brethren? For in his own reſpect he had never found any thing againſt them, but by his report, neither had he given Sentence againſt them, but by* Antipater's *advice, who for the preſent were abſolved by him, becauſe he was become the Author of their Parricide.* In uttering theſe words he began to weep, being unable to inſiſt any further; for which cauſe he beſought *Nicholaus Damaſcene*, who was his dear friend, and converſed or-
G dinarily with him, and was privy to all that which had paſſed, to proſecute the reſt of his Indictment.

Antipater accuſed by *Herod*.

But *Antipater* turning himſelf towards his Father, began to juſtifie himſelf, urging the

The year of the World, 3962. *before Christ's Nativity*, 2.

Antipater's answer to his Father's objection.

the ſame Teſtimonies, and Favours that his Father had ſhewed unto him, and the honours he had receceived at his hands, which he would never have ſhewed him, if he had been unworthy of the ſame, and had not by his virtue deſerved theſe favours. *He alledged alſo, that by his virtue he had prevented all that which might have happened; and that where the cauſe required his labour or diligence, he diſpatched all things with his own induſtry; that it was unlikely that he, who had delivered his Father from thoſe Treaſons which were intended againſt him by other men, ſhould himſelf attempt the like: And as far from probability that he ſhould go to extinguiſh that virtue (whereof even until that day he had given teſtimony) to the end that always hereafter he might be defamed for ſuch baſeneſs. For long before this time he was named and entituled to ſucceed him, and to enjoy thoſe very honours, whereof already he enjoyed no ſmall part; whereby he proteſted that it was unlikely, that he, who might enjoy the half of all that his Father had, in all ſecurity, vertue and honour, ſhould deſire the whole with infamy and danger; yea, and with an uncertainty to obtain the ſame; that the puniſhment which had befallen his Brothers (whom he had diſcloſed and accuſed at ſuch time as they were hidden) was procured by him, who, if he had pleaſed might have concealed them; and whoſe wickedneſs towards their Father (after it was proved) he himſelf had revenged upon them: Neither* (as he ſaid) *repented he himſelf of that which he had done; for that action of his might be an argument to prove how incorruptly he loved his Father. And as touching that which he had dealt in at* Rome, Cæſar *himſelf was witneſs thereof, who could be no more deceived, than God himſelf; whereof thoſe Letters bore record, which were written by him; which in equity, ſhould be of no leſs force, than the ſlanders of thoſe who ſought to ſet them at odds: The moſt part of which objections and reproaches had been complotted and deviſed by his enemies, who have had the leiſure to purſue the ſame during his abſence, which they could not have performed in his preſence. At length he pleaded, that all thoſe Confeſſions were falſe which were extorted by torture, in that it ordinarily falleth out, that ſuch as are put to the tryal, confeſs many things by force of torment, that are untrue, to ſatisfie them that put them thereto: Briefly, without all favour, he offered himſelf to the Rack in juſtification of his Innocency.* Upon theſe Proteſtations, all the Council and Aſſiſtants were confounded. For all of them had great compaſſion of *Antipater*, who was wholly drowned in his tears; ſo that his very enemies began to pity him. And *Herod* himſelf made it appear, that he ſeemed in ſome ſort to be altered in his opinion; notwithſtanding he endeavoured to conceal the ſame.

Nicholaus Damaſcene proſecuteth the King's Accuſation.

But *Nicholaus*, according as he was requeſted, proſecuted that Accuſation which the King had begun; urging all things to the uttermoſt, and producing all the Witneſſes, and thoſe manifeſt Proofs, that were gathered from their examinations that were tortured. *Eſpecially he diſcourſed at large of the King's Virtue, which he had fatherly expreſſed in the education and inſtruction of his Children; for which he had been ſo unkindly and unnaturally requited. Moreover, that his firſt Children's fooliſh raſhneſs was not ſo much to be wondred at; for that being young, they had been corrupted by the malice of their Counſellors, and had blotted out of their hearts all true Laws of Nature, rather through ambition of Rule, than deſire of Riches. But that* Antipater's *boldneſs was both wonderful and wicked, who, more cruel than the cruelleſt Beaſts (who towards their Benefactors acknowledge each good turn) was nothing mollified by their Father's ſo great indulgence, nor terrified by his Brother's calamity; but muſt needs emulate them in their cruelty. And thou thy ſelf* (ſaid he) O Antipater, *wert the Judge of their attempted Treaſons, by thy inquiſition they were indicted, thou didſt execute the juſtice againſt them being convicted. Neither do we diſallow that thou didſt proſecute them with juſt indignation, but rather admire thee for that thou imitateſt their intemperance: And we eaſily gather, that thoſe acts of thine were not attempted for thy Father's ſecurity, but intended for thy Brother's overthrow, that by deteſting their malice, thou mighteſt inſinuate thy ſelf into the favour of their Father and thine, that afterwards thou mighteſt more cunningly and ſecurely bring him to his end, which at length thou haſt attempted to perform. For whilſt thou adjudgeſt thy guilty Brothers to death, and ſpareſt their Confederates, thou makeſt it manifeſt in all men's eyes, that thou haſt a kindneſs for them, whoſe aſſiſtance thou mighteſt hereafter uſe in oppreſſing thy Father. Thou haſt therefore enjoyed a double pleaſure: the one openly, as if rejoycing and glorying, that by thy Brother's death thou haſt atchieved a matter of honour; the other ſecretly, with endeavouring by greater wickedneſs, but more ſecret fraud, to make an end of thy Father; the revenger of whoſe injuries thou pretendeſt to be. For if thou hadſt truly deteſted their malice, thou hadſt never eſteemed the ſame to be worthy of thy imitation; for thou hadſt not cut them off for committing ſuch Capital offences as were anſwerable unto thine, but for that they had a more juſt Title to ſucceed the Kingdom than thou haſt. And thou haſt thought good to mix the murther*

A *murther of thy Father with the maſſacred bodies of thy Brothers, leſt thou ſhouldeſt be ſuddenly convinced in thy conſpiracies againſt them, and to the end that the puniſhment that thou well deſerveſt to ſuffer, ſhould light upon thy infortunate Father, projecting with your ſelf ſuch a parricide, and ſo unuſual and hainous a murther, that to this day the like thereof hath not been heard of amongſt men. For thou being his Son haſt practiſed theſe Treaſons, not only againſt thy Father, but againſt him that loved thee above meaſure, and did thee good beyond expectation, with whom thou haſt actual participation of the Government of the Kingdom, and who had appointed thee his Heir in the ſame, being no ways hindred, either for the preſent, or in times paſt, to participate the pleaſure of Soveraignty, and being aſſured of the hope of Succeſſion both by the will and writing of thy Father. But you* B *have meaſured the courſe of your affairs, not according to* Herod's *virtue, but according to your own appetite and malice, intending to deprive ſuch a Father of his part, who granted you the whole; and ſeeking in effect to murther him, whom in words you pretend heretofore to protect from injury. And not content your ſelf to practiſe theſe treacheries, you have infected your Mother alſo with no leſs corruption, and inſtead of love that ſhould have been amongſt Brethren, you have filled your Family with mutinies and hatreds: And beſides all theſe things, thou haſt been ſo audacious, as to call thy Father beaſt, being of thy ſelf more malignant than thoſe beaſts which are moſt venomous, uſing thine own venom againſt thy deareſt friends, and ſuch as have beſt deſerved at thy hands, ſtrengthening thy ſelf with his Guard, and divers treacheries both of men and women againſt one old man, as if thy curſed* C *mind alone were not ſufficient to ſatisfie thy hatred. And now after ſo many men and women, Slaves and Freemen tortured for thy cauſe, after the open and manifeſt teſtimonies of thy parties in the conſpiracy, thou art ſo impudent as yet to contradict the truth: and thou that lately hopedſt to deprive thy Father of his life, doſt now as much as in thee lieth, endeavour to aboliſh that Law that was inſtituted againſt Malefactors in thy kind, and herewithal, O* Varus, *equity, and all whatſoever is Juſtice in the world. Doſt thou therefore accuſe them of falſhood, who were examined in torments, to the end thou mighteſt endanger their credit, who were the preſervers of thy Fathers life? Shall we believe thee more than them in their torments? Wilt thou not, O* Varus, *deliver the King from the injury of thoſe, who are his own fleſh and blood? Wilt thou not put this wicked beaſt to death, who hath* D *murthered his Brothers, to pretend a love towards his Father, and who hath at laſt been diſcovered to be the moſt mortal enemy of them all, to the intent that at one inſtant he might eſtabliſh the Kingdom in himſelf: Thou knoweſt that Parricide is no private crime, but a publick injury to life and nature, which is no leſs loathſom in the thought, than it is in the act: which whoſo puniſheth not, is of himſelf guilty of an injury offered to our common mother nature.*

The year of the world. 3962. *before Chriſt's Nativity,* 2.

Parricide that publick injury of life and nature.

After theſe Speeches, he added certain points concerning *Antipater*'s Mother, which through feminine frailty had been blabbed out by her, to wit, that ſhe had asked counſel of Soothſayers and Conjurers, to whom the Kingdom ſhould befall: And that ſhe had offered Sacrifices, and made Prayers for the death of the King. And moreover, E he declared what lacivious pranks *Antipater* had played with *Pheroras*'s women, in banquetting and amorous and wanton dalliances. The informations likewiſe that were preſented by ſuch as were tortured, with ſundry teſtimonies of divers men; ſome ſuborned, the other found out to be immediately produced and confirmed. For each man ſeeing that *Antipater* was expoſed to the accuſations of thoſe men, who had the Government in their hands, and that the good fortune that had long accompanied him, had openly delivered him into the hands of his enemies, they immediately diſcovered the inſatiable hatred which they had conceived againſt him, whereas before the fear that they had of him enforced them to be ſilent: yet he was not ſo much burthened with other mens hatreds, as with his own wickedneſs; namely, his deadly hatred againſt his F Father, his breach of amity amongſt his Brethren, whereby he filled the Kings Houſhold with ſeditions and murthers, of ſome complotted, and acted by others; neither giving place to hatred according to Juſtice, nor to amity according to good affection, but according as it might ſtand with his profit. Which becauſe divers men perceived long before that time, they judged of events according as they had reaſon, and the rather becauſe that being void of hatred, they ſpake but their opinions. And whereas heretofore they had cried with a loud voice againſt him, at ſuch time as they were ſhut up; at this time when they were deprived of their fear, they declared all things that they knew. And whereas there were produced divers of the miſchiefs committed by him, yet there ſeemed nothing to be feigned, for that the accuſers neither G ſpake in favour of the King, neither concealed any thing for fear of danger, but condemned all *Antipater*'s wicked actions, and judged him worthy of death and puniſhment, not ſo much for his Fathers ſecurity, as for his own demerit. Neither did they

Antipater accuſed by all men.

The year of the World, 3962. *before Christ's Nativity*, 1.

only accuſe him, who were by juſtice tied thereunto, but divers voluntary witneſſes alſo H brought in their evidence; ſo that although he was a very cunning diſſembler, and colourer of his lies, and moſt impudent in their aſſertions, yet he durſt not once open his mouth, or mutter againſt the ſame.

Varus giveth *Antipater* licence to juſtifie himſelf.

As ſoon as *Nicholaus* had finiſhed his diſcourſe and accuſations, *Varus* commanded *Antipater* to anſwer to thoſe crimes that were objected againſt him, if he had any thing to alledge, that he was not guilty of thoſe forfeits or hainous crimes that were laid unto his charge. For of himſelf he deſired nothing more, and knew well that *Herod* his Father deſired no leſs, than that he ſhould juſtifie himſelf, and maintain his innocency.

Antipater ſtriveth by his proteſtations and invocation of God, to juſtifie himſelf.

But he humbling himſelf upon his face, and lowly bending his body to the ground, beſought God, who was the ſearcher of all hearts, to approve his innocency by ſome I eminent ſign, how he never had attempted any thing to his Fathers prejudice. For this is the cuſtom of all wicked men, that as often as they attempt any hainous act, they ingage themſelves in all wickedneſs, without any reſpect of Gods Juſtice; and when as by their miſdeeds they are fallen into danger, then they call upon God, by whoſe invocation and teſtimony they deſire to be delivered: making a ſhew that they commit all things to his determination. The like whereof in this time happened in *Antipater*, who, whereas before he diſpoſed all his actions ſo, as if there had been no God that had the overſway of humane affairs; at ſuch time as Juſtice overtook him, and he was deprived of the benefit of the Law, had his recourſe to Gods power, alledging that he was reſerved by God to this end, that he might diligently intend his Fa- K thers ſafety. Hereupon *Varus*, when as by often queſtionings he could wreſt nothing from him, but that he only cried upon God, ſeeing that otherwiſe there would be no end of theſe debates, he commanded the poyſon to be brought forth before them all, that he might make experience of what force it was: which being preſently brought unto him, and given to one that was condemned to die, it preſently killed the man. Which done, he aroſe and departed out of the Council, and the next day went unto *Antioch*, where for the moſt part he was wont to have his reſidence, for that it was the chief City of the Aſſyrians. But *Herod* preſently commanded his Son to be put in bonds, no man knowing what talk had been between him and *Varus* upon his departure, but all mens opinion was that the King did nothing in impriſoning him, but by his L counſel. When as therefore he had faſt bound him, he ſent unto *Cæſar*, and wrote his Letters unto him, as touching *Antipater*, ſending certain appointed Meſſengers, who by word of mouth might aſſure him of his curſed treaſons.

The poyſon is miniſtred to a condemned man, and it killeth him. *Hedio & Raſſinus, c.* 7.

Herod impriſoned his Son, and ſent Embaſſadors to *Cæſar* to certifie his abuſes.

Antiphilus's Letter to *Antipater*.

At the very ſame time there was a Letter intercepted, ſent by *Antiphilus* to *Antipater*, which *Antiphilus* remained in *Egypt*: which Letter being opened by the King, was written to this effect: *I have ſent you* Acme's *Letter, hazarding thereby my own life: For you know that I am in danger of the diſpleaſure of two mighty Families, if I ſhould be diſcovered. As for your ſelf, bethink you well of your affairs in this reſpect.* Such were the contents of this Letter. The King made diligent ſearch for others alſo, but he could find none, for *Antiphilus*'s ſervant, who had brought that which was read, deny- M ed that he had any other. But while the King was in this doubt, one of his ſervants and friends perceived that the inſide of the Meſſengers under coat was newly ſewed: for he had two garments the one upon the other: and conjecturing that the Letters might be hid in the folds thereof, as indeed they were, he ripped the ſame, and found them.

Acme's Letters to *Antipater*.

The Tenour whereof was this: Acme *to* Antipater, *Health: I have written the Letters to your Father, according as you gave me inſtructions, and I have counterfeited the copy of my Letter, as if it had been ſent by* Salome *to my Miſtreſs. I aſſure my ſelf, that when he hath read the ſame, he will puniſh* Salome *as one that hath practiſed Treaſon againſt him.* But that Letter that was ſuppoſed to have been written by *Salome* to *Acme*, was of *An-* N *tipater*'s invention, and in *Acme*'s ſtyle. The Contents were theſe: Acme *to King* Herod, *Health: Whereas I have an eſpecial care, that nothing be concealed from thee that concerneth thy ſecurity, having found a Letter of* Salomes *written againſt thee unto my Lady, I have not without danger taken the copy thereof, and ſent it unto you, in which ſhe required that ſhe might have licence to marry* Syllæus. *Tear this copy, leſt through the knowledge of the ſame, I come in danger of my life.* Now in that which ſhe had written to *Antipater*, ſhe diſcovered that ſhe had written theſe words to *Herod*, according to that order he had given her, as if *Salome* had conſpired to work ſome treaſon againſt him. She ſent alſo the copy of thoſe counterfeit Letters in the name of *Salome*, and ſent them unto her Miſtreſs to work treaſon.

Acme's Letter to *Herod*.

This *Acme* was a Jew born, and Chamber-maid to *Julia*, *Ceſar*'s Wife, and did that O which is above written, for the love which ſhe bare unto *Antipater*, whom he had hired by great ſums of money, to the end, that ſhe ſhould aſſiſt him to execute the miſchief,

A miſchief, which he practiſed againſt his Father and againſt his Aunt. *Herod* made almoſt deſperate by the great miſchiefs of *Antipater*, was ſtirred up on the ſudden to ſhorten his days, for that he was the only means that ſtirred up theſe great Tempeſts of Sedition in his Kingdom; and who not only practiſed againſt his Father and his Aunt, but againſt his Siſter alſo; and had in like manner corrupted *Cæſar*'s Family. *Salome* alſo incenſed him the more, beating her breaſts, and offering her ſelf to all deaths, if any ſuch like matter might be duly proved againſt her. For which cauſe *Herod* ſent for *Antipater*, commanding him to ſpeak freely all that which he had to ſay, without fear. But he having not one word to anſwer for his defence, *Herod* ſaid unto him: Since that on all ſides thou art convicted and ſurpriſed in thy wickedneſs, delay not, B but diſcover thoſe that are of thy Confederacy. Whereupon he laid all the fault upon *Antiphilus*, and named none other. At that time *Herod* being wounded with extream grief, would have ſent *Antipater* to *Rome* unto *Cæſar*, that he might receive his judgment from him; but afterwards he feared, leſt, by the intereſt of his friends, he ſhould eſcape the danger; for which cauſe he kept him bound and fettered in Priſon, as he had done before: And in the mean while he ſent certain Meſſengers with Letters to *Cæſar*, to accuſe his Son, and to declare wherein *Acme* had been his Confederate, producing the Copy of the Letters. Theſe Ambaſſadors therefore repaired to *Rome*, inſtructed in thoſe things they were to anſwer to, thoſe Interrogatories that ſhould be offered them; and with them he ſent theſe Letters.

The year of the World, 3962. *before Chriſt's Nativity*, 1.

Herod enflamed with hatred againſt his Son.

Antipater layeth all the fault upon *Antiphilus*.

C

CHAP. VIII.

The Golden Eagle that Herod *had conſecrated, and fixed on the Portal of the Temple, is pulled off; the ſevere puniſhment that he inflicteth for it. The King's terrible ſickneſs; and the cruel Orders that he giveth to his Siſter* Salome, *and to her husband.*

D WHilſt *Herod*'s Ambaſſadours were on their Journey to *Rome* with his Orders, he fell ſick, and made his Will, appointed his youngeſt Son to ſucceed him in the Kingdom; for through *Antipater*'s inſtigations, he had conceived a hatred againſt *Archelaus* and *Philip*. He ſent alſo a thouſand Talents unto *Cæſar*, and five hundred to his wife, and to his Children, Friends and Free-men. He beſtowed alſo Money, Rents, and Lands upon his own Children: He gave his Siſter *Salome* an ample Poſſeſſion, becauſe ſhe had always perſevered in loving him, and had never offended him. And having loſt all hope of recovery, for that he was about 70 years old, he became very touchy and froward in whatſoever his affairs. The cauſe hereof was, that opinion he had conceived, that he grew contemptible; and that the whole Nation took pleaſure in thoſe miſ-haps which befel him: which ſome of thoſe who were favoured by the people, E made him the rather believe, upon this occaſion which enſueth: Amongſt thoſe that were moſt learned among the *Jews*, *Judas* the Son of *Sariphæus*, and *Matthias* the Son of *Margalothus*, the moſt excellent Interpreters of the Laws and Ordinances of the Countrey (and for this cauſe were in greateſt eſteem amongſt the people, by reaſon that they inſtructed and trained up the Youth; for all thoſe that deſired to obtain Vertue, ſpent all their time with them) underſtanding that the King's ſickneſs was dangerous, they incenſed the younger ſort, counſelling them to overthrow all thoſe works that the King had cauſed to be made, contrary to the Law and Cuſtom of the Country; to the end, that they fighting for Piety, might obtain the reward that attendeth the ſame. For in that the King had undertaken and done many things contrary to the Law, di- F vers unaccuſtomed miſeries had befallen him, and namely that ſickneſs wherewith he was detained. For *Herod* had done divers things contrary to the ancient Law; againſt which *Judas* and *Matthias* exclaimed openly. For he had erected over the Portal of the great Temple, an Eagle of Gold of great value. Now the Law prohibiteth that they, who pretend to live according to the ſame, ſhould in any ſort erect any Image, or repreſent any Figures of living Creatures whatſoever. For this cauſe theſe Doctors counſelled them to pull down that Eagle; telling them, that although the matter ſeemed very dangerous, yet ought they to prefer an honeſt death before a pleaſant life, if ſo be it be employed for the defence of their Countrey-laws and Religion. For in ſo doing, they ſhould obtain immortal praiſe for the preſent, and a memorable and eter- G nal glory in time to come; neither that they ſhould protract the execution thereof for fear of danger, ſince death was a thing that could not be avoided; ſo that ſince by the general courſe of Nature, they muſt needs die, it ſhould become them bravely

Hadio & Raſſinus, chap. 8. *Herod* falling ſick, maketh his Will, and leaveth the Succeſſion of his Kingdom, with his other Goods to his Friends and Kinsfolks. *Herod* impatient in his old age and wondrous wayward.

The year of the World, 3962. *after Chriſt's Nativity*. 1.

A Golden Eagle upon the greateſt Gate of the Temple

Contempt of death.

The year of the World, 3963. after Christ's Nativity, 1.

to forsake their lives with praise and honour in embracing Vertue. For to die in H the execution of some noble exploit (which cannot be atchieved without hazard of danger) their Children should be richly rewarded with the fruits thereof, and their other Parents that should outlive them (of what Sex soever) should reap the fruits of that glory which was honourably atchieved by them. In these or such like words they encouraged the young men.

The young men pulling down the golden Eagle, hew it in pieces with their Axes.

About that time there was a rumour spread, that the King was dead; which gave very great furtherance to the Doctors resolution. For at Noon they went up into the Temple, they pulled and hewed down the Eagle with their Axes, in the sight and assembly of a great number of people that were in the Temple. Now when the tidings hereof came unto the ears of the King's Captain, he fearing least some further I and more fatal tumult might be raised, drew out a strong company of Souldiers with him, to repulse those that were assembled to hew down the Eagle; and charging the rude and disarmed multitude, who were gathered together, he easily killed and dispersed the most; as for those forty young men that valiantly prepared themselves to resist, he apprehended them, and with them the Authors of Sedition, *Judas* and *Matthias*, who scorned to submit themselves; and led them to the King; who demanding of them how they durst deface the sacred Image? They answered, that long before that time they had resolved it; and that now, according as they had resolved, they had like valiant men performed the same. *For we* (said they) *maintain the honour of God, and the Doctrine of our Law, whereof we are Disciples; neither ought you to admire, that with* K *contempt of your Ordinances, we have preferred the Laws of our Forefathers, which* Moses *hath left us in writing, according as he was suggested and taught them by God: Neither do we refuse any death or punishment which thou shalt inflict upon us, being assured in our Consciences, that we suffer not for Impiety, but Piety's sake.* Thus spake they all of them; continuing the like constant boldness in their answers, as they had shewed in their actions; being also ready, constantly to endure any punishment for that which they had attempted. Hereupon the King commanded them to be bound, and sent them to *Jericho*: Then calling before him those principal Jews, who had the Government under him; and being brought into their Assembly upon his Pallat, by reason of his weakness, he recited unto them the numberless toils he had endured for their sakes; L in like manner, how upon his great charges, he had repaired and re-edified the Temple; whereas the Asmoneans, for the space of 125 years, wherein they reigned, could not perform such a Building to the honour of God. Moreover, he signified unto them, how he had adorned the same with precious Gifts; for which he hoped that after his death his memory and glory should survive. After this, he expostulated with them for what cause they abstained not from offering him that injury during his life time? And why at Noon day, and in the sight of all the people, they had laid hands on those Presents which he had dedicated unto God; and had taken those things away violently, which, though in words they appertained to him, yet in the effect, if they were well examined, they had taken from God? The Governours suspecting his cruelty, and fear- M ing least his unbridled passion should urge him further, by which means they might be assured of some severe punishment; answered him, that those things were not done by their consents, and that in their opinion, the injury ought not to be let slip without punishment. At that time *Herod* shewed himself more favourable towards the rest, but he caused *Matthias* to be deprived of the Priesthood, as one who in part had been the cause of that which had happened; and in his place substituted *Jozar*, one of his Wives Brethren. During the Priesthood of this *Matthias* it happened also, that another High Priest was elected that very day wherein the Jews did usually celebrate their Fast. For *Matthias*, the night before the day of the Fast, seemed in his Dream, to have the company of his Wife; and whereas for this cause he was unfit to offer the Divine Sacrifice, N he had *Joseph* the Son of *Ellemus* appointed him to be his Assistant, by reason of his alliance. *Herod* therefore deposed *Matthias*: And as for the other *Matthias*, who had moved this trouble, both he and his companions were by his order consumed with fire.

Judas and *Matthias* with forty other young men, being brought to the King's presence, justifie their actions with joy, and the King sendeth them bound to *Jericho*.

Herod assembleth the Governours of the Jews, and expostulateth with them about this commotion.

Matthias deprived of the High Priesthood, and *Jozaris* assigned his place.

Joseph Ellemi for one day High Priest. *Matthias* and *Judas* burned.

This very night the Moon was eclipsed, and *Herod*'s sickness grew more vehement. For God punished those sins which he had committed. For he was inflamed with a slow fire, which to the outward sence seemed not so vehement, but inwardly searched and afflicted all his Entrails: He had also a ravenous and unnatural Appetite to his meat, which could no way be satisfied. Besides that, he had an Ulcer in his Bowels, with a strange and furious Collick. His Feet were swelled, and of venomous colour; and his Stomach was no less affected also. His Members rotted, and were full of crawl- O ing Worms, with a filthy, and no less troublesome Priapisme, accompanied with an intolerable Stench: Besides all this, he had a strong Convulsion of his Nerves, and short-

The Eclipse. *Hodio & Ruffinus, chap. 9.* *Herod*'s horrible Sickness.

A ſhortneſs of Breath. For which cauſe it was a general opinion amongſt holy men, and ſuch as had the knowledge of Prophecy, that the King was thus puniſhed for his infinite impieties and ſins committed againſt the Majeſty of God. And although he was tormented with an unſupportable ſickneſs, yet he had hopes to eſcape; and for that cauſe he ſent for Phyſitians from all places, and refuſed none of thoſe remedies which they thought requiſite for him. He therefore paſs'd over *Jordan*, and went into the hot Baths of *Calliroes*; the Waters whereof are potable, beſides other vertues they have againſt all other kind of ſickneſs: this Water diſchargeth it ſelf into the Lake called *Aſphaltites*. Being there, it was thought good by his Phyſicians, that he ſhould refreſh himſelf in thoſe Waters: There being ſet by them into a Bathing-tub filled with Oyl, he grew ſo ſick,
B that they held him for dead. Whereupon all his Domeſtick ſervants wept and lamented, and all his familiar friends cried out, bewailing him; and with their great noiſe cauſed him to come to himſelf: And ſeeing himſelf wholly out of hope to eſcape, he gave order that there ſhould a diſtribution be made, to every Souldier the ſum of fifty Drachmes; and he offered great Preſents to their Captains, and his Friends. Afterwards he returned to *Jericho*, where a melancholy humour poſſeſſed him, which made him unſociable, and diſpleaſed againſt all men; ſo that ſeeing that he muſt needs die, he bethought him of this wicked action that followeth. For the Nobleſt men amongſt the Nation of the Jews, reſorting unto him from all parts (by his Command, under the expreſs Penalty of loſs of life, to whoſoever ſhould neglect the ſame) the King ſhew-
C ed himſelf to be diſpleaſed, as well againſt thoſe whom he thought guilty, as againſt them who had given him no occaſion of diſcontent. For he cauſed them to be ſhut up in a place called the *Hippodrome*, which was the Tilt-yard to run Horſes in; and ſent for his Siſter *Salome*, and *Alexas* her Husband, telling them that his end was at hand, for that his griefs did inceſſantly torment him; which as he ſaid, he ought to bear patiently, becauſe it was an end that ſhould happen to all men. But that which moſt grieved him was, that he ſaw himſelf deprived of thoſe mournings and lamentations, which a King deſerved. For he was not ignorant of the Jews affections, neither how his death was deſired and longed for by them, ſince that in his life time they preſumed ſo far as to revolt; and diſhonour and deface thoſe gifts, which he had beſtowed upon the
D Commonweal. It therefore behoved to afford him ſome ſolace in that his bitter anguiſh; for that if they refuſed not to perform that which he had contrived in his mind, the lamentation of his death ſhould be magnificent, and as great as ever any King ever had; and the pleaſure and laughter that might accompany his death, ſhould be abated by their ſorrow, who ſhould unfeignedly lament for the whole Nation. He therefore commanded them, that at ſuch time as he ſhould give up the Ghoſt, they ſhould cauſe the *Hippodrome* to be invironed by his Souldiers, as yet unadvertiſed of his death (which he would not have publiſhed before his execution was ended) and to command them to ſhoot their Arrows at thoſe that were ſhut up therein. And that when they had killed them all after this manner, they ſhould make him triumph and rejoyce in
E a double joy; firſt, for that in his death, his Commands ſhould be ratified by effect: Secondly, For that he ſhould be honoured by a memorable lamentation. Thus weeping, he entreated his Kinſfolk, for the love they bare unto him, and for the faith they bare unto God, that they ſhould not ſuffer him to die fruſtrate of his laſt honour; and they proteſted that they would not tranſgreſs any point of his Commands. Hereby a man may conjecture what his nature was, who took pleaſure in theſe above-named impieties, and who, through the deſire he had of long life, hath after this ſort dealt with thoſe of his Blood: And it may be conjectured by theſe his laſt Commands, that he had nothing in him that ſavoured of any humanity; for that departing out of the World, he had ſuch a mind that all the Nation, and all ſuch as were moſt affectionate
F towards him, ſhould be driven to ſorrow and deſolation, commanding that in every houſe one ſhould be killed; yea, ſuch as had not in any ſort offended him, and were not accuſed of one miſ-deed committed againſt any other; whereas they that have any vertue, finding themſelves at that ſtate, have been accuſtomed to lay aſide the hatred which they have before born unto their enemies.

The year of the World, 3963. after Chriſt's Nativity. 1.

The hot Baths of *Calliroes* that flow into the Lake of *Aſphaltite*.

Herod beſtoweth a diſtribution among his Souldiers.

Herod commandeth that the Nobleſt of the Jews ſhould be ſlain after his death

The year of the World, 3963. after Christ's Nativity, 1.

CHAP. IX.

Augustus *referreth it to* Herod, *to dispose of* Antipater *as he pleaseth.* Herod *falling into a relapse of his Torments, desireth to kill himself;* Achiabus *one of his Grand-children hindreth him: It is reported that he is dead;* Antipater *endeavoureth in vain, to bribe his Keeper to set him at liberty; as soon as* Herod *heareth of it, he sendeth one to kill him.*

Letters are sent from Rome, that Acme was executed by Cæsar's Command, and that he had Authority to use Antipater at his pleasure.

WHilest he delivered these instructions to his Kindred, he received Letters from those Ambassadours which he had sent to *Rome* unto *Cæsar*; the effect whereof was, that *Acme* was put to death by *Cæsar*'s Command, who was displeased with her, for that she had been of *Antipater*'s Conspiracy, who was remitted to *Herod*'s pleasure, like a King and Father, to use him as best pleased him; either to exile and banish him; or, if it please him, to put him to death. *Herod* receiving these News, recovered his Spirits a little, through the pleasure he received in the Contents of those Letters, both of *Acme*'s death, and of the power that was granted him to punish his Son. But being assailed afresh by grievous Dolours, and urged with a desire to eat, he called for an Apple and a Knife; for he was accustomed to pare his Apples himself, and cut a little, and afterwards to eat it: When as therefore he had gotten hold of the Knife, he looked round about him, determining to give himself a mortal Wound therewith; and had certainly done it, had not *Achiabus* his Grand-child hastily stept within him, and stayed his hand, and called for assistance. At that time the sorrow and lamentation was renewed in all the Palace, as if the King had been already dead: And *Antipater* certainly believing that his Father was departed, began to hope (and confirmed no less in his words) that being delivered out of Prison, he should obtain the possession of the Kingdom without any difficulty; and treated with the Jaylour concerning his deliverance, offering him great Presents both in hand and hereafter, as if there had been no other question but of that. But so far was the Jaylour from obeying that which *Antipater* demanded, that he went and acquainted the King what his intent was, and what offers he made him. *Herod* who had already conceived a sinister opinion of his Son, hearing what the Jaylour had said, began to exclaim, and to beat his head, although he was at the uttermost gasp; and lifting himself up upon his elbows, he commanded that one of his Guards should presently go kill him; and that done, he should be buried in the Castle of *Hercanion*, without any honour.

Herod calling for a Knife and an Apple intendeth to stab himself. Achiabus withholdeth his hand. Antipater thinking his Father to be dead, dealeth with his Keeper for his delivery, which Herod hearing of, commandeth him to be slain.

CHAP. X.

Herod *altereth his Will, declareth* Archelaus *his Successor; he dieth five days after* Antipater. Herod's *glorious Funeral ordained by* Archelaus; *the peoples great acclamation in favour of* Archelaus.

Hedio & Russinus, chap. 10. Herod's Will is changed.

AFter this, having changed his mind, he made a new Testament. For he appointed *Antipas* Tetrarch of *Galilee* and of *Peræa*, whereas before he had instituted him for his Successor in the Kingdom. He created *Archelaus* King; he gave the Provinces of *Gaulonites*, *Trachonites*, *Batanea* and *Paneade*, to *Philip* his Son, and *Archelaus*'s Brother by the Mother's side, to be Tetrarch over those places. He gave his Sister *Salome*, *Jamnia*, *Azot* and *Phaselis*, with fifty thousand Crowns of Gold. He provided also for his other Kinsmen, all whom he left rich in money, which he gave them, and revenews which he assigned them. He gave *Cæsar* ten Millions of Drachmes in Silver, amounting to the sum of eleven hundred thousand Franks; besides a great quantity of Gold and Silver Plate, and of precious Moveables. To *Julia*, *Cesar*'s Wife, and to certain others, he bequeathed five millions of Drachmes, amounting to five hundred and fifty thousand Franks, or thereabout. After he had in this manner disposed all things, some five days after he had caused *Antipater* to be executed, he departed this life; having reigned after *Antigonus*'s death, for the space of thirty and four years, and thirty and seven years after he was elected and approved King by the Romans: A man without respect, cruel and severe towards all men, Slave to his wrath, Lord of the Laws; yet so favoured by fortune, as no man more; for from a private man, he became a King; and being environed with many dangers, he always happily escaped; and he lived also a very long time. And as concerning his Family and Children, in his own opinion he was happy, in that he overcame his enemies; but in my opinion, he was most unfortunate.

His Legacy to Cæsar, and Julia his Wife.

Herod's death.

Herod's mutable & strange Fortune.

Before

A Before the King's death was thorowly known, *Salome* and *Alexas* discharged those that were locked up in the *Hippodrome*, and sent every one of them home unto his own house; telling them, that the King commanded them to depart, and follow their houshold affairs, and till their Land; wherein they performed a most noble action, and benefited the whole Nation with an especial good turn. After the King's death was bruited abroad, *Salome* and *Alexas* caused all the Army to be assembled in the Amphitheatre in *Jericho*; and first of all they caused *Herod*'s Letters to be read, which were addressed to the Souldiers, in which he gave them thanks for the fidelity and good will which they had expressed towards him; praying them to continue the same to *Archelaus* his Son, whom he had appointed to be their King after him. That done,
B *Ptolomy*, to whom the King had committed the custody of his Seal, recited his Testament, which was to take no effect, except that *Cæsar* approved the same. Thereupon all of them began to applaud and honour *Archelaus* for their King. The Souldiers flocked about him in Troops, accompanied with their Captains; promising him to serve him with no less good will and affection, than they had done his Father; praying God to yield him his assistance.

At that time also the King's Hearse was prepared, and *Archelaus* gave order that his Obsequies should be most royally performed; and bestowed all the Furniture that was requisite for that Funeral and Princely interment. He was carried out in a Gilded Litter, adorned with divers precious stones, the Cover thereof was of Azure colour.
C The dead body was apparelled in a Purple Raiment, having a Diadem upon his head over which there was a Crown of Gold, and a Scepter put in his right hand. About this Litter marched a great number of his Children and Kinsfolk; and after them followed his Souldiers, disposed in Bands and Troops, according to the custom of every Nation: The first of these were the Archers of his Guard; after them went the Thracians; and lastly, marched the Germans and Galatians; all of them in their Warlike Dress and Discipline. After them followed all the Army, marching in order, as when they were drawn up in Batalia, each one under his Captain. Next these followed five hundred of his Houshold Servants, bearing Perfumes. And all these in his Equipage, marched to the Castle of *Herodion*, distant some eight Furlongs off. For there he was entombed, ac-
D cording to the Tenour of his Testament. Thus died *Herod*, *Archelaus* continued his Mourning for seven days space in honour of his Father. (For the Law of the Countrey ordaineth no less.) And after he had feasted the people, and laid aside his mourning Apparel, he ascended up into the Temple. All the way as he went, all the people with Shouts and Acclamations, cryed, God save the King; and with Prayers and Praises honoured him to their uttermost: And he being conducted up to a high Throne of Gold, which was made on purpose, entertained the people very graciously, taking pleasure in their Acclamations and Congratulations that they bestowed upon him. He gave them "thanks also, "For that they had blotted out of their remembrance, the injuries that "his Father had done unto them; protesting in his own behalf, that he would certain-
E "ly take care to requite their kindness, with an entire affection. He likewise told "them, that for the present he accepted not the Title of King, because the honour "was bequeathed him with this condition, that *Cæsar* shoud ratifie his Fathers Testament. For this cause, although the Souldiers that were in *Jericho*, were so kind to set the Diadem upon his head, yet he would not accept of that uncertain honour; because it was not resolved whether *Cæsar*, who was the principal Party in the Gift, would grant him the Government or no.

He protested likewise, that if his Affairs succeeded according to his desire, he would not, in honour forget their love, or leave their good affection unrequited. And that in the mean while, he would enforce himself, by all means to further those things
F that concerned them; and entertain them with more kindness, than his Father had done. But they, according as it is the custom of the common people, thinking that those that enter into such Dignities, declare and open their minds at the first day: The more *Archelaus* spake kindly and courteously unto them, the more they applauded him; and presented him with divers Petitions, for Grants and Donations from him. Some of them cryed out unto him, that he should take off some part of their yearly Taxes: Others cryed to him, to deliver those Prisoners that were committed by *Herod*, of whom divers had pined a long time in Prison: Others instantly urged him to cut off those Tributes which had been imposed by him upon Bargains and Sales, which was to pay the half of the Bargain. Whereunto *Archelaus* did not any ways contradict, striving to the ut-
G termost of his power to please the people; for he knew very well, that their good affection would be no small advantage towards him, in the confirmation of his Kingdom. That done, he sacrificed unto God; and afterward fell to banqueting and entertainment of his Friends.

CHAP.

The year of the world, 3963. *after Christ's Nativity*, 1.

Salome and *Alexas* after the King's death, dismiss the Jews that were shut up in the *Hippodrome*.

Hedio & Rufinus, *chap.* 11. *Herods* thanksgiving to his Army, and testament read, and *Archelaus* is applauded by the people *Alias*, *cap.* 12. *Herod*'s Corps is buried with great pomp & solemnity in *Herodion*.

The Germans and French served under *Herod*.

Archelaus banquetteth the people.

Archelaus promises that with *Cæsar*'s approbation, he will carefully intend the desires and profits of the people.

The year of the World, 3964. *after Christ's Nativity,* 1.

CHAP. XI. H

11. *Some Jews (who demanded ſatisfaction for* Judas *and* Matthias *and others deaths, whom* Herod *cauſed to be burned, for having pulled down the Eagle of the Portal of the Temple) make an Inſurrection, which obligeth* Archelaus *to cauſe three thouſand of them to be put to death: He goeth afterwards to* Rome, *to be confirmed King by* Auguſtus: *His Brother* Antipas, *who pretends to have a right to the Crown, repaireth thither alſo; the Cauſe is pleaded before* Auguſtus.

Hidio & Ruffinus, chap. 12. *al.* 13.

The ſeditious people bewail *Matthias*, and thoſe that were executed with them.

I

MEan while, ſome amongſt the Jews who were deſirous of Revolutions, in their private Conventicles bewailed *Matthias* and his Confederates, whom *Herod* had put to death and condemned, for defacing the Golden Eagle; becauſe that after their deceaſe, they had neither been publickly honoured, nor lamented, by reaſon of the fear that the people had conceived of *Herod*. For which cauſe, at that time they required with lamentations and out-cries, that their Obſequies might be ſolemnized; and as if the dead bodies had received ſome ſatisfaction by their tears and exclamations, they uttered many odious and diſgraceful expreſſions againſt *Herod*; and aſſembling themſelves together, they requeſted *Archelaus* to do them Juſtice againſt thoſe, that during *Herod*'s life, were in Authority; and eſpecially they demanded, that the High Prieſt K

They would be revenged on *Herod*'s friends, and would depoſe the High Prieſt.

who was advanced by his Father, ſhould be depoſed, and that another more lawful and upright might be placed in his ſtead, to exerciſe the High Prieſts Function. Now, though *Archelaus* was ſore diſpleaſed at theſe violent proceedings, yet notwithſtanding, he conformed himſelf to their humour, in that he was with all expedition, to repair unto *Rome*, to underſtand and attend *Cæſar*'s pleaſure. Therefore he called for the General of his Army, commanding him to perſwade them not to ſeek revenge for thoſe men, who were dead, notwithſtanding they were their friends; becauſe whatſoever was done, was done according to Law; and that no enquiry might be made thereof, except, to the great prejudice of his reputation, and hazard of his ſtate, in regard of the uncertainty of the time; that it was more expedient for him to ſtudy for the maintenance L of peace, until ſuch time as being eſtabliſhed in the Kingdom by *Cæſar*'s conſent, he ſhould return back again unto them, and that then he would conſult with them for the common profit, according to their demands; wiſhing them for the preſent to contain themſelves, and to take heed leſt they ſtirred up Sedition.

When he had thus inſtructed his General, he ſent him unto them. But they cried out with a loud voice, and would not ſuffer him to ſpeak; but for fear of danger and death, they put him to ſilence. And if any other were ſo forward as to ſpeak unto them, and perſwade them to ſome moderation, and to alter their ſiniſter reſolutions, he was alſo in danger: For that they had this perſwaſion, that all things ought rather to be ordered according to their pleaſures, than by the Authority of their Superiours; ſuppoſing M that although, during *Herod*'s life time, they had been deprived of their deareſt friends, it would be now a matter unworthy their courages, after his death to be cut off from their priviledge to demand their revenge. For they were tranſported with their own opinions; and held all that for lawful and upright, which was in any ſort comfortable to their pleaſures, without fore-ſeeing the danger that might happen thereby; they were ſo deſirous to be revenged on thoſe, whom they reputed to be their enemies. Now whereas divers were ſent by *Archelaus* to adviſe them, and divers came unto them not as meſſengers from him, but as friends and lovers of peace, of their own motion, with an intent to pacifie them, they would not permit any of them to ſpeak; and through their rage there aroſe a great tumult, which had grown to a further extremi- N ty, if a great number of people had joyned with them.

Sedition at the Feaſt of the Paſſover.

At that time fell the Feaſt of Uuleavened Bread, which is called *Paſcha*, which is a Memorial of their deliverance out of *Egypt*; at which time all men do moſt willingly preſent their Sacrifices; and a greater number of Beaſts are killed at that Feaſt, than at any other time. To this Solemnity alſo, an infinite number of people aſſembled from all parts, to honour God; whereby they ſeditious (ſuppoſing that they had gotten fit opportunity) lamented *Judas* and *Matthias*, who were the Expoſitors of the Law, and kept themſelves within the Temple, whither they had gathered good ſtore of Victuals, which they were not aſhamed impudently to beg for. But *Archelaus*, fearing leſt their rage ſhould produce ſome more grievous effect of miſchief, ſent out a Captain, O with a Regiment of a thouſand men, to repreſs their fury, before the reſt of the people were infected with their follies; and to bring them likewiſe unto him, whom they found

A found to be the forwardeſt in that Commotion. Againſt thoſe the Seditious cried out with great clamours, and incenſed the people againſt them, ſo that all of them ruſhed in upon the Souldiers, and killed divers of them. The reſt of them eſcaped with their Captain; yet not without divers Wounds. That done, they which were within the Temple, returned again to their Divine Service. *The year of the world, 3964. after Chriſt's Nativity, 2.*

Now *Archelaus* ſuppoſing that his whole Fortune was endangered, except he repreſſed the rage of the multitude; he ſent out all his Foot, with a certain number of Horſe, to prevent, leſt they that were without ſhould yield aſſiſtance to thoſe who had taken up their lodging in the Temple; and to put thoſe to the Sword, who having eſcaped the violence of the Foot, ſuppoſed themſelves to be in ſecurity. Theſe Horſemen ſlew
B about three thouſand men, the reſt retired themſelves into the Mountains that were near adjoyning. Hereupon *Archelaus* made Proclamation, that each one ſhould repair unto his own houſe. For which cauſe they departed, and abandoned the Feaſt, for fear of greater miſchief; notwithſtanding they had ſpleen enough, as it is the ordinary cuſtom of the ignorant multitude. *Three thouſand Jews ſlain.*

After this, *Archelaus*, accompanied with his Mother, took his Voyage to *Rome*, with *Nicholaus* and *Ptolomy*, and with divers other his Friends; committing the Government of all his Houſhold and Kingdom to his Brother *Philip*: *Salome*, *Herod*'s Siſter went alſo, leading with her, her Children. There went alſo divers other of his Kindred, who ſaid that they would all of them endeavour for *Archelaus*, that he might ob-
C tain the Kingdom; but in effect, it was to hinder him with all their Power: and eſpecially, to accuſe him unanimouſly, for what was done in the Temple. *Sabinus*, *Cæſar*'s Viceroy in *Syria*, poſting into *Jewry* to take charge of *Herod*'s Money, met with *Archelaus* in *Cæſarea*. But *Varus* arriving in the mean while, detained him from finiſhing that Voyage; for *Archelaus* had ſent for him to come thither by *Ptolomy*, and *Sabinus* willing to do *Varus* a pleaſure, would not ſeize the Fortreſs of *Jewry*; neither ſealed up *Herod*'s Treaſures, but left them in *Archelaus*'s poſſeſſion, until ſuch time as *Cæſar* had given order for the Eſtate; and after he had made this promiſe, he ſtayed in *Cæſaræa*. *Archelaus* repairs to *Rome*, and many of his Faction follow him. *Hiſt. & Ruffinus, chap. 13. ad. 14.*

After *Archelaus* had ſet ſail towards *Rome*, and *Varus* was departed for *Antioch*, *Sabinus* went to *Jeruſalem*, where he ſeized the King's Palace: and calling before him the
D King's Agents, and the Captains of his Garriſons, he required them to deliver up their Caſtles into his hands. But they according as *Archelaus* had commanded them, continued the poſſeſſion in their accuſtomed manner, according to the King's direction, pretending to keep the ſame in *Cæſar*'s behalf. At the ſame time *Antipas Herod*'s Son travelled to *Rome* likewiſe, in hopes to be elected King, in regard of *Salome*'s promiſes; and for that he better deſerved the ſame than *Archelaus*, conſidering that in the firſt Teſtament which ſhould be of more force than the latter, he had been appointed King. He led his Mother alſo with him, and *Ptolomy* the Brother of *Nicholaus*, who had been one of *Herod*'s moſt eſteemed friends, and was well affected to further his Title. But eſpecially he was ſtirred up to ſeek the Kingdom by *Ireneus*, a man very eloquent, and to whoſe
E charge, in regard of his ſufficiency, the Affairs of the Kingdom had been committed. For which cauſe, although he was perſwaded to give over the Kingdom unto his elder Brother, who was confirmed in the Kingdom by his Fathers Teſtament, yet he would not give ear thereunto. But *Antipas* no ſooner arrived in *Rome*, but all his Kinſfolk revolted from *Archelaus* unto him, not ſo much for the love they bare to him, as for the hatred they conceived againſt *Archelaus*; and above all, for the deſire they had to recover their liberty, and to draw themſelves under a Roman Governour. For they thought that if there were any contradiction, that *Antipas*, for whom they endeavoured to procure the Royalty, ſhould be more profitable to them than *Archelaus*: *Sabinus* alſo, by his Letters, accuſed *Archelaus* to *Cæſar*; but *Archelaus* by *Ptolomy*, exhibited
F unto *Cæſar* a Supplication, containing his Right and Title unto the Kingdom, his Father's Teſtaments, and the account of the Money which *Herod* his Father had ſealed up, together with his Ring, and expected the iſſue. *Sabinus* repaireth to *Jeruſalem* with an intent to ſeize *Herod*'s Treaſures and Caſtles. *Antipas* in hope to recover the Kingdom, ſaileth to *Rome*.

But when he had read theſe Letters, and thoſe which *Varus* and *Sabinus* had ſent him, and underſtood what ſumms of money he had left, and what the yearly Revenue was, and how *Antipas* challenged the Kingdom, and appropriated it to himſelf, according as his Letters mention; he aſſembled all his friends, to have their advice thereupon. Amongſt them was *Caius* the Son of *Agrippa*, and his Daughter *Julia*, adopted by him, whom he cauſed to ſit in the chiefeſt place; which done, he commanded the aſſiſtants to ſpeak what they would concerning this matter. At that *Antipater*, *Salome*'s Son, a
G man very eloquent, and a great Adverſary to *Archelaus*, ſpake firſt, ſaying, *That it was a mockery for him at that time to ſpeak of the Kingdom, conſidering that before* Cæſar *had granted it him, he had already ſeized the Forces of the State, whenas upon a Feſtival day, he* *Antipater, Salome*'s Son, accuſeth *Archelaus* before *Auguſtus Cæſar*.

The year of the World, 3964. after Christ's Nativity, 2.

he had killed so many; who, although they had deserved that punishment, yet ought the H
justice thereof to have been reserved to a lawful Power, and not to have been usurped by him;
either being King with Cæsar's *prejudice, whose Authority he had contemned; or by being*
a private man, which was a great oversight. For which cause, he undeservedly at this time
hoped for his approbation, whom already, as much as in him lay, he had deprived of the Ti-
tle and Authority of his Allowance. Moreover, he objected against him, that of his own Au-
thority he had changed certain Officers of the Army, and that he had seated himself in the
Royal Throne; and like a King, had determined certain causes, and had granted certain
demands of the people: That he had left nothing undone, which he might have performed,
had Cæsar *confirmed his Title. He alledged also, that they who were enclosed in the* Hip-
podrome, *were dismissed by him; and divers other acts, partly true, partly probable in re-* I
gard of the ambition of young men, who, desirous to govern, do ordinarily commit such
things: Besides this, his neglect in mourning for his Father; and withal, his rare Banquets
all night long at that very time his Father died; whereat the people began to mutiny, seeing
the small regard he had of his Father's death, from whom he had received so great Goods
and Honours. How all the day long he made a shew of his sorrow and tears in his Pavilion,
but all the night he took pleasure like a King; and being such, if Cæsar *should grant him*
the Kingdom, he would behave himself no less unkindly towards him, than he had done to
his most kind Father. That it was no less than an odious crime in him, to delight himself
with Songs and Dances at his Father's death, as if he had been his enemy: That he now
came to Cæsar's *Presence, to the intent to obtain the Kingdom by his consent, whereas alrea-* K
dy he had behaved himself no otherwise, than if he had already been established King by his
Authority. But most of all he exaggerated the Slaughter he had committed in the Temple, and
the Impiety perpetrated so near to the Feast of Easter; *at which time divers, both Stran-*
gers and Citizens had been killed after the manner of Sacrifices, and the Temple filled with
Carcases, not by a Stranger, but by him, who, under the colour of Religion, desireth the Go-
vernment of the Kingdom, to the end he might satisfie the injustice of his nature, in exercising
each way his Tyranny towards all men; for which cause his Father never thought, nor ever
dreamt to substitute him King in his place. For he knew both his life and disposition, and
by his former Testament (and that of greatest force) had ordained his Adversary Antipater
to be King. For he had been allotted the Kingdom by his Father, not when his mind was L
dead before his body, but when both his Judgment was sound, and his body in health. Yea,
although at that time Archelaus's *Father had such a conceit of him, as in his latter Testa-*
ment he pretendeth; yet, that he had already declared what kind of King he was like to be,
who contemned Cæsar's *Authority in confirming the Kingdom; and being as yet a private*
man, doubted not to murther the Citizens in the Temple. This said, *Antipater* (to give
greater credit to his words, bringing divers of his Kindred as Witnesses of that he had
said) ended his Oration.

Nicholaus excuseth Archelaus.

Whereupon *Nicholaus* arose, and alledged in *Archelaus*'s behalf as touching the slaugh-
ter, that it was to be imputed to their impiety, who could not be restrained from their
Tumults and Uproars, before *Archelaus* was enforced to appease them by force; alledg- M
ing, *That they were so much the more guilty, for that they had not only exercised their malice,*
but also had enforced others to attempt so great a revenge against them; for their insolency
seemed in appearance to concern Archelaus, *yet in a sort their contumacy pertained to* Cæsar's
ruine. For those that had been sent by him to appease and redress their sedition, were a-
gainst all Law and Right, charged and killed by them, without respect of God, or regard of
the solemn Feast: Whose defence Antipater *was not ashamed of, without respect of equity, so*
that he might satisfie that hatred which he bare unto Archelaus. *That therefore it was their*
fault, who first of all abstained not from injury, but whetted those Swords which were drawn
in maintenance of the peace, against their own bosoms. He enforced all other things also,
whereof they had accused *Archelaus*, against themselves, saying, *that none of these things* N
were done without their consents; and that the offence was not so grievous, as they intended it
should be esteemed, to the end they might discredit Archelaus. *So great a desire was in them*
to hurt their Kinsman, a man both well respected, and affected by his Father; as also kind
and officious towards them in all things that concerned them. As for the Testament, that it
was made by the King when he was in perfect estate of mind and body, and of greater force
than the former, because the Authority and confirmation thereof was ascribed unto Cæsar,
the Sovereign of the World.

Further, that Cæsar *would not imitate them in that wrong they did unto* Herod, *who*
(being, during his life-time, bountifully graced by him, by many benefits) do now after his
death, go about to violate his last and truest Testament; but that rather like a Friend and O
Confederate, he would confirm his Will; who, like his faithful and sworn well-willer had
committed all things to his trust. For that there must needs be a great difference between
their

A *their Malice, and* Cæſar's *Vertue and Faith, which was renowned thorough the whole world. For which cauſe he would not judge his Decree to be inconſiderately paſt, who left his Succeſſion to his well-deſerving Son, and referred all things to his truſt. For that it was unlikely that he ſhould err in the choice of his Succeſſor, who had ſo diſcreetly ſubmitted all things to* Cæſar's *judgment.* After this manner *Nicholaus* alſo finiſhed his diſcourſe. Hereupon *Cæſar* courteouſly raiſed *Archelaus*, who lay proſtrate and humbled before his feet, telling him that he was moſt worthy to be King, by giving an apparent Teſtimony, that he was conſtant in his reſolutions; pretending that he would do nothing but that which ſhould be anſwerable to *Herod*'s Teſtament, and *Archelaus*'s profit; and ſeeing the young man was confirmed in ſome good hope with this his promiſe, he determined nothing B more for that time; but diſmiſſing the Council, he debated with himſelf, whether he ſhould ratifie the Kingdom to *Archelaus* only, or divide it amongſt *Herod*'s Kindred, eſpecially ſince they all had need of his aſſiſtance.

The year of the World, 3964. after Chriſt's Nativity, 2.

Cæſar pronounceth *Archelaus* to be worthy of the Kingdom. *Hedio & Ruffinus, chap. 14.*

CHAP. XII.

A great Rebellion in Judæa, *whilſt* Archelaus *was at* Rome; Varus *Governour of* Syria, *ſtoppeth it.* Philip, Archelaus's *Brother, goeth alſo to* Rome, *in hopes to obtain one part of the Kingdom. The Jews ſend Ambaſſadours to* Auguſtus, C *to free them from their obedience to Kings, and to re-unite them to* Syria: *They complain to him againſt* Archelaus, *and abhor the memory of* Herod.

BUt before *Cæſar* had determined any thing certainly in this behalf, *Marthalce, Archelaus*'s Mother died of a ſickneſs; and *Varus* the Preſident of the Jews in *Syria*, had ſent Letters, which aſſured the Emperour of the Rebellion of the Jews. For after *Archelaus*'s departure, all the Nation was in an Uproar. To pacifie which, *Varus* reſorted thither, and puniſhed the Authors of the ſame: and after he had appeaſed all things, he returned to *Antioch*; leaving a Regiment of Souldiers in *Jeruſalem*, to re- D ſtrain the factious Innovations amongſt the Jews; yet he prevailed nothing by his policy. For as ſoon as *Varus* was gone, *Sabinus*, who was Overſeer of *Cæſar*'s Affairs, remaining in that place, grievouſly burthened the Jews, truſting to that power that was left him, and ſuppoſing that he was already enabled to withſtand the multitude. For he armed divers Souldiers, and made uſe of them to oppreſs the Jews, and to provoke them to Sedition. For he took upon him to ſurpriſe their Fortreſſes, and by force to make ſearch after the Kings Treaſures, for his private Lucre and Covetouſneſs ſake. When therefore, the Feaſt of Whitſuntide was come (which is one of our Feſtivals) divers thouſands from all parts repaired to *Jeruſalem*, not only for Religion's ſake, but alſo for deſpite and hatred they had conceived againſt thoſe Violences and E Injuries, which *Sabinus* had offered them. And not only were thoſe of *Judæa* grievouſly offended, but divers alſo reſorted out of *Galilee* and *Idumæa*, from *Jericho* and the Cities ſituate on the other ſide *Jordan*, deſiring all of them to be revenged on *Sabinus*. And dividing their Camp into three Bands after this manner; one part of them took up the *Hippodrome*; and of the other two, the one ſeized the Southern Quarter of the Temple, and the other the Eaſtern, and the third which were in the *Hippodrome*, were planted to the Weſtward, where the King's Palace ſtood; and thus prepared they all things that were neceſſary to ſet upon the Romans, whom they had beſieged on all ſides. At that time *Sabinus* fearing their number and reſolution, who were reſolved either to die or overcome; ſent preſent Letters unto *Varus*, requiring him with all expedition to ſend him a ſupply, becauſe the Regiment that was left by F him, was in great danger; and muſt needs utterly periſh, without his ſpeedy reſcue: As for himſelf, he withdrew into the Tower and Dungeon of the Caſtle *Phaſelus*, which was a Fortreſs, ſo called in honour of *Herod*'s Brother, who was killed by the Parthians; and from the top thereof made a ſign to the Romans, that they ſhould ſally out upon the Jews; being afraid to truſt himſelf to his own Friends, expecting that the reſt ſhould expoſe their lives to danger in maintenance of his ſafety, which his extream Covetouſneſs had endangered, and their lives alſo. The Romans having made this Sally, there aroſe a deſperate skirmiſh, wherein the Romans divers ways had the upper hand; yet the Jews were no way diſcomforted, notwithſtanding they had loſt many men; but G wheeled about ſo long, till at laſt they ſeized the outward Galleries, and thoſe that encompaſſed the Temple, and in that place there was a hot Aſſault; for they flung down ſtones with their hands and ſlings, and there were certain Archers mixt among them; who

Marthalce, Archelaus's Mother dieth. *Varus* pacifieth the Seditions at *Jeruſalem.*

Alias, cap. 15. Sabinus's Avarice raiſeth a great Sedition in *Jeruſalem*, at the Feaſt of *Pentecoſt.*

A moſt bloody Battel fought betwixt the Romans and Jews near unto the Temple.

The year of the World, 3964. after Christ's Nativity, 2.

who having recovered a place of advantage, grievously gauled the Romans which were below, in that they had no means to avoid their shot, but were so exposed thereunto, that their Enemies had the better. And with this disadvantage the Romans fought a long time, till at length, being enraged to see their enemies have such an advantage, they secretly fired the Galleries and Porches, without any discovery of those them that were therein; which Fire, brought thither by many, and fed with such matter as would speedily flame, immediately took hold of the Roof, because the Roof was covered with Pitch and Wax, gilded over; so that these great and excellent Buildings were burnt down to nothing in a moment; and they that were resorted thither, were all of them consumed before they were aware. For some of them fell with the Roof of the Galleries; others shot at, and killed by those that stood round about; others despairing of their lives, and amazed at the mischief, either cast themselves into the fire, or killed themselves with their own Swords; and all those that retired in hopes to save themselves by that way they ascended, were encountred by the Romans, who killed them all, because they were disarmed, though furiously desperate: so that not one of them that ascended the Porches escaped with his life. Afterwards the Romans thrusting forward one another by those ways where the fire was least, entred the Treasure-house where the sacred money was kept, by which means a great part thereof was stolen away by the Souldiers, and *Sabinus* to all mens knowledge carried away four hundred Talents. But the Jews being afflicted with a double calamity, first of all with the loss of their Friends in that fight: and lastly, with the spoil of their treasury; yet they assembled a Troop of the valiantest Souldiers, and besieged the Palace, threatning to burn the same, with *Sabinus* and all other the Romans that were therein, except they speedily departed; and in so doing, they promised both them and *Sabinus* all assurance and security: whereby it came to pass, that divers of them that were in the Palace, issued out and submitted themselves unto them. But *Rufus* and *Gratus* having three thousand of those valiant Souldiers under their command, who had served *Herod*, joyned themselves with the Romans. The like did those Horsemen which followed *Rufus*, who in like manner submitted themselves to their direction: yet for all this, the Jews continued and intended their Siege, undermining their walls, and exhorting the Romans to depart, and not to deprive them of their liberty, which they had long enjoyed under their Predecessors. *Sabinus* was willing to depart from thence with his Souldiers; yet durst not trust them in regard of their former attempt, and he suspected the too liberal offer his enemies had made him: but neglected it, because he expected *Varus*.

Divers Jews are slain and burned in the Roof of the Porches.

A great part of the sacred treasure taken away by the Souldiers.

The Palace besieged by the Jews.

Rufus and *Gratus*, Captains of *Herod*'s Army, joyn with the Romans.

Hedio & Rufinus, chap. 15. Divers tumults in Jewry. Two thousand of *Herod*'s Soldiers assail the Kings people. *Judas, Ezechias*'s Son the Arch thief.

At the same time infinite other troubles were raised in divers other places of *Judæa*, according as every one either was incensed with a desire of gain, or a will to revenge. For two thousand Souldiers (who had formerly served under *Herod*, and being at that time cashier'd, lived at home) assembling themselves together, assailed those of the King's faction, who made head against them, under the conduct of *Herod*'s Nephew *Aciabus*, who never daring to encounter them in a place of equal advantage, in that they were old Souldiers and well exercised in war, defended himself, in that he held and kept himself as near as he could in the mountains and places of advantage. Moreover, *Judas* the Son of *Ezechias* the Arch-thief, whom *Herod* overcame with so much difficulty at *Saphoris* a City in *Galilee*, gathering unto him a band of desperate men, made incursions upon the King's Dominions. And having taken all those Arms and Weapons, which he might recover in that place, he armed from the first to the last, all those Souldiers that were with him; he took away all that money which was reserved for the King, in that place; and affrighting the Inhabitants round about him, he spoiled all those with whomsoever he met; aspiring to the Kingdom, not that he thought himself well enough qualified for that dignity, but because he had gotten such freedom in wickedness, he took the boldness to do any thing.

Simon, *Herod*'s Servant.

Whilst these troubles ranged in every place, *Simon* also, who had been one of *Herod*'s servants; and both for his shape, stature and strength, was esteemed amongst all men, undertook the Kingdom: and being attended by a mighty Army, and proclaimed King by them, who were a wicked and unbridled multitude, and perswading himself that he was worthy to be King before any other; he first of all set the Palace on fire in *Jericho*, and spoiled all that was therein. He burnt also divers other Royal Palaces, belonging to the King, which were in divers places of the Countrey; giving them free license who were his followers in the Action, to bear away the Prey that remained: And far more licentious pranks had he played, had not his practices been speedily and wisely prevented. For *Gratus*, who with the King's Souldiers, had joyned himself with the Romans, and gathered all the Forces that he had, went out against this *Simon*. And after a fierce Battel, they on the other side of *Jordan*, were put to flight;

Gratus conflict with *Simon*.

A flight; and fighting rather with courage than Military Diſcipline, they were overcome. And whilſt *Simon*, in croſſing a Valley, ſought to ſave himſelf by flight, *Gratus* met with him, and cut off his head. *The year of the World, 3964. after Chriſt's Nativity, 2.*

About the ſame time alſo, the Royal Palace of *Amatha*, that was hard by *Jordan*, was burnt by men of as bad diſpoſition as *Simon* was. And thus thorow the whole Nation reigned this raging Rebellion, for that the Countrey had no King, who by his Vertue, might govern and moderate the people; for that the ſtrangers who were ſent to repreſs theſe mutinies, did rather incenſe them through their Violence and Avarice. For a certain obſcure and baſe man (neither eſteemed for Vertue, nor worthy of regard for his Riches, but being a Shepherd utterly unknown before, and only famous for his B huge ſtature and ſtrength) called *Athronges*, was ſo audacious to aſpire to Royal Dignity, and took pleaſure to offer violence, not valuing his life; and expoſing himſelf to all hazards for the only unbridled affection he bare to Soveraignty. He had four Brothers of as goodly ſtature as himſelf, who were eſteemed for men of valour and execution, whereby they imagined they had the means offered them to obtain the Kingdom. Each one of theſe had the Command over a Company. For a great company of people reſorted daily unto them; the charge of whom was committed unto his Brethren, at ſuch time as any occaſion of War was offered, and he in the mean while wearing the Diadem on his head, ordered, counſelled and commanded all things. The Power of this Gallant endured a long time, who was not called King for C nothing; for he diſpoſed all things according to his own pleaſure; and both he and his Brethren were fleſh'd with the ſlaughter of the Romans, and thoſe of the King's ſide whom he hated alike; theſe, by reaſon of the inſolence they had uſed during *Herod*'s life-time; the other, in regard of thoſe injuries, which lately they ſuppoſed themſelves to have received by them. This hatred of theirs daily encreaſed more and more, and there was no man that could eſcape their hands, both in reſpect of the gain ſought, and for the cuſtom they had to ſhed blood. They therefore at that time ſet upon the Romans, and ſurpriſed them on the ſudden near to *Emmaus*, at ſuch time as they carried Victuals and Munition unto their Camp, and having encloſed their Centurion *Arius*, with forty of their moſt valiant Footmen, they ſhot him thorough with their Darts: D The reſt that expected nothing leſs than death, were ſaved by *Gratus*, who came in upon them with the King's Souldiers; whereupon, leaving the dead bodies, they retired. Continuing their War after this manner a long time, according as occaſion was offered, they had done much miſchief to the Romans, and far more injury to the Nation of the Jews. At laſt, they were ſurpriſed; the one in an Encounter betwixt them and *Gratus*, the other in fighting againſt *Ptolomy*. The eldeſt was taken by *Archelaus*; and the laſt being diſheartned with the Accidents, and ſeeing no means to eſcape (for beſides his other miſhaps, his Souldiers were afflicted with ſickneſs) he, with the reſt, upon *Archelaus*'s Faith and Oath, ſubmitted himſelf unto him. But this was done ſome little while after.

The Jews almoſt enraged in rebellion.

Athronges ſtrong in body and goodly in ſtature, attempteth the Royal Dignity.

Athronges and his Brethren taken.

E At that time all *Judæa* was full of Robberies; and as many ſeditious Aſſemblies as drew together, ſo many Kings were there elected, who were raiſed to the utter ruine of the Commonweal. Amongſt the reſt, the Romans were they that ſmarted leaſt; but the Murthers were executed, againſt thoſe that were out of the Countrey. But *Varus* underſtanding by *Sabinus*'s Letters, in what dangers they were; and fearing the utter overthrow of his third Legion, he took with him the two other (for to the uttermoſt in *Syria* there were but three) and with the aſſiſtance of the Kings and Tetrarchs, he haſted into *Jewry*, to relieve thoſe that were beſieged; commanding thoſe that were ſent out before he diſlodged, to meet him at *Ptolemais*; and paſſing by the City of the Berythians, he received a thouſand and five hundred Souldiers at their hands, to F attend him in his War. *Aretas* alſo, who was Lord of *Petra*, drawing himſelf into Confederacy with the Romans, in regard of that hatred he bare *Herod*, ſent him Horſe and Foot. When all theſe Forces were aſſembled at *Ptolemais*, he delivered a part thereof to his Son, and one of his Friends; commanding them to make War againſt the Galileans, who bordered upon that City; who entring that Countrey, and puting all thoſe to flight, whoſoever durſt make head againſt him, he took *Sephoris*; and ſelling the Inhabitants under the Spear, he conſumed the City with fire. *Varus* himſelf marching towards *Samaria* with his Army, violenced not the City, in that he knew it was free from the Contagion of the Seditious; but he pitched his Camp in a certain Village, which was *Ptolomey*'s Poſſeſſion, called *Arus*. The ſame did the G Arabians burn, revenging themſelves on *Herod*'s Friend for his ſake; and marching forward, the Arabians ſpoiled alſo another Village called *Sampho*; and for that it was ſtrongly fortified, burned it. Beſides, in that journey nothing eſcaped their hands,

Hedio & Ruffinus, chap. 16.

Arus burned by the Arabians.

Sampho and Emmaus burned.

The year of the world, 3965. *after Christ's Nativity*, 3.

Varus repaireth to *Jeruſalem*, and delivereth the Legion that was beſieged.

but they put all to Fire and Sword: For both *Emmaus* was burned by *Varus*'s Command, and in revenge of his Souldiers that were killed in that place, it was left deſolate H and void of Inhabitants. From thence, drawing near to *Jeruſalem*, thoſe Jews that beſieged the Legion of that ſide, upon the ſudden view and approach of the Army of the Romans, fearfully fled, giving over that Siege which they intended. But thoſe Jews of *Jeruſalem*, being ſharply reproved by *Varus*, alledged in their excuſe, that the people, in regard of the Feaſt, were aſſembled in that place; and that the War was not begun by their conſent, but undertaken by their boldneſs who reſorted thither from divers places; and that they were ſo far off from aſſailing the Romans, that they rather ſeemed to be beſieged by them. And long before this, *Joſeph*, King *Herod*'s Nephew, *Gratus* and *Rufus*, with their Souldiers, were gone out to meet *Varus*, and thoſe Ro- I mans that had ſuſtained the Siege, had done no leſs. But as for *Sabinus*, he would not appear in *Varus*'s preſence; by ſtealing away privily out of the City, he fled towards the Sea. Then *Varus* ſending a part of his Army thorough the whole Countrey, ſought out thoſe Authors of this Sedition, and thoſe that were noted men in the action; ſome of which who were moſt guilty, were puniſhed; the reſt were delivered. Of thoſe that were puniſhed for this occaſion, there were about two thouſand crucified, and that done, ſeeing that this Army ſtood him in little ſtead, he diſmiſſed them. For divers diſorders and injuries, contrary to *Varus*'s expreſs command, were acted by his Souldiers, who ſought after nothing more than to encreaſe their means by other men's miſeries. And hearing that ten thouſand Jews were aſſembled together, he haſted to K apprehend them; but they, not daring to hazard their fortune in a fight with him, by *Achiabus*'s advice ſubmitted themſelves. But *Varus* having pardoned the people for their Rebellion, ſent all thoſe that were the Ring-leaders thereof to *Cæſar*, who pardoned divers of them. But he chaſtiſed certain of *Herod*'s Allies, and ſuch as bare Arms with them; for that neither in regard of Kindred, nor reſpect of Juſtice, they had abſtained from Inſurrection. After that *Varus* had thus appeaſed all the troubles in *Jewry*, and left the firſt Legion in Garriſon in *Jeruſalem*, he returned to *Antioch*.

The puniſhment of the Conſpirators.

Hedio & Ruffinus, *chap.* 16. *al.* 17.

The year of the world, 3966. *after Chriſt's Nativity*. 4.

The Embaſſage of the Jews to *Rome*. *Archelaus* and the Ambaſſadours of the Jews appear before *Cæſar*. *Philip Herod*'s Son.

But *Archelaus* was croſſed in *Rome* by another Occurrent, that aroſe upon this occaſion: Certain Ambaſſadours of the Jews reſorted thither by *Varus*'s permiſſion, requiring that it might be lawful for them to live according to their own Laws; theſe L preſented themſelves to the number of fifty, and were back'd by eight thouſand Jews that inhabited the City. And when *Cæſar* had aſſembled the Council of his Friends, and chief Citizens in *Apollo*'s Temple, which he had builded to his mighty charge, thither reſorted the Ambaſſadours, who were followed by a Troop of Jews; and *Archelaus* alſo, attended by his Friends. But the King's Kindred neither ſtood by *Archelaus*, in regard of the hate they bare him; and yet diſdained to aſſiſt the Ambaſſadours, for that they were aſhamed in *Cæſar*'s preſence to oppoſe themſelves againſt their neareſt Friend and Kinſman. *Philip* alſo was preſent at that time, who by *Varus*'s perſwaſion, reſorted thither out of *Syria*; eſpecially to plead for his Brother, to whom *Varus* wiſhed all good fortune: Beſides that, hoping not a little, that if the M Jews ſhould obtain the liberty to live according to their Laws, it might come to paſs, that the Kingdom being divided among *Herod*'s Children, he might alſo light on ſome part thereof. Therefore, after the Ambaſſadors of the Jews had obtained Licence to propoſe their demands, pretending with themſelves wholly to extinguiſh the Royalty: They began to rip up *Herod*'s diſgraces; alledging how only in name he had been a King, whereas otherwiſe he had uſed all the Tyrannous practices, that the wicked perſon could have invented, towards the deſtruction of his Nation; and that not content with theſe, he had of his own head practiſed and invented new. Neither that it needed to reckon up how many he had deprived of life, when the eſtate of thoſe that were alive was far more deſperate; whom he not only frighted with per- N petual terrour and ſeverity, but alſo with injurious hands had not abſtained from their Goods. By which means it came to paſs, that he not only builded, but beautified Foreign Cities, inhabited by Foreign Nations, to the end he might the rather utterly ſpoil thoſe by exaction, which were ſituated and ſeated in his own Countrey: And that he enforced his Nation to extream Poverty, which he received in moſt happy Eſtate; whilſt he ſpoiled thoſe Nobles of their Eſtates, who upon weak probabilities were condemned to die; or granting them Life, deprived them of their Poſſeſſions. And, whereas yearly Tributes were impoſed on every one, yet ſeverally were the ravenous and covetous deſires of his Friends and Courtiers to be ſatisfied; yea, and of his ſervants alſo, who had the Authority to exact theſe things; and by this means they might re- O deem their injurious wickedneſs. As for the deflouring of Virgins, and the ſhameful betraying of a Matron's chaſtity, they covered them under ſilence; for that it is a great com-

The Ambaſſadours of the Jews rip up *Herod*'s and *Archelaus*'s iniquity.

A comfort to those that suffer such abuses, if their disgraces be but known to a few. In short, that *Herod* had no other ways governed, than as if the Government had been committed to a most wild Beast. For which cause, whereas in times past that Nation had been afflicted with many Calamities and Murthers, yet that there is no example extant amongst their Monuments of Antiquity, that may be compared with their present Calamity under *Herod*. For which cause, upon just respects, they had with one consent, named *Archelaus* their King; supposing that whatsoever King might befall them, he would always demean himself more affably than *Herod* had done; and that to honour *Archelaus*, they had mourned with him for his Father, to gratifie him in other things, to the intent they might obtain his good affection. But he without de-
B lay, and all at once, had made manifest to the whole Nation, what opinion they were to conceive of him, notwithstanding that as yet he was not confirmed King (for that it lay in *Cæsar*'s hands to grant it) and as if he had been afraid, lest he should assuredly be acknowledged for his Father's Son, he had shewed an example of his Vertue, Moderation and good Government, that he would use towards his Subjects, by the first Act which he had committed, not only against God, but also against men. For in the Temple it self he hath caused three thousand of his Countrey-men to be killed in stead of Sacrifices. And how can he chuse but be justly hated, who besides his other cruelties, objecteth against us the Crime of Rebellion and Mutiny? The effect of their re-
C quest therefore was this, that they might not any more be governed by a King, nor any such like Government; but that they might be united unto *Syria*, and submit themselves under their Governours that should be sent thither: That in so doing, it should truly appear whether they were seditious and addicted to changes, or whether they would live in peace, when they had favourable Governours. After the Jews had spoken to this effect, *Nicholaus* discharged the Kings of those Accusations that were objected against them, and namely *Herod*, who (as he said) had never been accused all his life-time; and that it was no reason that they who justly accusing him, might have caused him to be punished during his life-time, should now address their Accusations against him after he was dead. And as touching those things which were objected concerning *Archelaus*'s actions, it ought to be imputed to their insolence; for that engag-
D ing themselves in matters contrary to Law; and having begun to murther those who sought to appease the tumult, they accused such as had kept them in obedience. Besides this, he objected against them, that they were addicted to alterations, and took pleasure to stir up Seditions, for that they knew not what thing it was to obey Justice and the Laws, and that there was no Nation in the World so head-strong as that of the Jews; for that they would have the upper hand over all. Thus spake *Nicholaus*.

The year of the World, 3966. after Christ's Nativity, 4.

Nicholaus excuseth *Herod* and *Archelaus*.

CHAP. XIII.

E Cæsar *confirms* Herod's *Testament, and appointeth his Children to be his Successors.*

WHen *Cæsar* had heard these things, he dismissed the Assembly. But some few days after, desirous to make an end of this matter, declared *Archelaus* not King, but Lord of half that Government that appertained to *Herod*; promising him to bestow a Royal Dignity upon him, if so be he behaved himself vertuously, according as it became him. As for the other Moyety, he divided it between two of *Herod*'s Sons, *Philip* and *Antipas*, who debated with his Brother *Archelaus* for the whole Kingdom. The same *Antipas* also, had the Countrey on the other side *Jordan*, and *Galilee*, with two hundred Talents of yearly Revenue. As for *Philip*, he had *Bathanea*, *Trachonitis* and
F *Auranitis*, and part of the Palace that was called by *Zenodorus*'s name, with an hundred Talents. As for *Archelaus*, he had *Idumæa*, *Judæa* and *Samaria*, which were discharged of the fourth part of the Tributes by *Cæsar*, for that they had joyned themselves with the rest of the people, during the time of the Sedition. Besides that, *Archelaus* had the Tower of *Straton*, *Sebaste*, *Joppe* and *Jerusalem*. For *Gaza*, *Gadara* and *Hippon* were Cities of *Greece*, which *Cæsar* had separated, and adjoyned to *Syria*. *Archelaus* had five hundred Talents of yearly Rent out of his Countrey. Thus was the Patrimony divided among *Herod*'s Sons. As for *Salome*, besides that which her Brother had given her in his Will, which were the Cities of *Jamnia*, *Azot*, *Phasælis* and half a Million of money, *Cæsar* granted her a Royal house in *Aschalon*; so as she received in the whole,
G sixty Talents of yearly Revenue, and had her house allotted her within the Dominion of *Archelaus*. All *Herod*'s Kindred received that which was bequeathed unto them by his Testament. Two of his Daughters that were unmarried, were endowed by *Cæsar*

Cæsar maketh *Archelaus* an Ethnarch, and bestoweth one half of the Kingdom on *Philip* and *Antipas*.

Salome.

The year of the World, 3966. after Christ's Nativity, 4.

with a quarter of a Million of money which he gave them, besides their Father's Portion, and they were married to *Pheroras*'s Sons. Moreover, he gave *Herod*'s Sons, all which he had given him by the Testament, amounting to the sum of one thousand and five hundred Talents; contenting himself only to receive some few movables, not so much for the value, as in remembrance of the King, who had given them.

Herod's two Daughters that were Virgins married to *Pheroras*'s Sons.

CHAP. XIV.

An Impostor counterfeits himself to be Alexander, Herod's *Son*; Augustus *finds out his Cheat, and sends him to the Galleys.*

Hedio & Rufinus chap. 18. *Alias, cap.* 17. The false *Alexander.*

Augustus having thus ordained *Herod*'s Succession, a young man, and a Jew born, brought up in the City of *Sidon*, by a certain Roman Free-man; intruding himself into *Herod*'s Kindred; for all those that beheld him, reported that he resembled *Alexander*, *Herod*'s Son, who was killed by him; and by this means he began to aspire to the Kingdom: Whereupon, calling to him a Companion, who was his own Countrey-man, and a long experienced Courtier, his Arts-Master, and fit to make disturbances; he, by his instructions, feigned himself to be that *Alexander*, *Herod*'s Son, who was delivered from death by the means of a certain friend, who had the charge to see him executed; who executing others in their steads, delivered both him and his Brother *Aristobulus*, and that they were both escaped in this manner. Being puffed up by these Toys, he failed not to deceive other men; and as soon as he came to *Creet*, as many Jews as he fell in conference with, he perswaded them no less; and getting much money from them, he sailed into the Isle of *Melos*; where he gathered a great Sum of Money, under pretext that he was of the King's Blood. And now hoping that he should recover his Father's Kingdom, and that he should reward those that were beneficial to him, he hasted towards *Rome*, accompanied with his Friends in great pomp. And being arrived at *Puteol*, he was entertained there with no less favour by those Jews, whom he deceived by his colourable Title; and divers others, who had been *Herod*'s Friends and Familiars, came unto him, and entertained him as their King. The cause hereof was the natural disposition of men, who take pleasure in false reports, together with the report of his resemblance. For they that had frequented very familiarly with *Alexander*, held it for a matter most assured, that he was the man, and none other; and affirmed unto others upon their Oaths, that it was he, so that this rumour at last came to *Rome*. And all the Jews that dwelt there came forth to meet him, saying, That it was God's handy-work, that he was after that manner preserved beyond all men's expectation: And they greatly rejoyced in his Mother *Mariamne*'s behalf, from whom he was descended; he was carried in a Litter through the Streets with all the Apparel of a King, the charge whereof was defrayed by those who were his Friends. He was attended by a great multitude of men, and honoured with great applause, as it ordinarily falleth out at such time as beyond all expectation, any one is found to have been miraculously preserved. When this News was brought to *Cæsar*'s ears, he gave small credit thereunto, perswading himself that it was a hard matter to deceive *Herod*, in a matter of so great importance: notwithstanding, conforming himself in some sort to the opinions of men, he sent a certain Free-man of his called *Celadus*, who had very familiarly conversed with *Alexander* and *Aristobulus* during their Infancy; giving him charge to bring *Alexander* unto him to the end he might see him; which he did, and was never the wiser in discovering him. Notwithstanding, *Cæsar* was not fully deceived. For, although he resembled him somewhat; yet he was not so exactly like him, that he could deceive those who narrowly observed him. For this counterfeit *Alexander* had hard hands, in that he had been accustomed to labour, which the true *Alexander* could not have, in regard of his tender and delicate education; and likewise this man was of a rough skin, and hard flesh. *Cæsar* therefore, discovering the treachery both of the counterfeit Scholar, and lying Master, and how they agreed in their confident Justifications, he enquired of them, what was become of *Aristobulus*, who was secretly hidden with him; and for what cause he presented not himself, to enjoy the honour that appertained to those who were so Nobly descended; It was answered him, that he remained in the Isle of *Cyprus*, for fear of dangers, to which they are exposed who sail by Sea, to the end, that if any mis-fortune should befal him, all *Mariamne*'s Race should not be extinguished, but that at least, *Aristobulus* might be left alive. Whilst he owned these things, and the Author of the Fable justified no less, *Cæsar* drawing the young man

The false *Alexander* cometh to *Rome.*

The false *Alexander* cannot deceive *Cæsar.*

A man aſide, ſaid unto him: *My friend, if thou wilt not deceive me, thou ſhalt have this recompence, that thou ſhalt not be puniſhed. Tell me therefore what thou art, and who hath emboldned thee to practice this fraud; for this malice is ſo great, that it ſurpaſſeth thine age.* Whereupon, being unable to conceal the truth, he diſcovered the treachery to *Cæſar*, how and by whom it was contrived. At that time *Cæſar* being loath to falſifie his promiſe that he had paſt to this falſe *Alexander*, and ſeeing that in times paſt he had laboured with his hands, he cauſed him to be enrolled among the number of his Galley-ſlaves; and cauſed the other that induced him to this cheat, to be put to death; contenting himſelf that the Inhabitants of *Melos* had loſt their charges, which they had employed upon this falſe *Alexander*, who had a ſhameful end, as it hath been heretofore
B declared.

The year of the World, 3966. before Chriſt's Nativity, 4.

The falſe Alexander is condemned to tug at an Oar.

CHAP. XV.

Archelaus *marrieth* Glaphyra, *his Brother* Alexander's *Widow.* Auguſtus *having heard ſeveral of the Jews complaints of him, confineth him to* Vienna *in* France, *and uniteth his poſſeſſions to* Syria. Glaphyra's *death.*

C After that *Archelaus* had taken poſſeſſion of that Soveraignty that was allotted him, he came into *Judæa*, where he depoſed *Joazar* the Son of *Boethus* from the High Prieſthood; accuſing him to have favoured the Seditious, and eſtabliſhed *Eleazar* his Brother in his place. After this, he re-edified the Palace in *Jericho*, and ſumptuouſly adorned it; drawing away the half of thoſe Waters which ſerved the Borough of *Neara*, and conveying them thorough a field which he had planted with Palm Trees; he builded a Borough in that place, which he named *Archelais*; and contrary to the Laws of his Countrey, he married *Glaphyra*, *Archelaus*'s Daughter, who had been his Brother *Alexander*'s Wife, by whom he alſo had divers Children; notwithſtanding, the Law of the Jews forbiddeth a man to marry his Brother's Wife. Neither did *Eleazar* enjoy the Prieſthood any long time; but during his life time, *Jeſus* the Son of *Sias* was ſub-
D ſtituted in his place.

Hedio & Ruffinus, chap. 19. al. 18.

The Prieſthood is taken from Joazar, and delivered to Eleazar, and from him to Joſhuah the Son of Sias.

Archelais builded.

The tenth year of *Archelaus*'s Government, the chiefeſt Governours among the Jews and Samaritans, unable any longer to endure his cruelty and Tyranny, accuſed him before *Cæſar*; and eſpecially after they had underſtood that he had tranſgreſſed *Cæſar*'s Command, who had charged him to behave himſelf graciouſly towards them. Which when *Cæſar* underſtood, he was ſore diſpleaſed, and cauſed *Archelaus*'s Agent to be called before him, who was then at *Rome*, and ſent for *Archelaus* alſo; and eſteeming it too baſe an indignity for him to write unto him, Go (ſaid he) unto him with all expedition, and bring him unto me without delay. He poſting forward with all diligence, at length arrived in *Judæa*, where he found *Archelaus* banqueting with his friends; and having ac-
E quainted him with *Cæſar*'s Commands, he haſtened him away. As ſoon as he came to *Rome*, after that *Cæſar* had heard his Accuſers and his juſtification, he baniſhed him, and confined him in the City of *Vienna* in *France*, and confiſcated all his Goods.

Archelaus baniſhed and confined.

But before *Archelaus* was ſent for to *Rome*, he reported unto his friends this Dream which enſueth: He thought that he ſaw ten Ears full of Wheat, and very ripe, which the Oxen were eating; and as ſoon as he awaked, he conceived an opinion that his Viſion preſaged ſome great matter. For which cauſe he ſent for certain Sooth-ſayers, who made it their profeſſion to interpret Dreams. Now, whilſt they were debating one with another (for they differed for the moſt part in their expoſition) a certain man called *Simon*, an Eſſean, having firſt of all obtained ſecurity and licence to ſpeak,
F ſaid, that the Viſion prognoſticated, that a great alteration ſhould befal in *Archelaus*'s Eſtate, to his prejudice. For the Oxen ſignified Afflictions, in reſpect that thoſe kind of creatures do ordinarily labour; and as for the change of Eſtate, it was ſignified by this, in that the earth being laboured by the Oxen, altered its condition and ſhape; and as touching the ten Ears of Corn, they ſignified the like number of years: And therefore, when as one Summer ſhould be overpaſt, that then the time of *Archelaus*'s Sovereignty ſhould be at an end. Thus interpreted he this Dream. And the fifth day after the Viſion thereof, *Archelaus*'s Agent, by *Cæſar*'s Command, came into *Jewry* to ſummon him to *Rome*. Some ſuch like matter happened to *Glaphyra*, his Wife alſo, the Daughter of King *Archelaus*: She (as we have ſaid) married *Alexander*
G *Herod*'s Son, when ſhe was a Maid, and Brother to this *Archelaus*; who being put to death by his Father, ſhe was married the ſecond time to *Juba* King of *Mauritania*; and he alſo being dead, ſhe living with her Father in *Cappadocia*, was married to *Archelaus*;

Simon the Eſſean interpreteth Archelaus's Viſion.

The year of the World, 3966. after Christ's Nativity. 4.

Glaphyra's **Dream.**

who put away *Mariamne* his wife, for the love he bare unto *Glaphyra*. She living with *Archelaus*, had such a Dream: She thought she saw *Alexander* by her, she cherishing and embracing him, he checked her, saying, *Glaphyra*, Thou verifiest that Proverb, which saith, Women have no Loyalty. For having given me thy faith, and married with me at such time as thou wert a Virgin, and born Children by me, thou hast forgotten and neglected my love, thorough the desire thou hast had to be married the second time. Neither wast thou contented to have done me this wrong, but hast taken unto thee likewise a third Husband, lewdly intruding thy self into my Family; and being married to *Archelaus*, thou art content to admit my Brother for thy Husband. Notwithstanding this, I will not forget the love that I have born thee, but will deliver thee from him, who hath done thee this reproach, by retaining thee for mine own, as heretofore thou hast been. After that she had told this Vision to some women that were her Familiars, she died very shortly after. Which accident I have thought good to register in this place, in that I was to treat of those things; and otherwise the matter seemeth to be a notable example, containing a most certain argument of the Immortality of Souls, and God's Providence. And if any one think these things incredible, let him keep his opinion to himself, and no ways contradict those, who by such events are incited to the study of Virtue. Now when the Government of *Archelaus* was united to *Syria*, *Cyrenius* who had been Consul, was sent by *Cæsar* to tax *Syria*, and to dispose of *Archelaus*'s house.

Cyrenius Censor of *Syria*.

H I K L M N O

THE

A

THE EIGHTEENTH BOOK OF THE B ANTIQUITIES of the JEWS: Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Eighteenth Book.

1. Judas *and* Sadoc *taking an opportunity by vertue of the Tax which was impoſed upon* C *all* Judea, *endeavour to eſtabliſh a fourth Sectary, and kindled a great Civil War.*

2. *Of the four ſorts of Sectaries that were among the Jews.*

3. Salome's *death, the Siſter of* Herod *the Great.* Auguſtus's *death, whom* Tiberius *ſucceeds.* Herod *the Tetrarch cauſed the Town of* Tyberius *to be built, in honour of* Tyberius. *The Troubles among the Parthians, and in* Armenia: *Other Diſturbances in the Kingdom of the* Comagenes. Germanicus *is ſent from* Rome *to the Eaſt, to eſtabliſh the Authority of the Empire: He is poyſoned by* Piſo.

D 4. *The Jews are ſo highly offended that* Pilate, *Governour of* Judea, *had ſuffered the Imperial Standards to be brought into* Jeruſalem, *having the Emperour's Picture on them; that he was forced to cauſe them to be carried out again. The Commendations and Praiſes of* JESUS CHRIST. *A horrid injury done to a Roman Lady by the Goddeſs* Iſis's *Prieſts: how* Tyberius *puniſhed them.*

5. Tiberius *cauſeth all the* Jews *to be baniſhed from* Rome. Pilate *puniſheth the* Samaritans, *for having drawn themſelves together in Arms: They accuſe him to* Vitellius *Governor of* Syria, *who ſends him to* Rome *to clear himſelf.*

6. Vitellius *reſtoreth the High-Prieſt's Veſtments to the* Jews, *to keep as they did formerly: He treateth in* Tiberius's *behalf, with* Artobanus *King of the* Parthians: E *The cauſe of his hatred againſt* Herod *the Tetrarch.* Philip, *Tetrarch of* Trachonitis, *of* Gaulanitis, *and of* Bathanæa, *dieth without Children; his Dominions are re-united to* Syria.

7. *A War between* Aretas *King of* Petra, *and* Herod *the Tetrarch; who having married his Daughter, would repudiate her, to marry* Herodias, Ariſtobulus's *Daughter, and his Brother* Herod's *Wife.* Herod's *Army is totally routed, and the Jews impute it to* John *the Baptiſt's Impriſonment.* Herod *the Great's Poſterity.*

8. *By what ſeveral Accidents of Fortune,* Agrippa, *ſurnamed the Great, who was* Ariſtobulus's *Son, and* Herod *the Great's Grand-child and* Mariamne's, *was made* F *King of the Jews by the Emperour* Caius Caligula, *as ſoon as he had ſucceeded* Tyberius.

9. Herodias, Herod *the Tetrarch's Wife, and King* Agrippa's *Siſter, being impatient to ſee her Brother reign in ſo much proſperity, compels her Husband to go to* Rome, *to obtain a Crown alſo; but* Agrippa *having written to* Caius *againſt him, he baniſhed him and his Wife to* Lions *in* France.

10. *The Sedition of the Jews and Grecians, in the City of* Alexandria.

11. Caius *commands* Petronius *Governour of* Syria, *to compel the Jews by force of Arms,* G *to receive his Statue in the Temple; but* Petronius *mollified by their Prayers, writeth to* Caius *in the Jews behalf.*

12. *Two Jews called* Aſinæus *and* Anilæus, *both Brothers, and of a mean extraction, before*

become ſo powerful near Babylon, *that they give enough to do to the Parthians:* H
Their Actions; their Death. The Grecians and Syrians who lived in Syleſia,
unite againſt the Jews, and kill fifty thouſand of them unawares.

CHAP. I.

Judas *and* Sodoc *taking an opportunity by vertue of the Tax which was impoſed upon all* Judæa, *endeavour to eſtabliſh a fourth Sectary, and kindled a great Civil* I
War.

The year of the World, 3973. after Chriſt's Nativity, 11.

Hedio & Ruffinus, chap. 1.

Cyrenius is ſent by *Cæſar* into *Syria*, to execute Juſtice in that place.

Coponius Preſect of *Judæa.*

The Taxation of the people of the Jews *Alias, chap. 3.*

CYrenius the Roman Senator having paſſed through all Degrees, Offices and Dignities, until ſuch time as he obtained the Conſulſhip, (a man of great account) was ſent into *Syria* by *Cæſar*'s order, to do juſtice among the people, and to ſeſs and tax every man's goods: *Coponius* a Captain of Horſe was ſent with him, who was appointed to be Governour of all *Jewry*. *Cyrenius* therefore came into *Judæa*, which was already united to *Syria*, to tax the Goods of the Inhabitants thereof, and to confiſcate *Archelaus*'s Subſtance. And although at the firſt K
the Jews thought this Tax very unreaſonable, yet notwithſtanding without contradiction they ſubmitted themſelves, being perſwaded thereunto by the counſel of the High Prieſt *Joazar* the Son of *Boethus*. But after this there aroſe a certain Jew called *Judas* the Gaulanite, born in the Town of *Gamala*; who having a certain man called *Sadoc*, the Phariſee, Confederate with him, laboured to ſtir up the people to Rebellion: alledging that the Seſs was no other thing, but a confeſſion of their ſervitude; exhorting all the Nation to maintain their liberty, and putting them in hope that they thereby ſhould happily eſtabliſh their eſtates, and enjoy their goods with ſecurity; and beſides this, obtain both honour and glory in proſecution of ſuch an enterpriſe. Moreover, that God would not afford them a more aſſured way to ſettle L
their Fortunes, than by this means; namely, if they would employ themſelves in the execution of their deſigns; and if having conceived in their minds high and noble attempts, they forbore not to accompliſh the ſame, notwithſtanding the execution coſt them their lives. Theſe ſpeeches of theirs were entertained by the people with great pleaſure, and by the ſame they were the more confirmed and heartned to Rebellion. So that there was no kind of evil which theſe men ſet not abroach; yea, the whole Nation was ſo full of miſeries, that it was impoſſible to relate them: For the Wars went on with ſuch fury, that it was impoſſible to reſtrain the violence thereof; ſo that they neither ſpared friends nor enemies, but were wholly given over to the ſpoil. There was nothing but Robberies and Murthers of the Nobility, under pretence M
to eſtabliſh the eſtate of the Commonweal, but in effect for their private profit ſake; whereby the Cities were ruined with Seditions and Murthers, in which the Inhabitants killed one another, after a ſtrange manner of fury, and deſire they had not to ſpare any that was not of their Faction. They were afflicted with Forreign Enemies and Famine; yet none of theſe could pacifie their fury, nor make them forebear to deſtroy Cities, and ſhed innocent Blood; till at length the horrible miſchief took ſuch a head, that they conſumed the Temple of God, and burned all the ſtately buildings. So dangerous a thing it is to change the Cuſtoms and Manners of a Countrey. For *Judas* and *Sadoc* having introduced and raiſed a fourth Sect, and tying the Sectaries to their command, filled the whole Commonweal with many troubles; and planted the roots N
of thoſe miſchiefs, which afterwards ſpred abroad from his unaccuſtomed Sect. For which cauſe I think it not amiſs to diſcourſe briefly of theſe Sectaries opinions, whereby ſo many evils have fallen upon our Nation.

Slaughters Theſts, Seditions and Famine in *Judea.*

The Temple of *Jeruſalem* burnt.

Judas and *Sadoc* the Authors of the fourth Sect.

CHAP. II.

The year of the World, 3973. before Christ's Nativity, 11.

Of the four sorts of Sectaries that were among the Jews.

THere were three Sects among the Jews of long continuance and Antiquity; that of the Esseans, that of the Saducees, and that of those who were called Pharisees. Of these we have spoken in our second Book, of the Wars of the Jews; and yet now I think it not amiss to speak somewhat of them in this place also. The Pharisees use a very austere and strict kind of life, and addict not themselves to any delicacy, but diligently follow that which their reason induceth them unto. They honour their Elders; neither dare they reply, or reproach them for their admonitions. They attribute all things unto fate, and yet they take not an assent of will from man; supposing that God tempereth all things in such sort, that by his Ordinance and man's will all things are performed, good or evil. They believe also, that the Souls of men are immortal; and that after death they receive their reward, according as they have addicted themselves to virtue or vice in their life times; the one to lie in perpetual Prison, the other to rise again very shortly. For which cause they are in great esteem among the people; and all that which appertaineth to the service of God, whether they be Prayers or Sacrifices, all things are done according as they give direction. So ample a Testimony do the Cities yield of their wisdom, temperance and honest life. But the Saducees are of that opinion, that the Souls of men perish with their Bodies. They observe no other thing but that which is in the Law; and hold it a Virtue to dispute with their Masters, concerning the Decrees of their Sect. Their opinion is entertained by very few; yet such who for the most part are men of the best account; there is hardly any thing done without their advice: And when they are advanced to any honours, they are enforced to allow of that which the Pharisees shall propose; otherwise the common people will not endure them. The Esseans attribute unto God the Government and disposition of all things. They say that the Souls of men are immortal; and all the uttermost of their endeavour and delight is, to maintain Justice and Equity. They send their Offerings unto the Temple, yet sacrifice they not with other men, by reason they use more sacred and different Ceremonies; for which cause they are secluded out of the common Temple, and sacrifice apart. Otherwise they are men of most reconciled behaviour, and such as are wholly addicted to cultivate their Land. They have one custom which is worthy admiration, and such a one as is not to be found amongst any other, either Greeks or Barbarians, that make account of virtue, which they have practised from all Antiquity; which is, that they possess their goods in common; neither doth the richest among them make more use of his possessions, than he that hath least of all. They are at least four thousand in number, who have neither Wives nor Slaves; supposing that Women are the occasion of injustice, and Slaves do cause insurrections; and living apart by themselves, they serve one another; and chuse out certain upright men among the Priests, to gather the Fruits and Revenues of the Lands, to the end they may be maintained and nourished thereby: In a word, they follow the same course of life that they do, who are called *Plisti* among the Danes. The fourth Sect was founded by *Judas* of *Galilee*, which accordeth altogether and in all things with the Pharisees, but they are extremely zealous of their liberty, acknowledging but one only God, Lord and Master of all things; and had rather both themselves with their dearest Children and Kindred, should endure the most grievous and bitter torments that may be imagined, than call any mortal man their Lord. Of which constancy of theirs I forbear to discourse any further at this time, for it is sufficiently known unto divers, who have been eye-witnesses thereof; neither do I fear lest any one should suppose those things to be incredible, which I have said of them; but rather, that I have spoken less than they themselves make evident, in contemning their grievous tortures and punishments; which courage and magnanimity of theirs encreased very mightily amongst our Nation, being kindled by the most grievous injuries which were offered us by *Gessius Florus* our Governour, by which means at length it came to pass, that they revolted and rebelled against the people of *Rome*. Thus much concerning the Sects among the Jews.

Hedio & Rufinus, c. 11. al. 5. Three Sects of whom mention is made in the second Book of the Wars of the Jews.

The Pharisees Doctrine.

The Saducees opinion.

The Esseans Opinion.

The Esseans life and manners.

Plisti among the Danes.

Judas Galilæus the Author of the fourth Sect.

Gessius Florus's injuries.

CHAP. III.

Salome's *death, the Sister of* Herod *the Great.* Augustus's *death, whom* Tiberius *succeeds.* Herod *the Tetrarch caused the Town of* Tyberius *to be built, in honour of* Tyberius. *The Troubles among the Parthians, and in* Armenia: *Other Disturbances in the Kingdom of the* Comagenes. Germanicus *is sent from* Rome *to the East, to establish the Authority of the Empire: He is poysoned by* Piso.

The year of the World, 3973. after Christ's Nativity, 11.

Hedio & Ruffinus, chap. 3.

Ananus the Son of *Seth* made High Priest in *Joazar's* place.

Alias, cap. 6.

Sephoris chief City of *Galilee.*

Bataramphtha called *Julias, Paneas, Bethsaida.*

Men's bones scattered in the Temple.

The year of the World, 3974. after Christ's Nativity, 12.

Hedio & Ruffinus, chap. 4.

The year of the World, 3975, after Christ's Nativity, 13.

The year of the World, 3977. after Christ's Nativity, 15.

The year of the World, 3978. after Christ's Nativity, 16.

The year of the World, 3979. after Christ's Nativity, 17.

The year of the World, 3980. after Christ's Nativity, 18.

Tyberias builded.

Phraates King of the Parthians, slain by the Treason of *Phraataces* his Son.

AFter that *Cyrenius* had confiscated *Archelaus*'s Goods, and finished the valuation of every man's Estate (which happened thirty seven years after *Antonies* overthrow by *Cæsar* in the Actian Battel) he deposed *Joazar* from the Priestly Dignity, by reason of that Sedition which the people stirred up against him, and established *Ananus* the Son of *Seth* in his place. But *Herod* and *Philip* took each of them the possession of their Tetrarchy, and disposed of the Affairs thereof. *Herod* inclosed *Cephoris* with a strong Wall, and made it the chiefest City and Ornament of *Galilee*: He fortified also another City called *Bataramphtha*, and named it *Julias*, in honour of *Julia* the Emperour *Cæsar*'s Wife. *Philip* repaired *Paneada*, situated near unto the head of *Jordan*, and called it *Cæsarea*; he repaired also the Borough of *Bethsaida*, near unto the Lake of *Genezareth*, and gave it the dignity of a City, both for the number of the Inhabitants, as for other pre-eminencies, and called it *Julia*, by *Cæsar*'s Wives name. As for *Coponius* the Governour in *Judæa*, who (as we have said) was sent with *Cyrenius*, in his time there hapned that which followeth. At the Feast of Unleavened Bread, which we call *Pascha*, the custom was that the Priests opened the Temple Gates about midnight, at which time certain Samaritans, who secretly entred into *Jerusalem*, as soon as the Gates were open, spred men's bones amidst the Porches, and over all the Temple; whereby it came to pass, that the Priests began to keep a more diligent watch, than they had done before.

Some little while after, *Coponius* returned to *Rome*, and *Marcus Ambivius* succeeded him in the Government. In his time *Salome*, King *Herod*'s Sister, departing out of this life, bequeathed unto *Julia* the City of *Jamnia*, and all the Lands and Countrey round about; she gave her also *Phaselis*, situate on the Plain; and *Archelais*, where there are divers Date Trees, bearing most excellent fruit. After *Ambivius*, *Annius Rufus* had the Command, in whose time died *Augustus Cæsar*, the second Roman Emperour, after he had reigned fifty seven years, six months and two days; and had *Antonius* his Co-partner in the Monarchy for the space of fourteen years. He lived in the whole seventy seven years.

After *Cæsar* succeeded *Tiberius Nero*, the Son of *Julia* his Wife, who was the third Roman Emperour. He it was that sent the fifth Governour into *Judea*, whose name was *Valerius Gratus*, who succeeded *Annius Rufus*. This *Gratus* deposed *Ananus*, and appointed *Ismael* the Son of *Fabius* High Priest; and after his decease (for he lived but a little while after) *Eleazar* the Son of *Ananus* was made High Priest. A year after, this *Eleazar* was also deposed, and the Priesthood was given to *Simon* the Son of *Camithus*; who continuing in this dignity for a years space and no longer, *Joseph* called *Caiphas* succeeded him. After *Gratus* had behaved himself thus, he returned to *Rome*, after he had remained in *Judæa* for the space of eleven years. After him came *Pontius Pilate*, and succeeded him in the Government. But *Herod* the Tetrarch being entertained into *Tiberius*'s Friendship, builded a City in honour of his name, and called it *Tiberius*. He planted it in the fruitfullest part of *Galilee*, hard by the Lake *Genezareth*, and near unto the natural Baths in the Borough called *Emmaus*. This City was peopled by strangers, who resorted thither from all parts, and by divers of the Countreys of *Galilee*; some of which were constrained to inhabit the same. Some of those likewise, who were in authority repaired thither; and from all Countreys, many flocked thither, who were not all assuredly held to be Free-men; all which he made free, and gave them great gifts, on that condition, that they should not abandon the City. To some of them he gave houses already builded, to others Lands very apt to be tilled, knowing that the inhabiting of such a place was contrary to the Laws and Customs of his Countrey, and the Ordinances of the Jews; for that *Tiberias* was builded in a place full of Sepulchres; and our Law saith, he that converseth in those places, is held unclean and defiled for the space of seven days.

At that very time *Phraates* King of *Pharthia* died, being treacherously killed by his Son *Phraataces*, for this cause: After that *Praates* had begotten many lawful Children, he took an Italian woman to be his Concubine, called *Thermusa*; whom with other Presents

A Preſents *Julius Cæſar* had ſent unto him. After he had begotten on her his Son *Phraataces*, he was ſo much beſotted with her beauty, that he took her to his Wife, and held her in high eſteem. She that might perſwade him unto all that ſhe pleaſed, enforced her ſelf to the uttermoſt, to make her Son King of *Parthia*; and ſeeing that ſhe might not attain thereunto, except ſhe had firſt found out the means to deliver her ſelf of *Phraates*'s lawful Children, ſhe perſwaded him to ſend them Hoſtages to *Rome*. In a word, they were preſently ſent away, becauſe *Phraates* had not the power to contradict *Thermuſa*'s Will, and only *Phraataces* was brought up in State Affairs; who thinking the time too tedious and long, if he ſhould expect the Kingdom till his Father was dead, conſpired againſt him by the inſtigation and furtherance of his Mother, with whom B (as it was thought) he committed Inceſt. In effect, being equally attainted of thoſe two enormous Crimes, both for the murther of his Father, and Inceſt committed with his Mother, he was generally hated by his Subjects, who rebelled againſt him before he was ſetled in his Kingdom. By this means his Fortune was overthrown, and he died. The Noble men among the Parthians, perceiving that it was impoſſible for them to maintain their State without a King, and that their King ought lineally to be deſcended of the Race of the Arſacians (becauſe by cuſtom they might not chuſe any out of another ſtock) and ſuppoſing that their Ordinances had too much already been broken, and that it would redound to their great diſhonour, if the Kingdom ſhould be continued in the hands of ſuch a man, who was deſcended from an Italian Concubine, they ſent C Ambaſſadours to require *Herod* to come and be their King; who otherwiſe was hated of all the people, and accuſed of extream cruelty: In a word, he was an unſociable man, and extreamly cholerick, notwithſtanding he was of the Blood of the *Arſacides*; they therefore flocked about him, and killed him at a Banquet made at a certain Sacrifice (for the cuſtom of the Parthians was, that every one bare his weapon) or as the common report was, that he was killed when he was a hunting. For this cauſe they ſent Ambaſſadours to *Rome*, requiring that one of thoſe that were Hoſtages there might be their King; and one *Vonones* was ſent unto them, who was preferred above all his Brethren. For he ſeemed to be capable of that high Degree of honour, as to command two of the greateſt Sovereignties that were under the Sun; the one of his own Nati- D on, the other of a Foreign Dominion. But the Barbarians, who are by nature inconſtant, and moſt inſolent, ſhortly after repented themſelves; for they diſdained to execute the Command of a Slave (for ſo called they a Pledg) ſaying, that the Parthians had not a King given them by right of War, but that which was the greateſt abuſe that could befall them, by an injury offered them in the time of a ſhameful Peace. For which cauſe they ſpeedily ſent for *Artabanus* King of *Media*, who was of the Race of the *Arſacides*. To this requeſt of theirs he willingly condeſcended, and came unto them with his Army, and *Vonones* marched forward againſt him. At the firſt encounter, although the common ſort among the Parthians favoured *Artabanus*, yet he was overcome, and fled to the Mountains of *Media*. But not long after, having aſſembled a E greater Army, he once more ſet upon *Vonones*, and defeated him; at which time *Vonones* retired himſelf with ſome Horſe-men of his, into *Seleucia*. But *Artabanus* having made a great ſlaughter of thoſe that fled, and wholly abaſhed the minds of the Barbarians, he retired to the City of *Cteſiphon*, with thoſe people that accompanied him, and was afterwards made King of *Parthia*. *Vonones* arrived in *Armenia*, and at the firſt, ſought to make himſelf King over that Nation, ſending to this effect certain Ambaſſadours to *Rome*; but *Tiberius* repulſed his ſuit in reſpect of his Cowardice; but the rather becauſe *Artabanus*, by an expreſs Embaſſage, had threatned him with War. For thoſe of the greateſt power among the *Armenians* (who are thoſe that dwell about the Flood *Niphates*) maintained *Artabanus*'s Title; and *Vonones*, deſtitute of all hope to obtain the F Kingdom, yielded himſelf to *Syllanus*, who was Governour of *Syria*; and in regard that he had been brought up at *Rome*, he was kept in *Syria*; and *Artabanus* gave *Armenia* to *Orodes*, one of his Sons. *Antiochus* King of the Comagenes died alſo at that time, and there fell a debate betwixt the Commons and the Nobility; ſo that both parties ſent their Ambaſſadours to *Rome*. The Nobles demanded that the Kingdom might be reduced into divers Provinces; and the people requeſted that they might be honoured by a King, as they had been accuſtomed. The Senate decreed that *Germanicus* ſhould be ſent to ſettle the affairs of the Eaſt, Fortune thereby preſenting him with the occaſion of his ruine. For, when he arrived in the Eaſt, and orderly diſpoſed all things, he was poyſoned by *Piſo*, whereof he died; as is declared in another place.

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The year of the world, 3990. after Chriſt's Nativity, 28.

Thermuſa, Phraataces's Mother.

Phraataces ſlain.

Herod ſent for by the Parthians, and ſlain in hunting.

Vonones King of the Parthians put to flight by *Artabanus*.

Vonones ſubmits to *Syllanus* Governour of *Syria*. *Orodes* King of *Armenia*. *Antiochus* King of *Comagena*. *Germanicus* poyſoned by *Piſo*'s means.

CHAP.

CHAP. IV.

The Jews are so highly offended that Pilate, *Governour of* Judea, *had suffered the Imperial Standards to be brought into* Jerusalem, *having the Emperour's Picture on them; that he was forced to cause them to be carried out again. The Commendations and Praises of* JESUS CHRIST. *A horrid injury done to a Roman Lady by the Goddess* Isis's *Priests: how* Tyberius *punished them.*

The year of the World, 3990. after Christ's Nativity, 28.

Hedio & Ruffinus, chap. 6. alias, chap. 8. Pilate bringeth *Cæsar's* Statues to *Jerusalem*, and upon the peoples instant motion transferreth them to *Cæsarea.*

The year of the World, 3997. after Christ's Nativity, 35.

Pilate Governour of *Judea* led his Army from *Cæsarea* to *Jerusalem*, where he wintered them, with an intent to bring in *Cæsar's* Standards into the City, in contempt of our Law, which forbiddeth us to make images. For which cause, those Governours that were before him, were wont to make their entries into the City without such Pictures or Paintings. *Pilate* was the first, who unawares, and by night entred *Jerusalem*, bringing with him his Images. Which when the people understood, in great multitudes they resorted to *Cæsarea*, beseeching him for many days, that he would transport those Images into some other place. But when *Pilate* denied them to perform their request, because the matter would redound to *Cæsar's* dishonour, and the Jews also ceased not to sollicit him; some six days after commanding his Souldiers to lie in Ambush in a readiness, he sate him down in the Tribunal within the *Hippodrome*; making use of the opportunity of the place, for that it was most fit for a Stratagem. There being urged once more about the same business, he gave a sign to his Souldiers to beset them; threatning them with death, except they would presently give over their suit, and repair every one of them with all speed to their own houses. But they prostrating themselves upon the earth, and offering their naked throats, told him that they rather desire to die, than to see their Laws violated. *Pilate* amazed at the constancy they shewed in the conservation of their Laws, suddenly caused *Cæsar's* Images to be transported out of *Jerusalem*, into *Cæsarea*: And not long after he intended to take Money out of the Sacred Treasury, to cause water to be brought into the City through Conduits, from a Fountain more than two hundred Furlongs off; which the people took so ill, that divers thousands of men assembled themselves, exclaiming against *Pilate*; endeavouring thereby to make him give over his Enterprise. Some of them also uttered divers injurious speeches against him, as it ordinarily falleth out amongst an unbridled multitude. But he caused them to be encompassed by a great number of his Souldiers, attired in popular habit, with cudgels, as soon as they began to exclaim against him, he gave a sign to his Souldiers; they, as it was before commanded them, made use of their cudgels; and without distinction of persons, fell on all those whom they had encompassed; and so unmercifully laid on them, who were naked and disarmed, that some of them were killed, others grievously hurt; and after this manner was the Tumult and Sedition appeased.

Pilate seeking to draw certain Springs of Water to *Jerusalem*, stirreth up a Rebellion.

The year of the World, 3998. after Christ's Nativity. 36.

Hedio & Ruffinus, chap. 6. Alias, cap. 9.

At that time was JESUS, a wise man, if it be lawful to call him a man. For he was the performer of divers admirable works, and the instructer of those who willingly entertain the truth; and he drew unto him divers Jews and Greeks to be his followers. This was CHRIST who being accused by the Princes of our Nation before *Pilate*, and afterwards condemned to the Cross by him; yet did not those who followed him from the beginning, forbear to love him for the Ignominy of his death. For he appeared alive to them the third day after, according as the Divine Prophets had before testified the same, and divers other wonderful things of him: And from that time forward the Race of the Christians, who have derived their name from him, hath never ceased.

Jesus Christ crucified by *Pilate.*

Hedio & Ruffinus, chap. 7. alias, chap. 10.

At that time also there fell out another accident, which very sorely troubled the Jews; and in the Temple of *Isis* at *Rome*, there were many shameful acts committed. But I will first of all relate the accident in the Temple of *Isis*; and then will I declare that which befel the Jews. There was in *Rome* a Lady called *Paulina*, renowned both for the Nobility of her house, as also through her study and exercise of Virtue. Besides this, she was very rich, and with her Riches beautiful, and in her flourishing years; and notwithstanding a very Mirrour of chastity. She was married to a certain Noble man called *Saturnine*, that equalled her in all those her excellent perfections. A certain young man called *Decius Mundus*, one of the Knights of greatest account at that time, fell in love with her. But she was of that disposition, that it was impossible for him to corrupt her by Presents; and the more she refused those infinite Presents which he sent unto her, the more was *Mundus's* heart enflamed with ardent affection; so that to enjoy her but one only night, he offered her two hundred thousand Drachmes,

A Drachmes, amounting in our Engliſh money to ſome ſix thouſand pound; yet, for all this, he could not overcome her. For which cauſe, being unable to endure this violent paſſion, he thought beſt to pine himſelf away for want of food, thereby to deliver himſelf from the Tyranny of that Paſſion, wherewith he was afflicted. But there was a certain Free-woman that belonged to *Mundus*'s Father, whoſe name was *Ida*, expert in all ſorts of Subtilties; who being ſore grieved to behold the young man's Reſolution, whom ſhe ſaw wholly addicted to a deſperate death; ſhe addreſſed her ſelf unto him, and encouraged him with hope; promiſing him to bring him to *Paulina*'s Speech, by the means of a certain Bribe which ſhe intended to offer. He rejoycing very much at her motion, demanded what ſum ſhould ſerve her: Who, requiring nothing more than fifB ty thouſand Drachmes, to obtain *Paulina*; he furniſhed her preſently. When by this means ſhe had quickned the young man's ſpirit, and received all that which ſhe demanded, ſhe ſteered not the ſame courſe which others had kept, that had the ſolicitation of the matter before, ſeeing ſhe ſaw that money would not tempt her; but knowing that ſhe was deeply devoted to the ſervice of *Iſis*, ſhe practiſed this ſubtil and unexpected policy. She addreſſed her ſelf to certain Prieſts of the Temple; and upon great hopes, and offer of great Preſents, and paying them down at preſent twenty and five thouſand Drachmes, and promiſing them as much more upon the performance of the bargain; ſhe diſcloſed unto them the paſſionate love which the young man bare unto *Paulina*, exhorting them to work ſo wiſely that he might enjoy her. They bewitched with this huge Preſent they C had, and hoped to receive, promiſed her to work the Feat. Whereupon, the eldeſt among them reſorted to *Paulina*; and having free acceſs unto her Preſence, he required that he might have conference with her in ſecret; which when he had obtained, he told her that he was ſent unto her by God *Anubis*, in that the God was ſurprized with her Love, and deſired that ſhe would come unto him. *Paulina* took great pleaſure in this his diſcourſe, and told her Familiars how ſhe had been honoured with the amorous ſolicitation of a God, and certified her Huſband, how God *Anubis* would lie with her: Whereunto he conſented, knowing how great his Wife's chaſtity was. She therefore repaired to the Temple; and after ſhe had ſupt, and the time was come wherein ſhe was uſually accuſtomed to lay her down to reſt, and the Gates were lockt up by the Prieſts D that were within, and the lights likewiſe were taken away; *Mundus*, who lay hid within, failed not to accoſt her: who, thinking that it was God *Anubis*, ſatisfied his Deſires all the night long; and in the morning betimes before the Prieſts, who were privy to this Treachery, were ſtirring, he retired himſelf: *Paulina* alſo, early in the morning repaired to her Husband, and acquainted him how *Anubis* appeared unto her; and boaſting among her familiars, what conference he had uſed with her: But ſome of them believed her not, in regard of the manner of their entertainment; the reſt were altogether amazed, ſuppoſing thoſe things to be no ways incredible, when they bethought themſelves of the Ladies chaſtity. Some three days after this act was committed, *Mundus* meeting with *Paulina*, ſaid unto her: *You have ſaved me two hundred thouſand* E *Drachmes, wherewith you might have augmented your Treaſure; and this notwithſtanding, you have not failed to ſatisfie my requeſt: Neither have I grieved that you have contemned me under the name of* Mundus; *ſince that undertaking* Anubis's *name, I have accompliſhed my deſire*; and this ſaid, he departed. But ſhe, preſently amazed with the mans audacious impudence, tore her Garments; and having told her Husband of all this ſubtil circumvention, ſhe requeſted earneſtly his aſſiſtance, and that he would not forſake her in the proſecution of her revenge; who preſently acquainted the Emperour with every particular thereof. Now when *Tiberius* had diligently underſtood how all things had happened, by the inquiſition and examination of the Prieſts, he condemned them and *Ida*, who had been the inventer and complotter of this Treaſon againſt *Pau*F *lina*, to be hanged: He pulled down the Temple alſo, and caſt *Anubis*'s Statue into *Tyber*, and baniſhed *Mundus*; ſuppoſing that he ought not to be more grievouſly puniſhed, conſidering that the fault which was committed by him, proceeded from extream love: behold here the inſolence committed in the Temple of *Iſis*, by the Prieſts that appertained to that Temple. Now I intend to declare that which happened to the Jews that were at that time in *Rome*, according as I both purpoſed and promiſed.

The year of the world, 3598. after Chriſt's Nativity, 36.

Tiberius cauſeth *Iſis*'s Prieſts, and *Ida* to be hanged, and baniſhed *Mundus*.

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The year of the World, 3998. *after Christ's Nativity*, 36.

CHAP. V.

Tiberius *causeth all the* Jews *to be banished from* Rome. Pilate *punisheth the* Samaritans, *for having drawn themselves together in Arms: They accuse him to* Vitellius *Governor of* Syria, *who sends him to* Rome *to clear himself.*

Fulvia, Saturnine's Wife delivereth Gold and Purple to be sent to the Temple in *Jerusalem*, they convert it to their own uses; which, when *Tiberius* knew, he commanded all the Jews to be thrust out of *Rome*.

THere was a certain *Jew*, that having been accused for the breach of the Laws of his Countrey, and fearing to be punished for the same, fled from thence, being a man of a most mischievous behaviour. He dwelling at that time in *Rome*, professed himself to be an expounder of *Moses's* Law; and drawing to him three other, no less Reprobates than himself, he followed his ordinary Profession. *Fulvia*, a Lady of much honour, became their Scholar, and had embraced the Religion of the *Jews*; whom they had perswaded to send certain Purple and Gold to the Temple of *Jerusalem*; which after they had received, they converted it to their own use, as before they had determined to do. *Tiberius*, who was informed hereof by *Saturnine* his familiar friend, and *Fulvia's* Husband, who had discovered the same unto him; commanded all *Jews* whatsoever, to depart out of *Rome*. Of these the Consuls chose out and enrolled to the number of four thousand men, whom they sent into *Sardinia*; and punished divers of them that refused to bear Arms, for fear they should transgress the Ordinances of their Countrey. So that by reason of the loose behaviour of four wicked Persons, all those of our Nation were driven out of the City of *Rome*.

Neither was the Nation of the *Samaritans* exempt from this trouble: for a certain subtil Companion, who sought by all the means he might, to encroach upon the Peoples favour, perswaded them to withdraw themselves with him to the Mount *Gerazim* (which they supposed to be the holiest amongst all their Mountains) in which place, he promised he would shew them the Sacred Vessels buried in a certain place, where *Moses* had laid them: And at that time they being gathered together in Arms, by his perswasion, encamped themselves in a Borough called *Tirathaba*, where they entertained those that repaired thither, to joyn themselves with them, to the end, they might ascend the Mountain with the greater Company: But *Pilate* prevented them, and got up before them with Horse and Foot; who, charging those that were assembled in the Borough, put them to flight; and slaying some, and putting the rest to flight, led away a great number of them Prisoners with him: *Pilate* executed the chiefest Ring-leaders amongst them. The tumult of these *Jews* being published abroad, and their misfortune made known, the Senate of *Samaria* addressed themselves to *Vitellius*, who had been Consul, and who at that time governed *Syria*; before whom they accused *Pilate*, for the murther of those whom he had killed, saying, *That they assembled not in* Tirathaba *to rebel against the* Romans, *but to secure themselves against* Pilate's *Tyranny*. Whereupon *Vitellius* sent *Marcus* his Friend to take charge of *Judæa*, commanding *Pilate* to return to *Rome*, and to satisfie the Emperour of those things whereof the People had accused him. Hereupon *Pilate*, after he had remained ten years in *Jewry*, repaired to *Rome*, having no means to contradict that Command that *Vitellius* had given him. But before he arrived there, *Tiberius* was dead.

The Samaritans assemble at *Tirathaba*, to ascend the Mountain *Garazim*: *Pilate* chargeth, and overcometh them, and putteth them to flight.

The year of the World, 3999. *after Christ's Nativity*, 37.

Alias, *chap.* 1. *Pilate* accused before *Vitellius*, is sent to *Rome*.

CHAP. VI.

Hedio & Russinus, *chap.* 8. *alias*, *chap.* 12. Vitellius *restoreth the High-Priest's Vestments to the* Jews, *to keep as they did formerly: He treateth in* Tiberius's *behalf, with* Artobanus *King of the* Parthians: *The cause of his hatred against* Herod *the Tetrarch.* Philip, *Tetrarch of* Trachonitis, *of* Gaulanitis, *and of* Bathanæa, *dieth without Children; his Dominions are re-united to* Syria.

Vitellius cometh to *Jerusalem*, forgiveth the Jews their Tribute, and committeth the charge of the High-Priest's Garments to them. The High-Priest's Vestments reserved in the Castle of *Antonia*.

AS soon as *Vitellius* came into *Judæa*, he went up to *Jerusalem*, and celebrated there the Feast of the Passover; and after he had been magnificently entertained in that place, he forgave the Citizens all the Tribute of those Fruits which were sold. He delivered them also the Ornaments of the High-Priests, with all the rest of the Priestly Furniture within the Temple, committing the charge thereof unto the Priests, according as in times past they had the same. But at that time they were

A were laid up in the Caſtle of *Antonia*, for this cauſe which followeth: *Hircanus* the High-Prieſt, the firſt of that name, having builded a Tower near unto the Temple, did for the moſt part make his Reſidence therein, and there kept his Veſtments that were committed to his charge, the rather for that he only had the Authority to put them on, and return them into their place at ſuch time as he came down into the City, and put on his accuſtomed Raiment. His Succeſſors did the ſame, till *Herod* being exalted to the Kingdom; and ſeeing this Tower to be ſtrongly ſituated, builded the ſame moſt magnificently, and called it *Antonia*, in honour of *Antony* his great friend. And having found theſe Veſtments in the place, he retained them with him, aſſuring himſelf, the people would attempt nothing againſt him. *Archelaus* his Son, and Succeſſor
B in the Kingdom, kept the ſame courſe that *Herod* had done. But after that the *Romans* had obtained the Soveraignty thereof, they kept the High-Prieſt's Ornaments in their hands, and reſerved them in a place builded for that purpoſe, under the Seal of the Prieſts; and the Governour of thoſe that kept the Sacred Treaſure, lighted the Lamp every day in that place: Every ſeventh day before the Feaſt, the Governour delivered them into the High Prieſt's hands; and after they were purified, he put them on to do Divine Service, and the next day after the Feaſt he returned them again to the ſame place where they were kept before; which cuſtom was obſerved thrice every year, in the time of a Faſt. But *Vitellius* returned thoſe Ornaments into the hands of the Prieſts, according to the ancient Orders; leaving them to be uſed when need required; commanding the
C Governour, to trouble himſelf no more about the place where they ſhould be kept. After he had done this favour to the Nation of the Jews, he depoſed the High-Prieſt, *Joſeph*, ſirnamed *Caiaphas*; and advanced *Jonathan*, the Son of *Ananus*, to that Dignity, and afterwards returned to *Antioch*.

The year of the world, 3999. *after Chriſt's Nativity*, 37.

Vitellius advanced *Jonathan* the Son of *Ananus* to the Prieſthood, and degradeth *Joſeph* ſirnamed *Caiaphas*.

At that time he received Letters from *Tiberius*, by which he commanded him to capitulate and conclude a Friendſhip with *Artabanus*, the King of the Parthians (whoſe hatred he ſuſpected and feared, leſt, ſeizing on *Armenia*, he ſhould work farther miſchief againſt the State of *Rome*) deſiring him to aſſure the League by Hoſtages, and namely, with *Artabanus*'s Son. After *Tiberius* had written theſe Letters above mentioned unto *Vitellius*, he perſwaded the Kings of *Iberia* and *Alania* by great ſtore of
D money, that with all expedition they ſhould make War againſt *Artabanus*: But the Iberians would not be drawn thereunto; yet they ſuffered the Alanes to march thorough their Countrey, and opened them their Gates of the Mount *Caſpius*, to give them paſſage to invade *Artabanus*. Thus once more was *Armenia* conquered, and the Countrey of the Parthians was invaded, whereby the chiefeſt among them were killed. The King's Son alſo was killed in thoſe Conflicts, with divers Thouſands of his Army. Moreover, *Vitellius* having ſent money to a Kinſman and Friend of *Artabanus*, pretended to corrupt him, to make *Artabanus* away. But *Artabanus* perceiving the Plot that was intended againſt him; and ſeeing that he could not eſcape, becauſe it was attempted by a great number of the beſt accounted Nobles within his
E Court, ceaſed to paſs any further: And ſeeing himſelf moſt apparently environed, and thinking that under the colour of Friendſhip, he was fraudulently betrayed, he thought it better to retire himſelf into the Provinces of the higher Countrey, and there to ſave himſelf, rather than to put himſelf in hazard, and reſort unto them who had already betrayed and forſaken him. Arriving in that place he aſſembled a great number of Souldiers of the Countreys of Danes and Swedes; and having fought againſt them who had oppoſed themſelves againſt him, he recovered his Kingdom. When *Tiberius* had tidings hereof, he endeavoured to draw *Artabanus* into Friendſhip with him; which when *Artabanus* had notice of, he willingly admitted; ſo that *Artabanus* and *Vitellius* met together near *Euphrates*, and, by the means of a
F Bridge that was builded upon the River, they debated the matter together; being each of them attended by their Guards. After that they had concluded the Peace, *Herod* the Tetrarch feaſted them in a very magnificent Pavilion, erected in the midſt of the River, with great coſt. And not long after, *Vitellius* ſent *Darius*, *Artabanus*'s Son, in Hoſtage to *Rome*, with divers Preſents, amongſt which there was a man ſeven Cubits high, a Jew born, who was named *Eleazar*, who was called a Giant, by reaſon of his ſtature. That done, *Vitellius* returned to *Antioch*, and *Artabanus* to *Babylon*. But *Herod*, deſirous to be the firſt that ſhould advertiſe *Cæſar* of the receipt of theſe Hoſtages, ſent an expreſs with Letters, by which he fully ſatisfied him of all that which had hapned, omitting nothing for the Conſul to acquaint him; ſo that after *Vitellius*'s Let-
G ters were brought unto him, and that *Cæſar* had already aſſured him of the true information that *Herod* had given him, *Vitellius* was much troubled: And ſuſpecting, leſt he had received a greater injury, than the matter made ſhew for; he conceived in his Heart

The Parthians loſe *Armenia*.

Such things as hapned between *Vitellius* and *Artabanus*.

Artabanus reſtored to his Kingdom by the Danes and Swedes.

A League betwixt *Vitellius* and *Artabanus*.

Herod's Banquet in the midſt of *Euphrates*.

Artabanus ſendeth *Tiberius* his Son in Hoſtage, and a Jew ſeven cubits high.

Herod adverti ſeth the Emperor of all things, before *Vitellius*'s Letters came to his hands.

The year of the World, 3999. after Christ's Nativity, 37.

a ſecret ſpight which continued until *Tiberius* was dead, and *Caius* obtained the Empire.

At that time alſo *Philip*, *Herod*'s Brother died, in the twentieth year of *Tiberius*'s Reign, after he had reigned himſelf for the ſpace of ſeven and thirty years, in *Trachonitis*, *Gaulonitis* and *Bathanæa*. During all the time of his Government, he behaved himſelf very peaceably; for he made his abode within his own Dominion. He walked, being accompanied with a ſmall number of his choſen Servants, and had that ſeat carried after him, wherein he was accuſtomed to ſit and do Juſtice; to the end, that if any one preſented himſelf, and required his aſſiſtance, he might, without delay, do him right. For upon the firſt motion, the ſeat was placed in that part wherein the Plaintiff met him; and being ſeated therein, he examined the cauſe, puniſhing thoſe that were guilty, and abſolving the Innocent. He died in *Juliade*, and was buried in the Sepulchre which he himſelf had cauſed to be built; and his Obſequies were performed with great Solemnity and Majeſty. And for that he left no Heirs Males behind him, *Tiberius* ſeized on his Eſtate, which he united to the Government of *Syria*; ordaining that the Tributes that were gained in his Tetrarchy, ſhould be kept within the bounds of the ſame Countrey.

Hedio & Ruffinus, chap 9. alias, chap. 13.

The year of the World, 4000. after Christ's Nativity, 38.

CHAP. X.

A War between Aretas *King of* Petra, *and* Herod *the Tetrarch; who having married his Daughter, would repudiate her, to marry* Herodias, Ariſtobulus's *Daughter, and his Brother* Herod's *Wife.* Herod's *Army is totally routed, and the* Jews *impute it to* John *the Baptiſt*'s *Impriſonment.* Herod *the Great's Poſterity.*

MEan while *Aretas*, King of *Arabia Petræa*, and *Herod*, fell at ſtriſe, the one with the other, for this cauſe that enſueth: *Herod* the Tetrarch married *Aretas*'s Daughter, with whom he had lived married a very long time. Afterwards, taking his Journey towards *Rome*, he lodged with *Herod* his half Brother by the Father's ſide (for *Herod* was the Son of *Simon*'s Daughter, which *Simon* was the High-Prieſt) and there being ſurprized with the love of *Herodias*, his Brother's Wife, which was the Daughter of *Ariſtobulus* their Brother, and Siſter to the Great *Agrippa*; he was ſo bold as to propoſe Marriage to her, which was to be performed as ſoon as he returned back from *Rome*; and to repudiate *Aretas*'s Daughter. After he had ratified thoſe Covenants, he continued his Voyage to *Rome*; from whence he no ſooner returned, and performed that for which he went, but his Wife (who had ſome privy notice of the Conventions which were made betwixt him and *Herodias*) before he ſuſpected that ſhe knew thereof, required him to ſend her to the Caſtle of *Macheron*, which was the Frontier Town betwixt *Herod*'s and *Areta*'s Countreys; without acquainting him any ways with her intent. *Herod* condeſcended unto her requeſt, thinking ſhe was ignorant of his drift: But ſhe, long before that time, had taken order with the Governour of *Macheron* (which at that time was under her Father's Government) to prepare all things for her Journey; where being arrived, ſhe ſpeedily poſted into *Arabia*, under the Convoy of thoſe Governours, who received and conducted her, the one after the other. As ſoon as ſhe arrived in her Father's Court, ſhe preſently acquainted him with *Herod*'s reſolution; whence aroſe the beginning of this diſcord between them. Therefore they both of them aſſembled their Armies upon the Confines of the Countrey of *Gamalite*, and fought under the Conduct of the two Generals, to whom they had committed their Armies: In this Battel *Herod*'s Army was wholly defeated, through the Treaſon that was plotted againſt him by certain baniſhed men of *Philip*'s Tetrarchy, which were in pay with *Herod*. *Tiberius* got notice of all this, by thoſe Letters which *Herod* had written unto him; and being very much diſpleaſed with *Aretas*, for his proud attempt, he commanded *Vitellius* to make War againſt him; deſiring him, that if he could take him alive, he ſhould ſend him bound unto him; but if dead, he ſhould ſend him his head.

Herod the Tetrarch putteth away *Aretas* Daughter and marrieth *Herodias* his Brother *Herod*'s Wife.

Herod's Wife returned into her own Countrey.

Herod's Army diſcomfited by the Arabians. *Tiberius* commandeth *Vitellius* to make War againſt *Aretas*.

Divers *Jews* were of the opinion, that *Herod*'s Army was overthrown by the juſt vengeance of God, who puniſhed him moſt juſtly, becauſe of the Execution which he cauſed to be done on *John* ſirnamed *Baptiſt*: For he had put this man to death, who was endued with all Virtue, and who exhorted the *Jews* to addict themſelves thereto, and to practice Juſtice towards men, and Piety towards God; exhorting them to be baptized

Hedio & Ruffinus, chap 10. alias, cap. 4.

A baptized; and telling them, that Baptiſm ſhould at that time be agreeable unto God, if they ſhould renounce not only their ſins, but if to the purity of their bodies, they ſhould add the cleanneſs of their Souls, re-purified by Juſtice. And whereas it came to paſs, that divers flocked and followed him to hear his Doctrine; *Herod* feared, leſt his Subjects allured by his Doctrine and Perſwaſions, ſhould be drawn to revolt. For it ſeemed that they would ſubſcribe in all things to his advice; he therefore thought it better to prevent a miſchief by putting him to death, than to expect ſome ſudden Commotion, which he might afterwards repent. Upon this ſuſpicion, *Herod* cauſed him to be bound, and ſent to the Caſtle of *Macheron*, whereof we have ſpoken heretofore; and there he was put to death. The Jews were of opinion, that in revenge of
B this ſo grievous a ſin, *Herod*'s Army, againſt whom God was diſpleaſed, had been ſubject to their utter ruine and overthrow. But *Vitellius* being reſolved to make War againſt *Aretas*, gathered together two Legions, and all thoſe Horſe or Foot, that he could aſſemble amongſt thoſe Kings, who were the Romans Allies; and marching towards *Petra*, he ſtayed at *Ptolemais*, becauſe he pretended to paſs by *Judæa*. Which when the principal Nobles amongſt the Jews had notice of, they went out to meet him; beſeeching him that he would not paſs thorow that Country, becauſe it was a cuſtom amongſt them not to ſee any Images born, ſuch as he had of divers colours in his Army. Whereunto he condeſcended; and having changed his purpoſe, he cauſed his Army to march thorow the great Plain: As for himſelf, he came to *Jeruſalem*
C accompanied with *Herod* the Tetrarch and his Friends, to offer Sacrifice to God upon the next Feſtival day; where he was moſt magnificently received by all the people of the Jews. He ſtayed for the ſpace of three days, during which time, he depoſed *Jonathan* from the High Prieſthood, and gave it to *Theophilus* his Brother. The fourth day Letters came to him, that advertiſed him of *Tiberius*'s death; for which cauſe he commanded the Oath of Fidelity ſhould be miniſtred to the people, in the new Emperour *Caius*'s behalf. He called back his Army alſo, and ſent them to their Winter Quarters; becauſe it was not lawful for him to proſecute the War, by reaſon the Empire was fallen unto *Caius*.

The year of the World, 4000. *after Chriſt's Nativity*, 38.

John Baptiſt ſlain by *Herod*. *Hedio & Ruffinus, chap.* 16.

Vitellius leadeth his Army againſt the King of *Arabia*.

The year of the World, 4001. *after Chriſt's Nativity*, 39.

Vitellius repaireth to *Jeruſalem*, and diſplaceth *Jonathan*, and preferreth his Brother.

Caius Caligula ſucceedeth after *Tiberius*.

It is ſaid, that *Aretas* hearing news of *Vitellius*'s Expedition or Voyage, and after he
D had taken counſel of the Augurs, ſaid, that the Army ſhould not advance as far as *Petra*; becauſe he that had the command of the Expedition, or he that obeyed his Ordinance in conducting the ſame, or he againſt whom the Army was conducted, ſhould die. *Vitellius* therefore, retired to *Antioch*. A year before the death of *Tiberius*, *Agrippa*, *Ariſtobulus*'s Son, came to *Rome*, to treat with the Emperour about certain Affairs. But before I ſpeak any thing hereof, I will relate *Herod*'s Progeny, both for that it is pertinent to this preſent Narration, and alſo, that the greatneſs of God's Providence may appear; to the end that a man may know, that neither the number of Children, nor any other humane force whatſoever it be, can be available without the fear of God; conſidering that within the ſpace of one hundred years, or ſome-
E what leſs, it fell out, that all *Herod*'s Line, which was very populous and fruitful, was extinguiſhed, a very few excepted. Whereby we are given to underſtand what the miſery of Mankind is, and learn to moderate our ſelves. It is alſo expedient to ſpeak ſomething of *Agrippa*; who, amongſt all other, deſerveth admiration; that being a man wholly in Obſcurity, and baſe in Birth, he was exalted to ſuch greatneſs, as no one of thoſe that knew him, would ever have thought his Fortune ſhould have ſuch ſucceſs and power. And although heretofore I have ſpoken ſomewhat of this matter, yet it is requiſite that I ſpeak ſomething more expreſly thereof in this place. *Herod* the Great had two Daughters born by *Mariamne*, *Hircanus*'s Daughter: The one of them which was called *Salampſo*, was married by *Herod* to *Phaſælus*, the Son of *Phaſælus*, *Herod*'s Brother: The other called *Cypros*, was married to *Antipater* her Couſin,
F who was *Salome*'s Son, who was *Herod*'s Siſter. *Phaſælus* had five Children by *Salampſo*; three Sons, *Antipater*, *Herod* and *Alexander*; and two Daughters, *Alexandria* and *Cypros*, whom *Agrippa* the Son of *Ariſtobulus* married; and *Alexandria* was married to *Timæus* of *Cyprus*, who was a man of great dignity, and with whom ſhe died without Iſſue. *Cypros* had by *Agrippa* her Huſband, two Sons, and three Daughters; *Bernice*, *Mariamne* and *Druſilla*; their two Sons were called *Agrippa* and *Druſus*: *Druſus* died very young; but *Agrippa* was brought up by his Grandfather amongſt his other Brethren, *Herod*, *Ariſtobulus* and *Bernice*. Theſe were *Herod*'s Children, Son unto him who was ſurnamed the Great: *Bernice* was *Coſtobarus*'s Daughter, begotten
G on *Salome*, *Herod*'s Siſter: *Ariſtobulus* died, leaving his Children under age, under his Father's charge, with *Alexander* his Brother, as we have already related. Theſe attaining their full age, were thus married; *Herod*, Brother to *Agrippa*, was matched with

Aretas gathereth by Auguries, that it was impoſſible for the Army to come to *Petra*.

The year of the World, 4001. after Christ's Nativity, 39.

Mariamne, *Olympias*'s Daughter, who was *Herod* the Great his Daughter, and of *Joseph*, *Herod*'s Brother; by her he had his Son *Aristobulus*: *Aristobulus*, *Agrippa*'s third Brother married *Jotape*, the Daughter of *Sampsigeram*, King of the Emesenians: They had a Daughter which likewise was called *Jotape*, which was deaf. These were the Children begotten by *Herod*'s three Sons. But *Herodias* their Sister married *Herod*, the Son of *Herod* the Great, whom he begot on *Mariamne*, the Daughter of *Simon* the High Priest, by whom *Salome* was begotten. After her birth, *Herodias*, in contempt of the Laws of the Countrey, married her self with *Herod*, her Husband's Brother, begotten of the same Father, being separated from him during his life time, who was Tetrarch of *Galilee*. His Daughter *Salome* was married to *Philip*, the Tetrarch of *Trachonitis*, *Herod*'s Son: Who dying without Children, *Aristobulus* married her, who was *Herod*'s Son, and *Agrippa*'s Brother: They had three Sons, *Herod*, *Agrippa* and *Aristobulus*. See here the Posterity of *Phasælus* and *Salampson*. *Antipater*, by *Cypros*, had a Daughter that likewise was called *Cypros*, which was married to *Alexas Selcias*, the Son of *Alexas*; of whom he begat a Daughter called likewise *Cypros*. As for *Herod* and *Alexander*, who (as I said) were *Antipater*'s Brothers, they died without Issue. *Alexander*, *Herod*'s Son, who was killed by his Father, begat *Alexander* and *Tigranes* on the Daughter of *Archelaus*, King of *Cappadocia*: *Tigranes* being King of *Armenia*, died without Issue, after he had been accused at *Rome*: *Alexander* had a Son called *Tigranes*, after his Brother's name, who was sent by *Nero*, to reign in *Armenia*, who had a Son called *Alexander*, who married *Jotape*, the Daughter of *Antiochus*, King of *Comagena*: This *Alexander*, by *Vespasian*, was elected King in *Lesis*, a City of *Cilicia*. As soon as *Alexander*'s Posterity began to multiply, they fell from their Countrey-Religion, to follow the customs of the Greeks. All the rest of King *Herod*'s Daughters died without Issue. Having after this manner reckoned up *Herod*'s Posterity, which continued until such time that *Agrippa* the Great began to reign: It remaineth at this time to declare what adventures befel this *Agrippa*; and how he escaping his dangers, obtained at last so great Power and Dignity.

Hedio & Rufinus, chap. 12. al. chap. 15.

Agrippa, from obscurity, obtained great Dignity and Power.

CHAP. VIII.

By what several Accidents of Fortune, Agrippa, *surnamed the Great, who was* Aristobulus's *Son, and* Herod *the Great's Grand-child and* Mariamne's, *was made King of the Jews by the Emperour* Caius Caligula, *as soon as he had succeeded* Tyberius.

Agrippa living at *Rome*, through his lavish Liberality groweth into Necessity.

SOm eli ttle time before the death of King *Herod*, *Agrippa* was gone to *Rome*; where he came very well acquainted with *Drusus*, *Tyberius* the Emperour's Son; and was beloved of *Antonia*, the Wife of *Drusus* the Elder, by the means of his Mother *Bernice*, whom *Antonia* held in great esteem, and to whom she had recommended her Son. And whereas by nature he was of a liberal and generous spirit, as long as his Mother lived, he would not discover his inclination, lest he should provoke her displeasure against him. But immediately after *Bernice* was dead, and he became his own Master, partly by his daily and bountiful entertainment and living, partly by his immoderate Liberalities, but especially by his lavish Prodigality towards *Cæsar*'s Freemen, whose favour he hunted after, he was brought into extream Poverty, and could no more live at *Rome*; the rather for that *Tiberius* having lost his Son, forbad his friends to come into his sight, lest their presence should refresh and encrease the sorrow he conceived for the loss of his Son. For these causes he returned back into *Judæa*, having but badly ordered his Affairs, spent his money, and left himself no means to satisfie his importunate and many Creditors: For which cause, uncertain how to dispose of himself, and ashamed of his present estate, he withdrew himself into a Castle called *Malatha* in *Idumæa*, to pass away obscurely and miserably the rest of his time. Which purpose of his, when *Cypros* his Wife perceived, she endeavoured by all means to prevent his resolution: She wrote to *Herodias* his Sister, who was married to *Herod* the Tetrarch, acquainted her both what *Agrippa* had decreed, as also by what necessity he was enforced thereunto; and she exhorted her, that in regard of affinity she would assist him, and imitate her in this, who, as much as in her lay, relieved his misery, although her Fortunes were far weaker than hers. Being therefore sent for by his Sister and Wife, he was commanded to dwell in *Tiberias*, and had a certain Sum of Money assigned him for his maintenance; and for his greater honour, was appointed Magistrate of that City. Yet *Herod* did not continue long time in that mind, although by the means

Agrippa bethinketh himself how he might shorten his miserable life.

Cypros, *Agrippa*'s Wife certifieth *Herodias* his Sister of his Poverty, and requireth her assistance.

Agrippa dwelleth at *Tiberias*.

A means he had given him, he had not ſatisfied his Kinſman's neceſſities. For being in the City of *Tyre* in a certain company, where he drank immoderately, *Agrippa* eſteemed it for an extream injury, that *Herod* had upbraided him with his poverty, and hit him in the teeth, that he maintained him at his charge. For which cauſe he withdrew himſelf to *Flaccus*, who had been ſometimes Conſul at *Rome*, and for the preſent was Preſident of *Syria*, with whom he had been very familiar at *Rome*: *Flaccus* received him very kindly, and had alſo done the like a good while before to *Ariſtobulus*, *Agrippa*'s Brother, who were both at variance between themſelves; yet, notwithſtanding this Diſſention between them, *Flaccus* entertained them both with equal favour. But *Ariſtobulus* remitted nothing of his hatred he bare his Brother, and never reſted till he had
B drawn *Flaccus* into diſlike with his Brother, upon this occaſion: The Inhabitants of *Damaſco*, contending with the Sidonians about their limits, and being to debate their Cauſe before *Flaccus*; knowing what intereſt *Agrippa* had in him, they beſought him that he would further their Cauſe, promiſing him a great Sum of money: whereupon he addreſſed himſelf in what he could, to further thoſe of *Damaſco*. But *Ariſtobulus*, who had an inkling of this concluſion and promiſe, accuſed his Brother to *Flaccus*; and after enquiry was made, and he found guilty of the Fact, *Agrippa* grew out of the Preſidents favour; and falling again into extream poverty, he came to *Ptolemais*; and having no way to ſubſiſt, he reſolved to go into *Italy*. And ſeeing he wanted Money, he commanded *Marſyas* his Free-man, that by all means whatſoever, he ſhould ſeek to
C take up Money upon Intereſt. He ſpake unto *Protus* (who was *Agrippa*'s Mother's Free-man, who, by the Teſtament of his deceaſed Miſtreſs, was left unto *Antonius*'s protection) that upon his Maſter's Bill and Promiſe, he would lend him ſome Money. But he alledging that *Agrippa* before that time owed him Money, extorted from *Marſyas* a Bill of his hand for twenty thouſand Attick Drachmes; deducting out of that Sum two thouſand and five hundred, which *Marſyas* took for himſelf; which he might the more eaſily do, for that *Agrippa* could not otherwiſe chuſe. Having therefore received this Money, he went to *Anthedon*, where getting Shipping, he prepared himſelf for the journey.

But when *Herennius Capito*, who was Treaſurer of *Jamnia*, underſtood of his being
D there, he ſent his Souldiers to him, to exact three hundred thouſand ſilver Drachmes at his hands, for which he ſtood indebted to *Cæſar*'s Treaſurer, during his being at *Rome*; by which means he was enforced to ſtay. Whereupon he made a ſhew that he would obey their demand; but as ſoon as it was night, he cauſed the Cables of the Ship to be cut, and caſt off, and ſailed to *Alexandria*; there he requeſted *Alexander Alabarcha*, to lend him two hundred thouſand Drachmes in Silver; he proteſted that he would truſt him with nothing: But admiring *Cypros*, his Wife's conſtant love toward her Huſband, and her many other Virtues; he, upon her promiſe, condeſcended to do him a kindneſs: Whereupon, in preſent Money he payed him five Talents in *Alexandria*, and promiſed to deliver him the reſt of the Money at *Puteol*, fearing *Agrippa*'s unthriftineſs.
E Thus *Cypros* having furniſhed her Huſband for his Journey into *Italy*, returned her ſelf and her Children into *Judæa* by Land. But *Agrippa*, as ſoon as he arrived at *Puteol*, wrote unto *Tiberius Cæſar*, who lived in *Capreas*, ſignifying unto him that he came to do his duty; beſeeching him that he would grant him free and favourable acceſs. *Tiberius*, with all expedition, returned him a very kind anſwer; aſſuring him, that he would be very glad to ſee him ſafely arrived in *Capreas*. In a word, as ſoon as he was arrived, *Cæſar* expreſſed and made it known, that his affection was anſwerable to his Letters; and both embraced him, and lodged him. The next day *Cæſar* received Letters from *Herennius Capito*, who advertiſed him that *Agrippa* owed three hundred thouſand Drachmes of Silver, which he borrowed, and payed not at the time prefixed;
F and that when the appointed time of payment was come, he was fled out of the Countrey, and by this occaſion he had deprived him of the means to conſtrain him to make ſatisfaction. When *Cæſar* had read theſe Letters, he was highly diſpleaſed, and commanded thoſe of his Chamber that they ſhould not admit *Agrippa* to his preſence, until ſuch time as he had diſcharged that debt.

But he, nothing daunted at *Cæſar*'s diſpleaſure, required *Antonia*, *Germanicus* and *Claudius*'s Mother, who was afterwards Emperour, to lend him the Sum of three hundred thouſand Drachmes, to the end he might not loſe *Cæſar*'s friendſhip. Who remembring her *Bernice*, *Agrippa*'s Mother, and with what familiarity they had converſed together, and how *Agrippa* likewiſe had been brought up with *Claudius* her Son, lent
G him that Money: Whereupon, he paying the debt, without any contradiction, enjoyed the Prince's favour; and was ſo reconciled to *Cæſar*, that he committed his Nephew to *Agrippa*'s charge; commanding him to attend him always, whitherſoever he went.

Being

The year of the World, 4001. *after Chriſt's Nativity*, 39.

Herod taunteth *Agrippa* with his Poverty.

Agrippa retireth himſelf to *Flaccus*.

Ariſtobulus draweth *Agrippa* into *Flaccus*'s diſfavour.

Agrippa by *Marſyas*'s means, borroweth money of *Protus*.

Agrippa, whilſt *Herennius Capito* extorteth money at his hands, flieth to *Alexandria* by night.

Agrippa borroweth money at *Alexandria*.

Agrippa ariveth at *Puteol*, and is admitted to *Cæſar*'s preſence.

Agrippa borroweth three hundred thouſand drachmes of *Antonia*, *Germanicus* and *Claudius*'s Mother.

Caius commended to *Agrippa*'s charge.

The year of the world, 4001. after Christ's Nativity, 39.

Being by this benefit bound and tied to *Antonia*, he began to reverence her Nephew *Caius*, who was gracious in all mens eyes, and honoured in memory of his Parents. At that time by chance there was one *Allius* a Samaritan, *Cæsar*'s Free-man, of whom he borrowed ten hundred thousand Drachmes of Silver; and payed *Antonia* her due, and kept the rest, the more honourably to attend and wait on *Caius*. By whom being entertained with most inward familiarity, it happened one day, that riding in the same Coach with him, *Agrippa* wisht (for they two were alone) that *Tiberius* might shortly surrender the Kingdom and Empire unto *Caius*, who was each way more worthy than he. These words of his were overheard by the Coachman called *Eutychus*, who was *Agrippa*'s Free-man, who for the time, spoke not a word thereof. But being afterwards accused for stealing *Agrippa*'s garment (as he indeed had done) and brought back again, after he had fled away to *Piso* (who was the Governour of the City) he asked him why he fled; who answered, that he had certain secrets which he desired to reveal unto *Cæsar*, that appertained to his profit and safety; for which cause he was sent by him in Bonds to *Capreas*. *Tiberius* according to his dilatory manner, wherein no King or Tyrant ever equalled him, held him Prisoner. For neither did he presently admit any Ambassadours, neither sent he Successors to those, who were Governours of his Provinces, when the former were dead; and was no less negligent in yielding audience to his Prisoners. But when his friends at any time questioned him, why he used these accustomed delays; he answered them, that he deferred the Ambassadours after that manner, lest, if he should suddenly dispatch them, they should instantly return with new, whereby it should come to pass, that he should be continually troubled in entertaining and dismissing them.

Allius, Cæsar's Free-man, lendeth Agrippa money.

Hedio & Rufinus, chap. 13.

Eutychus, Agrippa's Free-man, bethinks him to accuse Agrippa to the Emperor.

For what cause *Tiberius* changed not his Governors

And as for his Offices, he left them in their hands to whom he had committed them, in regard of his Subjects welfare. For naturally all Magistracy is subject to Avarice; but especially strangers induce those who exercise the same, to gather and ingross the more eagerly, whenas the time of their Authority is short, and of small assurance; whereas, if they should con inue in the same for a long time, in regard of the gain they had made, and the much profit they had raised, they would be afterwards less greedy to extort further. Now, if he should send others to succeed them on a sudden, it were impossible for him to content them, notwithstanding their many Bribes: whereas, in giving them time to fill their purses, when they had gotten well, they would abate the furious desire of Lucre which they affected before. And to this purpose, he told them an example of a poor man that was a Lazar, to whose wounds a great number of Flies assembled themselves, and covered the same; at sight whereof, some by fortune arriving there, and having compassion of his misery, and supposing that the cause why he repulsed them not, proceeded from his disability, approached near to help him, but he prayed them to let him alone. Whereupon, they demanding the cause wherefore he that was hurt, refused to be delivered from so irksome an evil; he answered them, for that they should do him more wrong, if those Flies were driven away; *for that being already full of blood, they prick me not*, (said he) *neither suck me so earnestly, but give me some ease, whereas if new should light on my wound which were hungry, and should seize my flesh in that desperate estate that I am, they would procure my death.* For these causes he said; that seeing his Subjects already consumed by so many exactions, he thought it a good policy in him, and a better provision for them, not to send them new Governours continually, who might, after the manner of Flies, suck them to the quick; especially, if to their innate covetousness, he should add the fear of their sudden displacing. Now, to prove that to be true, which I have declared of *Tiberius*'s disposition, this action of his may suffice to justifie me: For having been Emperour for the space of twenty two years, all those Governours which he sent into *Jewry* were two, namely *Gratus*, and *Pilat* his Successor; neither carried he himself otherwise towards the rest of his Subjects of the Empire.

Why *Cæsar* would not give Audience to his Prisoners.

Agrippa solliciteth *Antonia* to bring *Eutichus* to his Answer.

Antonia very much honoured by *Tiberius*

Antonia discovereth *Sejanus*'s Conspiracy to *Cæsar*.

And as for his Prisoners, the reason why he delayed so much to give them Audience, was, to the end that they who had been condemned to death, should not speedily be delivered from those torments, wherewith he threatned them, and which they had deserved by their wickedness. For whilst he kept them in that pain, their misery encreased the more. For this cause *Eutychus* could not obtain Audience at his hands, but was a long time detained Prisoner. Afterwards, in process of time, *Tiberius* transported himself from *Capreas*, to *Tusculanum*, which was distant from *Rome* some hundred Furlongs: There did *Agrippa* solicit *Antonia*, to cause *Eutychus* to be called to his answer, concerning the accusation which he pretended against him. Now, *Antonia* was in great favour with *Tiberius*, both in regard of the affinity that was between them (in that she was *Drusius*'s Wife, who was *Tiberius*'s Brother) as in respect of her

A her Modesty. For she being young, continued in her Widowhood, and would not marry with any other, notwithstanding *Augustus* importuned her to wed; but lived always in honour, without blame. Besides that, she had done *Tiberius* a great pleasure; for at such time as *Sejanus* his Friend, and a man of great account in those days (by reason he had the Government of the Army) practised a Conspiracy against him; whereunto divers of the Senate, and of his Free-men, and of his Souldiers likewise, were accessary: yet, she brought all their intents to nothing. This Attempt had taken a great head, and *Sejanus* had finished his purpose, had not *Antonia* used more advised courage, than *Sejanus* did in executing his Treason. For having discovered the danger that threatned *Tiberius*, she wrote, and sent her expres Letters by *Pallas*, one of
B her trusty Servants, unto him to *Capreæ*, to assure him in particular of the whole Contrivance of the Conspiracy. *Cæsar* having true understanding thereof, caused *Sejanus* and his Confederates to be executed. Therefore though before that time he honoured *Antonia* greatly, yet he did afterwards honour her far more, so that he trusted her in all things. When therefore, she entreated him to give *Eutychus* Audience; *Tiberius* answered, *If*, said he, Eutychus *hath falsly objected any thing against* Agrippa, *it sufficeth that he endure that punishment that I have enjoyned him: But if in the Torture he maintain that which he hath spoken to be true, it is to be feared lest* Agrippa, *intending to punish his Free-man, do rather heap the punishment upon his own head.* When *Antonia* had reported this answer of his to *Agrippa*, he did the more instantly sollicit her, requiring her
C that the matter might be brought to tryal: And for that *Agrippa* ceased not to importune her, *Antonia* took the occasion, which was this: *Tiberius* being after Dinner time carried in his Litter, and having *Caius* and *Agrippa* before him, she walking by the Litter, besought him to call *Eutychus* to his Tryal: Whereunto he replyed; *The Gods* (said he) *know, that that which I do, I do it not of mine own will, but for the necessity I am pressed with upon your request*: And having spoken thus, he commanded *Macron*, *Sejanus*'s Successor, to bring *Eutychus* before him; which was performed with all expedition. Whereupon *Tiberius* asked him what he had to say against him, who had made a Free-man of him? *My Sovereign* (said he) Caius *that is here present, and* Agrippa *rode one day together in the same Coach, and I sate at their feet; after divers discourses*
D *held between them*, Agrippa *began to speak after this manner unto* Caius; *O, said he, would God the day were come, wherein the old man, departing out of this world, would make you Governour thereof: For his Son* Tiberius *would be no hindrance unto you, for you might dispatch him: Then should the World be happy, and I likewise have my share in the Felicity.* *Tiberius* esteeming this his Accusation to be true, and having of long time conceived a grudge against *Agrippa*, for that notwithstanding he had commanded him to honour *Tiberius*, who was his Nephew, and *Drusus*'s Son; *Agrippa* had given small regard to his Commandment, and had not honoured him, but was wholly addicted unto *Caius*. For which cause he said to *Macron*, bind me this fellow. He scarcely understanding that which he spake, and no ways suspecting that he should give that Com-
E mand against *Agrippa*, deferred the performance, until such time as he might more exactly understand his mind. When therefore *Cæsar* turned into the *Hippodrome*, and by chance, met with *Agrippa* in the teeth: *This is he* (said he) Macron, *whom I have commanded to be bound*: And demanding of him once more, of whom he spake; *It is* Agrippa, said he. Then had *Agrippa* recourse to submissive and humble Prayers, refreshing the memory of his Son, with whom he had been brought up; alledging the education he had used towards his Nephew *Tiberius*: but he prevailed nothing, but was led away bound in those Purple Ornaments which he then wore.

At that time it was very hot weather, and he was extreamly thirsty: Whereupon, espying *Thaumastus* one of *Caius*'s Servants, who carried Water in a Pitcher, he requir-
F ed him to give him drink; which when he had willingly bestowed on him, he drank, and afterwards said unto him, *This service thou hast done me in giving me drink, shall do thee good one day: For as soon as I escape out of these Bonds, it shall not be long before I obtain thy liberty at* Caius's *hands, for that thou hast not neglected to do me service in this my Imprisonment, more than whilst I was in my Prosperity.* Neither deceived he the man's expectation of his promise, but rewarded and gratified him: For afterwards, when he had obtained the Kingdom, he begged *Thaumastus*'s liberty at *Caius*'s hands, and made him his Steward; and after his decease, he gave order that he should serve in the same place, with his Son *Agrippa*, and his Daughter *Bernice*; so that he died very old, and much honoured. But this happened afterward. But at that time *Agrippa* stood before
G the place bound with other Companions, who likewise were in Bonds; and through the grief he conceived, he leaned against a certain Tree, on which there sate an Owl. One of those Prisoners, who was by Nation a German, beholding that Bird, asked the Souldier

The year of the World, 4001. after Christ's Nativity, 39.

Agrippa urgeth Eutychus trial, and for certain speeches of his is cast into Bonds.

Thaumastus Caius's Servant giveth *Agrippa* drink, whom he promiseth to procure his Freedom.

The year of the World, 4001. after Christ's Nativity, 39.

Souldier that was fettered with him, who he was that was apparelled in Purple; and H
understanding that his name was *Agrippa*, and that he was a Jew, and one of the Nobility of that Nation, he desired the Souldier, who, to the end to guard him, was chained with him, to suffer him to draw near unto *Agrippa*, and to have a little conference with him, for that he had a great desire to ask him certain things concerning the Customs of his Country. Which when he had obtained, and having got near him, he told him by an Interpreter of that which followeth: *Young man* (said he) *the sudden change that hath befallen thee at this present, afflicteth and oppresseth thee with great and grievous Torment, neither wilt thou easily believe that thou shalt escape from thy misery; yet so doth the Divine Providence dispose of all things, that thou shalt shortly be delivered. Know therefore, and I swear unto thee by the Gods, both those of mine Ancestors, and those also, who have residence and presidence in this place, and who have procured us this Iron Chain, that I will tell thee all; not to yield thee pleasure by my vain discourse, or to entertain thee with fruitless Consolation; knowing well, that when these Predictions shall happen to fail, they will breed thee more sorrow, than if thou hadst never heard of them. But I have thought it good, yea, although it were with mine own danger, to declare unto thee the Predictions of the Gods. It cannot otherwise be, but that shortly thou shalt be delivered from these Bonds, and shalt be advanced to great honour and power; so that those, who at this day have compassion on thy Calamity, shall envy thy Glory; and thou shalt depart this life in great felicity, and shalt leave thy Children mighty Possessions. But bear this in thy remebrance, that when thou shalt see this Bird once more, thou must needs die within five days after. These* K
are those things which the Gods think meet to foretell thee by this Bird. As for my self, I have supposed I should do thee wrong, if I should conceal this Prediction from thee, having the fore-knowledge thereof. I have therefore thought good to impart this joy unto thee; whereby thorough hope of thy future profit, thou mayest more easily endure thy present misfortune: for which cause I beseech thee, that as soon as thou shalt be partaker of this thy felicity, thou wilt endeavour thy self to deliver us also from these Adversities.

A certain German foretelleth *Agrippa* of his happy Fortunes to come, and the manner of his death.

This Presage of the German's seemed as ridiculous to *Agrippa*, as admirable afterwards. But *Antonia* being sore grieved at the young man's Calamity, thought it not only a difficult matter for her to entreat *Tiberius* for him, but altogether unprofitable, in regard she should be repulsed; yet, she prevailed so much with *Macron*, that he was L
committed to the custody of such Souldiers, who were of a more mild behaviour, and had a Centurion appointed to keep him, that suffered him to use his daily Bathings, and gave his Friends and Servants leave to visit him, by whose service and kindness, his necessities might be relieved. His Friend *Silas* also, was admitted to speak with him, and amongst his Free-men, *Marsyus* and *Stichus*, who brought him in such meats as he was delighted withal, and Coverings under colour to sell them; which, by the permission of the Souldiers, who had no less direction from *Macron*, they spread by night for him to take his rest upon. See here the estate wherein *Agrippa* lived in Prison for the space of six months. But *Tiberius* being returned to *Capreas*, began at first to be attainted with a certain lingring disease; and for that his sickness encreased more and M
more, he began to conceive a sinister hope of himself; and commanded *Euodus*, whom he most honoured amongst all his Free-men, to bring him his Sons, because he intended to talk with them before he died. But the truth is, that he had not any Children of his own, but had adopted them: For *Drusus*, who was his only Child, was already dead, and had left behind him a Son called *Tiberius*, sirnamed *Gemellus*. He had *Caius* also, his Brother *Germanicus*'s Son; who was in the flower of his Age, and had been very well bred. To him also the people ascribed very much, in remembrance of the Virtue of his deceased Father; and as for himself, he was of a sweet conversation, and so modest, that he was familiar and affable to all men. Whereby it came to pass that not only the people, but the Senate also, held him in great estimation; as also all the N
Subjects in every several Province: For they that spake with him, were drawn, partly by his affability, partly by the fidelity they saw in him; so that when he was dead, all of them mourned, not counterfeitly lamenting his loss, but with unfeigned sorrow; for that there was not any one that supposed not his death to be every mans particular loss. He therefore demeaned himself so modestly towards all men, that his Son after his death, was highly advanced thereby: For, amongst the rest, the Souldiers made their reckoning, that although it should cost them their lives, to get him the Empire, they would not refuse the hazard.

Agrippa lived six months in Prison. *Tiberius* falleth sick, and sendeth for his Sons.

Tiberius Gemellus, the Son of *Drusus*. *Caius* the Gracious *Germanicus*'s Son.

After that *Tiberius* had charged *Euodus* to bring him the two young men the next morrow, by break of day; he besought the Gods of that place, to give him an evi- O
dent sign, whereby he might know who should succeed him: For although he desired to leave the Empire to his Grand-child, yet he made more account of that which God

should

A ſhould make manifeſt unto him. Therefore he conceived a Preſage, that he, who the next day ſhould enter firſt to ſalute him, it ſhould be he, who in the Empire ſhould neceſſarily ſucceed him. And having ſetled this thing in his fancy, he ſent unto his little Son's Maſter, charging him to bring him unto him by break of day, ſuppoſing that God had ordained that the Empire ſhould be his; but the matter fell out quite contrary to his expectation. For being in this thought, he commanded *Enodus*, that as ſoon as he could, in the morning, he ſhould ſuffer him, of the two young Princes, to enter in unto him, who ſhould arrive the firſt. He walking out, met with *Caius* before the Chamber door (for *Tiberius* was not there; who being ignorant of that which his Grand-father thought, was buſie about his Breakfaſt) and ſaid unto him, that the Emperor his Father called for
B him; and withal, ſuffered him to enter. When *Tiberius* beheld *Caius*, he ſuddenly began to conſider the Power of God, who deprived him of the means to diſpoſe of the Empire, according as he had determined with himſelf, for that it lay not in his power; and he lamented greatly, not ſo much for that he ſaw his deſign could not be brought to effect, as that his Son *Tiberius* was in danger of his Life; ſeeing that in all appearance, *Caius* would be Maſter; who being ſo near a Relation, would prove the more dangerous to young *Tiberius*, becauſe Sovereignty deſireth no ſharer: And *Caius* would be always jealous, and never think himſelf ſure, ſo long as young *Tiberius* was alive. In a word, *Tiberius* was very much addicted to Aſtrological Predictions; ſo that
C the greater part of thoſe things which he executed all his Life time, was ordered thereby.

The year of the World, 4001. after Chriſt's Nativity, 39.

Tiberius addicted to the Mathematicks

He ſeeing *Galba* one day coming towards him, ſpoke this of him to his Familiars, *Behold the man that ſhall be one day honoured with the Roman Empire.* And amongſt all the Emperors, he gave greateſt credit to Divination, for that in certain things, he had found the Conjectures correſpondent to truth. But at that time he was grievouſly diſquieted by reaſon of the misfortune that had happened; yea, he was ſo grieved, as if his Grand-child had been already loſt; and he blamed himſelf, becauſe he had ſought theſe Preſages; for that he might have died, without falling into that diſaſter, in being ignorant of that which was to come; whereas, now he ſhould die in the knowledge of their misfortunes, whom he loved moſt intirely. Being thus troubled to ſee that the Soveraignty
D of the Empire ſhould, contrary to his intention, fall into their hands, who by his will ſhould not enjoy the ſame; although it were with hearts grief, and contrary to his will, yet he ſpake to *Caius* after this manner, which enſueth: *My Son, although* Tiberius *be more nearly allied unto me, than you are; yet, notwithſtanding, both by mine own advice, as alſo by the Will of the Immortal Gods, I commit unto your hands the Empire of the Romans: I require you therefore, that when you ſhall enjoy the ſame, you forget not the good will I have born towards you, who have eſtabliſhed you in ſo high and worthy a dignity; and I charge you likewiſe, that you forget not your Couſin* Tiberius; *but knowing that, by the will of the Gods, I am he, who after them, am the Author of ſo much happineſs which hath befallen you, you return me the like good will and affection:*
E *And that you likewiſe take care of* Tiberius, *by reaſon of your mutual relation; for you ought to know, that* Tiberius *ſerveth you for a Bulwark to maintain your Empire, and your own Life; and if he die, it will be the beginning of your miſ-fortune. For it is a dangerous matter for thoſe who are raiſed to high Dignities, to be ſole, and without Allies. Moreover, the Gods do never leave them unpuniſhed, who attempt and act any thing againſt the Laws of Conſanguinity.* Theſe were the laſt words which *Tiberius* ſpake to *Caius*; who promiſed him to perform all that which he required, notwithſtanding he meant nothing leſs: For immediately after he was inſtalled in the Empire, he cauſed *Tiberius* to be killed, according to his Grand-father's Predictions; as alſo the ſame *Caius* died ſoon after by a Conſpiracy that was practiſed againſt him. When that *Tiberius* had declared
F *Caius* his Succeſſor in the Empire, he lived not many days after, and died after he had governed twenty years, five months, and three days. Thus *Caius* was the fourth Emperor.

He foretelleth *Galba*'s Succeſſion in the Empire.

Tiberius recommendeth the *Roman* Empire, and *Tiberius* his Grandchild to *Caius*.

Caius killeth *Tiberius*.

Caius Caligula the fourth Roman Emperor.

The *Romans* having intelligence of *Tiberius*'s death, greatly rejoyced at the good news, yet they durſt not aſſure themſelves; and though they deſired nothing more, yet they feared, leſt the news ſhould be falſe; and leſt, if they ſhewed themſelves too diligent in expreſſing their ſigns of joy, they ſhould afterwards be accuſed for it, and loſe their Lives thereby. For *Tiberius* had done much miſchef to the Noble Families in *Rome*, being of himſelf a cholerick man, implacable towards all men without any occaſion; having a natural inclination ſo cruel, that the eaſieſt pain whereunto he adjudged
G thoſe whom he condemned, was Death. Notwithſtanding therefore, that every man took pleaſure to hear the news, yet did all conceal it, until ſuch time as they might be more fully aſſured, through the fear of thoſe miſeries they foreſaw, if the matter

Tiberius a Tyrant.

The year of the World, 4001. *after Christ's Nativity*, 39.

Marsyas, *Agrippa*'s Free-man, certifieth him of *Tiberius*'s death.

matter ſhould fall out otherways. But *Marſyas*, *Agrippa*'s Free-man, having certain notice of *Tiberius*'s death, ran ſpeedily to comfort his Maſter *Agrippa*, with theſe good news, and meeting with him as he came out of the Bath, he made a ſign unto him, and told him in the Hebrew tongue, the Lion was dead: *Agrippa* conceiving that which he meant, was raviſhed with joy, and ſaid unto him; *I will requite thee for all thoſe benefits I have received at thy hands, and eſpecially for this good news, provided that it prove true.* The Centurion who had the keeping of *Agrippa*, conſidering what expedition *Marſyas* had uſed in running, and the pleaſure that *Agrippa* had conceived in his report, he began to ſuſpect ſome alteration, and asked him what had happened; and whereas he delayed to give him an anſwer, he importuned him the more. Whereupon *Agrippa* told him plainly what he had heard, in that he had grown already intimately familiar with him. The Centurion rejoyed at this news, as well as *Agrippa*, hoping to ſpeed the better thereby, and made *Agrippa* good cheer: But whilſt they were in the midſt of their Banquetting, and drunk freely, there came one unto them, who told them that *Tiberius* was alive, and that within few days he would come to *Rome*. The Centurion troubled with this news, for that he had committed a Capital crime in eating in the company of a Priſoner, upon the news of *Cæſar*'s death, and by rejoycing with him; he drave *Agrippa* out of the place where he ſate, and reproachfully ſaid unto him; *Thinkeſt thou* (ſaid he) *that I know not how falſly thou ſpreadeſt the rumour of* Cæſar's *death? yes, be aſſured thou ſhalt anſwer thy lie with the loſs of thy head.* This ſaid, he cauſed *Agrippa* to be bound, whom before-time he had ſuffered to go at liberty; and ſhut him up in more cloſe Priſon, than he had been before: ſo that *Agrippa* was all that night long in extream miſery. The next day the rumour was ſpread thorough the whole City, that confirmed *Tiberius*'s death; and at that time every one boldly proteſted it: There were ſome alſo, who offered Sacrifices for this cauſe: And there came Letters alſo from *Caius*, which were addreſſed to the Senate, by which he aſſured them that *Tiberius* was dead, and how the Empire was committed to his hands. He writ another alſo to *Piſo*, who had the Guard of the City, containing the like report; and beſide that, commanding him to transfer *Agrippa* from the company of thoſe Souldiers, by whom he was kept, to the ſame place where he was lodged before; ſo that from that time forwards, he grew confident. For although he was as yet a Priſoner, yet lived he at his own diſcretion. *Caius* arriving in *Rome*, brought with him *Tiberius*'s body, which he burned moſt magnificently, according to the cuſtom of the Countrey: And although he were very willing to ſet *Agrippa* at liberty the ſame day, yet he was diſſwaded from it by *Antonia*; not for any ill will ſhe bare the Priſoner, but in regard of *Caius*'s honour; leſt thereby he ſhould ſhew himſelf to be glad of *Tiberius*'s death, in ſetting him at liberty ſo ſpeedily, whom he had committed to Priſon. When, therefore, ſome few days were over, he ſent for him to his houſe, and cauſed his hair to be cut, and his garments changed; and that done, he ſet a Diadem upon his head, and made him King of *Philip*'s Tetrarchy; to which he added *Lyſanias*'s Tetrarchy; and changed his chain of Iron, into a Chain of Gold of the ſame weight; and ſent *Marullus* into *Judæa*, to govern there. The ſecond year of *Caius*'s Reign, *Agrippa* asked leave to repair into *Judæa*, to diſpoſe of his Kingdom, purpoſing to return again when he had diſpatched thoſe Affairs. Which when the Emperour had granted him, he came into *Judæa*, and was ſeen and ſaluted for a King, beyond all mens expectation; ſerving thereby for a moſt notable example unto men, to expreſs unto them how great the power of Deſtiny is in humane affairs, conſidering the poor eſtate wherein he had been before, and the happineſs which he enjoyed at that time. Some termed him happy, in that he reſolutely followed his hopes; others could ſcarcely believe that he was thus advanced.

The rumour was ſpread in *Rome*, that *Tiberius* was alive.

Caius certifieth the Senate and *Piſo* of *Tiberius*'s death, and his Succeſſion; and willeth that *Agrippa* ſhould be ſent to his own Lodging.

Tiberius's Funeral.

Caius createth *Agrippa* King, and giveth him two Tetrachies.

Agrippa departeth into his Kingdom.

The year of the World, 4002. *after Chriſt's Nativity*, 40.

CHAP. IX.

Herodias, Herod *the Tetrarch's Wife, and King* Agrippa's *Siſter, being impatient to ſee her Brother reign in ſo much proſperity, compels her Husband to go to* Rome, *to obtain a Crown alſo; but* Agrippa *having written to* Caius *againſt him, he baniſhed him and his Wife to* Lions *in* France.

Hedio & Roſſinus, chap. 14. *alias, chap.* 16.

Herodias, Agrippa's Siſter envieth her Brothers happineſs, and inciteth her Huſband to ſeek a Kingdom.

HErodias, *Agrippa's* Siſter, was married to *Herod* the Tetrarch of *Galilee*, and *Peræa*: She envied her Brother to ſee him raiſed to ſo great Authority, and to far greater Dignity than her Huſband enjoyed. For which cauſe ſhe was diſpleaſed, that her Brother, who fled out of his Countrey, in that he wanted means to pay his debts, was returned

A turned in great Honour and State. This alteration ſeemed unſufferable to her, eſpecially, to ſee him apparelled like a King, and environed with a great multitude of people, ſo that it was impoſſible for her to hide her grief; for which cauſe ſhe incited her Huſband, and perſwaded him to make a Voyage to *Rome*, and to purchaſe as much as he poſſeſſed. *For*, ſaid ſhe, *I cannot endure to live, if* Agrippa, Ariſtobulus's *Son, condemned to die by the ſentence of his own Father (ſo poor and indigent, that to redreſs his neceſſities wherewith he was daily preſſed by his Creditors, he was conſtrained at laſt to flee to* Rome) *ſhould return with ſuch Titles of Honour; and that her Husband, who was a King's Son, and was called to the Kingdom by his Father, ſhould live obſcure, and paſs his life like a private man: Husband* (ſaid ſhe) *if heretofore it hath been no prejudice to thee, to live in leſs Dig-*
B *nity than thy Father hath done; now, at leaſt, deſire that due honour which belongeth to thy Family; neither think it ſufferable to be inferiour to him, who in times paſt hath been maintained by thy Bounty: Neither ſuffer it to be thought (through thine own ſloth) that he in his neceſſity, had more induſtry to obtain an ample Fortune, than you amidſt your abundance; as if it redounded not to thy ſhame, to be thought inferiour to him at this time, who not long ſince, except by thy pity, had no means to live. Let us therefore haſtily repair to* Rome, *and neither ſpare Gold, Silver, or any other expence, for that it availeth us not ſo much to keep the ſame, as to employ it in the purchaſe of a Kingdom.* But *Herod* diſſwaded her as much as he could, for he contented himſelf to live in quiet, and ſuſpected the Confuſion that was at *Rome*; which he endeavoured, as much as in him lay, to lay open to *Herodias*:
C But the more negligent ſhe ſaw him, the more inſtantly ſhe incited him to ſeek out for the Kingdom; and never gave over, until ſhe had conformed him to her deſire; which ſhe forced him to, rather than obtained. Having therefore furniſhed himſelf after the moſt magnificent manner, and ſpared no coſt, he repaired to *Rome*, and led *Herodias* his Wife with him. *Agrippa* ſmelling their intent, and the preparation they ma de, he beſtirred himſelf too: And having notice that they were put to Sea, he ſent *Fortunatus*, one of his Free-men, to *Rome*, with Preſents to the Emperour, and Letters againſt *Herod*; with Commiſſion to acquaint *Caius* with every particular, according as the occaſion ſhould ſerve. He embarking himſelf after *Herod*, had a quick paſſage, and was only prevented by him, but for the ſpace that *Herod* preſented himſelf to *Caius*; for he preſently follow-
D ed him, and delivered his Letters. For they arrived at one time at *Puteol*, and found *Caius* at *Baia*, a Village of Campania, diſtant from *Puteol* ſome five Stades, adorned with moſt Royal and ſumptuous Palaces; for that every Emperour enforced himſelf to exceed the honour of his Predeceſſor, by reaſon of the hot Baths that naturally iſſued out of the earth, ſerving both for the health of the body, and recreation of the ſpirits. Whilſt *Caius* talked with *Herod*, having viſited him firſt, he received *Agrippa*'s Letters, containing *Herod*'s Accuſations; for they accuſed him of a Conſpiracy plotted betwixt him and *Sejanus*, ſince the beginning of *Tiberius*'s Empire: And how for the preſent he favoured *Artabanus*, King of the Parthians, to the prejudice of the Emperour *Caius*; of which the preparations *Herod* had ſtored up in his Arcenals, gave evident teſtimony, which were
E ſufficient to arm ſeventy thouſand men. *Caius* was much moved with theſe informations, and asked *Herod* if that which was informed him, touching his warlike preparation, was true: He unable to contradict the ſame in any thing, for fear he ſhould be convicted of falſhood, confeſſed no leſs. Whereupon *Caius* ſuppoſing the Accuſation of his revolt to be ſufficiently proved, deprived him of his Tetrarchy, and annexed it to *Agrippa*'s Kingdom; beſtowing *Herod*'s Subſtance alſo upon him. He baniſhed him likewiſe for ever, and confined him in the City of *Lions*, in *France*; and underſtanding that *Herodias* was *Agrippa*'s Siſter, he gave her all that which in right appertained to her. And ſuppoſing that ſhe would not willingly accompany her Huſband in his calamity, he told her that he pardoned her for her Brother's ſake: But ſhe gave him this reply; *Mighty*
F *Emperour, you ſpeak magnificently, and as it well becometh ſo great a Majeſty; but there is a cauſe that hindreth me from partaking the benefit of that bounty which you intend towards me, which is the affection that I bear unto my Husband; whom if I ſhould forſake in his miſery, it would very ill beſeem me, in that I have been a partner with him in his felicity.* *Caius* diſpleaſed with her reſolute anſwer, baniſhed her likewiſe with her Huſband, and gave her Eſtate alſo to *Agrippa*. God did after this manner puniſh *Herodias*, in regard of that envy which ſhe had conceived againſt her Brother; and plagued *Herod*, in that he had ſo eaſily liſtned to the fooliſh perſwaſions of a Woman. But *Caius* governed the Empire the firſt and ſecond year of his Reign with great applauſe, behaving himſelf graciouſly towards all men, whereby he obtained the good liking of the Romans, and the favour of
G his other Subjects: But in proceſs of time, the greatneſs of his Eſtate made him ſurpaſs the limits of humane condition, and challenge to himſelf the Title of Divinity, whereby he governed all things in contempt of God.

The year of the World, 4002. after Chriſt's Nativity, 40.

Herod with *Herodias* repair to *Rome*.

Agrippa ſendeth *Fortunatus* with Letters and Preſents after him.

Baiæ are certain Baths in *Campania*, not far from *Puteol*.

Herod is accuſed for favouring *Artabanus* the Parthian.

Herod is perpetually baniſhed, and confined in *Lions* in *France*; and *Agrippa* is made Lord of his Lands and Goods: and *Herodias* deſpiſing *Cæſar*'s bounty, accompanieth him in exile.

Caius at the firſt governed the Commonweal very happily, but afterwards uſurped divine honours.

The year of the World, 4002. after Christ's Nativity, 40.

CHAP. X.

The Sedition of the Jews and Grecians, in the City of Alexandria.

Hedio & Rufinus, chap. 15. alias, chap. 17.

WHereas there arose a Sedition betwixt the Jews and Grecians that inhabited *Alexandria*, three chosen Ambassadours on either side were sent unto *Caius*: One of these Ambassadours of *Alexandria* was *Appion*, who accused the Jews of many failings; and amongst other things, he alledged, that they made no account of honouring *Cæsar*: And that, whereas all other Subjects of the Roman Empire had erected Altars and Temples in honour of *Caius*, and in all other things had received him as a God; the Jews supposed it to be a dishonour for them to honour his Statues, or swear by his name. After that *Appion* had urged many things, and inveighed grievously against the Jews; hoping that *Caius* would be provoked against them, as in all likelihood and appearance it should have fallen out: *Philo*, the chiefest among the Ambassadours of the Jews, a man of great worth, and Brother to *Alexander Alabarcha*; being experienced in *Philosophy*, addressed himself to answer those Accusations which were urged against the Jews; but *Caius* commanded him silence, and willed him instantly to withdraw himself; and was so displeased, that it appeared very manifestly, that he intended some cruel revenge against them. Whereupon *Philo* departed after he had been grievously threatned, and spake thus unto the Jews that flocked about him; *We must be of good courage, since* Caius *in words seemeth to be displeased with us; for in effect, he will arm* God *in our behalf, against himself.*

Appion, Prince of the Alexandrians Ambassadour accuseth the Jews, because they ascribed not Divinity to *Cæsar*.

Philo Judæus, for the Jews is shut out, and can get no audience, and committeth the cause to God.

CHAP. XI.

Caius *commands* Petronius *Governour of* Syria, *to compel the Jews by force of Arms, to receive his Statue in the Temple; but* Petronius *mollified by their Prayers, writeth to* Caius *in the Jews behalf.*

alias, chap. 17.

BUt *Caius*, being sore displeased that the Jews only despised his Ordinances, sent *Petronius* into *Syria*, to succeed *Vitellius*, charging him with a strong Army to invade *Judæa*; and if they willingly admitted hi Statue, that then he should place it in the Temple of God; but if they denied it, then, that overcoming them by force, he should compel them to condescend thereunto. As soon as *Petronius* came into *Syria*, he endeavoured to satisfie *Cæsar*'s Command; and having assembled as great an Army as he could possibly levy, and leading forth with him two Legions of Roman Souldiers, he wintred at *Ptolemais*, intending at Spring to invade *Judæa*: All which he signified to *Cæsar* by his Letters; who commending him for his industry, advised him to use all expedition therein, and to make War against those who should disobey his Commands. Mean while divers thousands of the Jews resorted to *Petronius*, who was quartered at *Ptolemais*; beseeching him not to constrain them to do that thing which was contrary to their Laws, or to transgress the Ordinances of their Fore-fathers. *For if* (said they) *you have wholly decreed to bring and erect this Statue in our Temple, first deprive us of our lives, and afterwards do that which shall seem good in your eyes: For it is impossible for us, so long as our Souls remain within our Bodies, to permit that which is forbidden by our Laws; or to suffer such Impiety, in regard of that honour which we owe unto our Law-maker, and our Predecessors, who have ratified our Laws, to the intent we should encrease in Virtue.* Petronius answered thus, *If I were Emperour, or if the Emperour would be ruled by my advice, your reasons might prevail with me; but I am enforced to obey him, otherwise my Life and Fortune is at Stake.* Hereunto the Jews answered; *My Lord* (said they) *since you are resolved, not to transgress, by any means, the Commands and Contents of* Cæsar's *Letters, neither will we any ways violate or infringe the Prescript of our Law, under hope of Divine Assistance, and in imitation of the Virtue of our Ancestors: For we are not so faint-hearted, that for the hope of a vain and untimely desire of life, we should break the Laws which Almighty God hath proposed unto us, under the reward of Eternal Felicity: For which cause, we will endure all Fortunes whatsoever, so that our Countrey Law and Religion may remain inviolate; and we are ready to encounter any mis-fortune, under hope that God will assist us; for whose honour, we fear not to adventure on any danger. This had we rather do, than by obeying thee through Cowardice, to incur perpetual Ignominy; and that which is more, God's wrath in neglect of his Laws, whose Authority, even in thine own judgment, is more to be regarded than* Caius's *Commission.*

Cæsar sendeth Petronius into Syria, and commandeth him in spight of the Jews, to plant his Statue in God's Temple.

The Jews repair to Ptolemais, beseeching him that he would not bring his Statue into the Holy City.

Petronius

The year of the world, 4002. after Christ's Nativity, 40.

A Petronius *conjecturing by these their answers, how hard a matter it was to force them from their opinion; and perceiving he could not do for* Caius *what he expected, in the erection of his Statue, without great Blood-shed, whereby much murther and inconvenience might follow; he took some of his neerest and dearest friends with him, and posted to* Tiberias, *that he might more conveniently and circumspectly look into the Jews Actions. They fearing some imminent danger through the Wars they expected from the Romans, and greater mischief through the breach of their Laws; assembled once more many thousands of them, and met with* Petronius *at* Tiberias; *beseeching him that he would not enforce them to that necessity, nor defile their Sacred City with forbidden Images.* Whereunto *Petronius* answered: *Therefore (*saith he*) will you fight with* Cæsar, *without regard, either of* B *his ability, or your own weakness? We will not fight* (said they) *but we will rather die, than depart from our Laws.* Whereupon, prostrating themselves, and laying open their naked throats, they said they were ready to die. In these terms they continued for the space of forty days, neglecting their Husbandry, though that was the chiefest Seed-time: For it was most resolutely concluded among them, rather to suffer death, than to admit the Statue. Whilst the matter stood upon these terms, *Aristobulus*, *Agrippa*'s Brother, and *Elcias*, accompanied with divers of their Train, and some of the chiefest among the Jews came unto *Petronius*, beseeching him that he would consider the obstinacy of the people, neither give them occasion to draw them into desperate actions; but rather, that he would write unto *Caius*, with what obstinacy the people refused C the Dedication of his Image in the Temple: And how, giving over the care of their Husbandry, they prepared themselves for War, without any trust or confidence in their own strength; being rather resolved to die, than to suffer so great an indignity to be offered to their Religion. Besides, how giving over their Tillage, there was nothing to be expected but Robbery, whereas they should want means to pay their Customs; by which means, they hoped that *Cæsar* would be moved to moderate his severity towards that Nation, and not to give them cause of Rebellion: And that if he might not be moved from the prosecution of the War, that then he might go forward with his business. This was the effect of *Aristobulus*'s request.

The Jews met *Petronius* at *Tiberias*, beseeching him not to violate the Sacred City with his Images.

Aristobulus, King *Agrippa*'s Brother, and *Elcias* the High Priest, entreat *Petronius* in the Jews behalf.

But *Petronius*, partly in respect of their Prayers who instantly urged him, and the D weightiness of the affair; partly in regard of the contentious resolution of the Jews, supposing that it was a matter unworthy a man, to put so many thousands of men to death, to satisfie *Caius*'s foolish ambition; and touched with the fear of God, and remorse of his own Conscience, he had rather to his own danger, inform the Emperor of the absurdity of the matter by his Letters, being no ways ignorant of his cholerick spirit, and forwardness in revenge, except his furious passion and expectation were answered. For this thought he, that although it altered not his resolution, but haply enforc'd his displeasure against him, in that he speedily executed not his Command; yet, that it was the duty of a good man, not to refuse an assured death, if so be it might save so guiltless and huge a multitude. When therefore, he had assembled the Jews together E in *Tiberias* (when many thousands of them resorted thither) and disposed all those warlike Forces, that at that time gave attendance on him, round about him; he told the Jews first of all, not his own, but the Emperour's intent, who would shortly have them taste his displeasure, and enforce them to bear the burthen of his indignation, who were so bold as to contradict him: For himself, it necessarily concerned him, that since, by the Emperour's favour he had received so great honour, he should not commit any thing contrary to his Command. *I hold it* (said he) *a matter most just to employ my life and honour for you, to the end, that so huge a number of men should not be drawn into the danger of death: and I will respect the excellency of the Laws of your Fathers, for which you think you ought to undergo a War and danger: neither is it lawful to suffer the Temple of God to be defiled* F *by the Authority of* Princes. *I will therefore write to* Cæsar, *and acquaint him with your minds; and in all that I may, I will assist you to obtain your Request. God (whose power surpasseth all industry and humane force) vouchsafe to conduct you, and make you constant in the observation of your Laws; and grant, that he, through excessive desire of humane glory, commit not any thing that may offend God. And if* Caius *be displeased, and enforce his inevitable displeasure against me, I will undertake all danger, and endure all torments, both in body and spirit, to the end, that I may not behold so many vertuous men, as you are, perish in your good and just actions. Go therefore each of you, and ply your work, and till your Lands; I will send to* Rome, *and will employ both my Friends, and my self for you.*

Petronius promiseth the Jews to write unto *Caius* in their behalf, and exhorteth them to follow their Husbandry.

After he had spoken this, he dismissed the Assembly, praying the chiefest amongst G them to encourage the Husbandmen to ply their business, and to confirm the rest of the people in their good hope; he himself also ceased not to encourage them. And truly God shewed his assistance to *Petronius*, and assisted him in all his affairs: For as soon

The year of the World, 4002. *after Chriſt's Nativity*, 40.

After a long and continual Drought, there fell a ſuddenſhower

as he had finiſhed his diſcourſe to the Jews, there ſuddenly fell a great rain beyond all humane expectation; for the day was very fair, neither was there any appearance of rain in the Air, and all that year long there was an extream Drought; ſo that men were paſt hope to have any moiſture, notwithſtanding, that ſometime there appeared certain Clouds in the Heavens. At that time therefore the water fell in great abundance, and beſides the expectation and opinion of men; the Jews conceived hope, that *Petronius* ſoliciting their cauſe, ſhould not be repulſed. But *Petronius* was more amazed than all the reſt, ſeeing evidently that God undertook the affairs of the Jews, and gave them teſtimony of his manifeſt aſſurance; ſo that they that were their profeſſed Adverſaries, had no power to contradict them, as he himſelf wrote to *Caius* at large, with inductions and exhortations, to the end he ſhould not draw ſo many thouſand men into a deſperate reſolution and unhappy death; for without War it was impoſſible for him, ever to make them forſake their Religion. Moreover, that he would not cut off and loſe the Revenue which he received of that Nation; and would not erect a Trophy of an everlaſting Curſe and Malediction againſt himſelf. Adding moreover, what the power of their God was; which he had ſo clearly declared, that no man ought to doubt, but that his merciful hand was over them. This is the Contents of *Petronius*'s Letters.

Petronius writeth to *Caius*.

Agrippa honoureth *Caius* in *Rome*, & in reward thereof *Caius* willethhim to demand ſomewhat; who deſireth nothing elſe, than that *Petronius*'s Commiſſion to erect the Statue, be revoked.

On the other ſide, King *Agrippa*, who at that time was at *Rome*, grew more and more in favour with *Caius*; having entertained him at a Banquet, wherein he was very deſirous to exceed all others as well in ſumptuouſneſs, as in all other ſorts of delights and pleaſures; yea, he entertained him ſo nobly, that not only others, but alſo the Emperour himſelf, could not attain to ſuch magnificence; ſo much he endeavoured to ſurpaſs all others, through the great deſire he had to content and ſatisfie *Cæſar* in all things. *Caius* was amazed at his courage and magnificence, ſeeing *Agrippa* ſo willing to conſtrain himſelf, above his power and means, to abound in Silver; and all this to the intent to pleaſe him. For which cauſe *Cæſar*, in requital of his kindneſs, intending to honour *Agrippa* to his uttermoſt power, in granting him that which he moſt deſired; being one day warm with Wine, invited him to drink a Carouſe: adding theſe words;

Agrippa, *I have heretofore known the honour thou haſt ſhewed towards me, and thou haſt expreſſed the earneſt affection that thou beareſt me, in hazarding thy ſelf in divers dangers, into which thou haſt been drawn during* Tiberius's *life time; and haſt omitted nothing, no not in that which exceedeth thy power, to ſhew thy affection towards me: For which cauſe, I think it ſhould be a great ſhame for me, if I ſhould ſuffer my ſelf to be overcome by thee in kindneſs, without ſome anſwerable correſpondence: I will therefore put that in practice, which I have heretofore omitted; for all thoſe things that hitherto I have beſtowed on thee, are of no reckoning. My will is, that thy merits ſhould at this time be requited, by ſuch means as might for ever make thee happy.* Now he ſpake after this manner, hoping that *Agrippa* would beg ſome great Province at his hands, or the Revenues of ſome Cities.

But although he had already prepared his demand, yet he did not diſcover his intent, but gave *Caius* this anſwer; that whereas he had ſerved him to the diſlike of *Tiberius*, it was not for the gain he expected heretofore; and for the preſent alſo, he did nothing under hope to be rich; contenting himſelf that he was in the Emperour's good favour. That the benefits he had received of him were great, yea, exceeding all that which he durſt ever have hoped: *For* (ſaid he) *although they be but ſmall in compariſon of your Greatneſs, yet in reſpect of my ſelf who have received them, and in my conceit, they are very great.* *Caius* admiring his generoſity, inſiſted to preſs him to ask whatſoever he had a mind to, being ready to grant it. Whereupon *Agrippa* ſaid, *Dread Prince, ſince it is your good pleaſure to think me worthy to be honoured by your Preſents, I will not requeſt any thing at your hands, that may tend to enrich me; for that by thoſe goods you have already given me, I am greatly honoured: But I beſeech and requeſt one thing at your hands, which will purchaſe you the reputation of Piety, and will procure God to be propitious unto you in all your actions; and which alſo, will breed me much glory among thoſe who ſhall hear that I have not been refuſed in my demand, which concerneth me more than the neceſſities of this life: I therefore beſeech you, that it will pleaſe you to give order that that Statue, which you have charged* Petronius *to erect in the Temple of the Jews, may never be put there.* This was *Agrippa*'s requeſt to the Emperour, knowing very well how dangerous a matter it was, and as much as concerned his life, to demand any ſuch thing at *Caius*'s hands, that was not anſwerable to his humour. *Caius*, on the one ſide, moved with the ſervice *Agrippa* had done him; and on the other ſide, ſeeing how great an indignity it ſhould be for him, if before ſuch an Aſſembly of Witneſſes, he ſhould deny

A that which he had ſo inſtantly preſſed *Agrippa* to requeſt, as if ſuddenly he had repented himſelf; and admiring *Agrippa*'s virtue (who having an opportunity in a moment to augment his particular Eſtate, either by Revenues, or other Commodities; had preferred the Common Cauſe, the Laws of his Countrey, and Piety, before all theſe) he granted him his Supplication; and wrote to *Petronius*, praiſing him for that he had uſed ſuch diligence in aſſembling his Army, as alſo for all that whereof he had given him notice: adding theſe words; *If* (ſaid he) *you have already erected the Statue which I commanded you, let it remain in the place; but if it be not done, be thou no more troubleſome to the Jews, but diſmiſs thine Army, and repair thou in perſon to that place whither I have ſent thee: For I urge no more the erection of the Statue, for the deſire that I have to*
B *gratifie* Agrippa, *whom I entirely honour, and in ſuch ſort, as it is impoſſible for me to contradict any thing whatſoever, that either he hath need of, or ſhall require.* Theſe were the Contents of thoſe Letters which *Caius* wrote to *Petronius*, before he underſtood that the Jews were like to revolt; for they made it known, that rather than they would endure the Statue, they would hazard a War againſt the Romans: Which, when *Caius* underſtood, he was extreamly troubled; and being a man addicted to all villany, and averſe to all honeſty, and who gave place to no good counſel, after he had conceived a diſpleaſure againſt any man; and who likewiſe thought it a great happineſs for him to accompliſh all that whatſoever he pleaſed; he wrote again to *Petronius*, to this effect; *Since the Preſents which the Jews have given thee, have more pre-*
C *vailed with thee than my Commands have done; ſo that to pleaſe them, thou haſt deſpiſed that which I have enjoyned thee; I make thy ſelf the Judge, how much thou haſt deſerved to incur my diſpleaſure; to the end, that thou mayeſt ſerve for an example to all thoſe, who ſhall come after thee, that an Emperour's Commands ought not in any ſort to be neglected.* Although this Epiſtle was both written and ſent, yet *Petronius* received it not during *Caius*'s life time, for they that carried it, were ſtayed with croſs Winds; ſo that *Petronius* received thoſe Letters that aſſured him of *Caius*'s death, before he received the other: For God would not forget *Petronius*, who expoſed himſelf to great dangers for the love of the Jews, and the honour of God. And *Caius* being taken out of the world by God's wrath, being kindled againſt him, by reaſon that he affected divine
D honour, received his reward; and *Petronius* obtained favour both at *Rome*, and through all the whole Government, and eſpecially among the principal Senators, againſt whom *Caius* was accuſtomed to vomit up his cholerick Revenges. He died a little after he had written the Letter to *Petronius*, by which he threatned and denounced him death. Hereafter I will declare the cauſe why he was taken out of this world, and the manner how Treaſon was plotted againſt him. The Letter that brought the tidings of *Caius*'s death, was delivered to *Petronius* firſt; and preſently after, he received that wherein he enjoyned him to kill himſelf: He highly rejoyced at this his good luck, and *Caius*'s death; and admired God's Providence, who ſpeedily and happily had rewarded him, both for the honour that he bare unto his Temple, and alſo for having
E aſſiſted the Jews. Behold, how *Petronius* eſcaped from death, by an unexpected Providence.

The year of the World, 4002. after Chriſt's Nativity, 40.

Caius writeth to *Petronius*, charging him to murther himſelf, for neglecting his Command.

Petronius receives Letters of *Caius* death before thoſe, whereby he was commanded to kill himſelf.

CHAP. XII.

Two Jews called Aſinæus *and* Anilæus, *both Brothers, and of a mean extraction, become ſo powerful near* Babylon, *that they give enough to do to the Parthians: Their Actions; their Death. The Grecians and Syrians who lived in* Seleucia, *unite againſt the Jews, and kill fifty thouſand of them unawares.*

F

IN thoſe days there happened a grievous Commotion amongſt thoſe Jews that inhabited *Meſopotamia* and *Babylon*, and ſuch Slaughters and Calamities as never the like hath been declared in our former Narrations; which in regard I intend to report both particularly and ſeriouſly, I will rip up the whole cauſe thereof from its firſt Original. There was a City called *Nearda*, belonging to *Babylon*, ſtored with Inhabitants, and enriched with many fruitful Poſſeſſions, ſufficient to ſuſtain ſo great a multitude: Moreover, it was ſuch as might be hardly invaded by the Enemy; both for that the River *Euphrates* ſurrounded it, and alſo for that it was fortified with
G very ſtrong Walls. Upon the ſame River alſo, there ſtood another City, called *Niſibis*; in which the Jews, in reſpect of the ſtrength of the place, kept their *Dragma*, which they were accuſtomed to offer unto God, and the reſt of their Votive money.

Hedio & Ruffinus, chap. 16. alias, chap. 20.

A grievous Commotion among the Jews in *Meſopotamia* and *Babylon*.

The year of the World, 4003. *after Christ's Nativity*, 41.

These two Cities therefore ſerved them for two Store-houſes; and from thence, according as time required, they ſent the money they had gathered, to Jeruſalem, and committed the Convoy thereof to divers thouſands of men, for fear it ſhould be taken away by the Parthians, who at that time had the Soveraignty in Babylon. Among theſe Jews lived *Aſinæus* and *Anilæus*, two Brothers, born in Nearda; whoſe Father being dead, their Mother bound them to the Weavers trade, for amongſt thoſe Nations it was accounted no indignity to follow that trade: for both men and women exerciſe themſelves therein. It happened, that their Maſter with whom they learn'd their occupation, beat them one day, for that they came ſomewhat late unto their work. They taking this chaſtiſement of his as if a great injury had been done unto them, betook themſelves to their weapons, whereof there were great ſtore in that houſe, and retired themſelves into a place where the River divideth it ſelf into two parts, which naturally aboundeth with excellent paſtures, and ſuch fruits as were reſerved for the winter. To theſe men there flocked a number of needy perſons, whom they armed, and became their Captains, and no man oppoſed himſelf againſt their inſolent proceedings. Being by this means grown abſolute and impregnable, for that they had builded themſelves a ſtrong Fortreſs, they ſent unto the Inhabitants, commanding them to pay them Tribute for their Cattel which they paſtured; ſo that this Tribute was ſufficient to entertain them, promiſing to thoſe who obeyed them, all friendſhip, and that they would maintain them againſt all thoſe that ſhould wrong them, of what place ſoever they were: but if they did not that which they commanded them, they threatned them that they would kill all their Cattel. The Inhabitants of the Countrey, knowing themſelves unable to oppoſe them, obeyed them, and ſent them the number of Cattel which they required; ſo that greater Forces daily joyned themſelves with them, and they grew to that power, that they could make their excurſions againſt thoſe whom they intended to hurt. Every one reſpected them, and they were feared by all men, ſo that their renown came at laſt to the ears of the King of Parthia.

Aſinæus and *Anilæus*, born in *Nearda*, retire into a certain place, and great Companies flock unto them.

The Governour of Babylon likewiſe intending to cut off this miſchief before it grew to greater head, aſſembled as many men as he could poſſible, both Parthians and Babylonians, and marched forth againſt them; with an intent to root them out, before they ſhould have any inkling thereof to prepare themſelves for their defence. Having therefore prepared his Army, he lay in ambuſh near unto a Mariſh, and the next day following (which was the Sabbath, in which the Jews forbear all kind of work, he making his account that the Enemy durſt not make head againſt him, but without fight he ſhould lead them away captives) he march'd eaſily, thinking to charge them unaware. *Aſinæus*, who at that time ſate idlely with his fellows, having his Arms by him: Ye men (ſaid he) methinks I hear the neighing of Horſes, not ſuch as when they are in their heat, but as when they are backt by men. Moreover, I hear the noiſe of their Bridles, and I fear leſt the Enemies ſecretly ſtealing upon us, ſhould circumvent us: let therefore ſome one of us go and diſcover what the matter is, and bring us word: I would I were found a lyar in that which I have told you. This ſaid, one of them went out to eſpy what the noiſe intended; who running haſtily back again, told him, that he had not falſly conjectured as touching the intent of the Enemy, for that they were at hand, and would not ſuffer themſelves any longer to be out-braved by them. He alſo declared, that there was a mighty number of Horſemen, who were aſſembled like a drove of Beaſts, ſufficient and able utterly to overcome *Aſinæus* and all his Company, foraſmuch as they were not in a readineſs to defend themſelves: and our Law forbiddeth us to do any manner of work on the Sabbath. *Aſinæus* reſolved with himſelf not to do that which the Spy had ſaid, but thought that it was better for them to behave themſelves valiantly in their neceſſity wherein they were plunged, and that if they muſt needs die, it better became them to make breach of their Law, than to hearten their Enemies by their ſubmiſſion. He therefore preſently betook himſelf to his weapons, and encouraged all thoſe that were about him, to make it known in effect what their valour was. Whereupon all of them at once marched forth againſt the Enemy, and ſlaughtered a great many of them, for that they, deſpiſing *Aſinæus* and his followers, marched as if they went to lay hold on men already vanquiſhed; but in the end they were conſtrained to betake them to flight.

Aſinæus and his Companions beſet by the Governors and Princes of Babylon.

Aſinæus, after he had encouraged his Souldiers, putteth his Enemies to flight.

When the news of this skirmiſh was brought to the King of Parthia, he was wholly aſtoniſhed at the boldneſs of theſe two Brethren, and had a great deſire to ſee them and to ſpeak with them. He therefore ſent one of the truſtieſt of his Guard, to let them underſtand, *that although King* Artabanus *had been injured by them, in that they had invaded his Countrey; notwithſtanding*, ſaid this Ambaſſadour, *he making leſs*

Aſinæus and *Anilæus* are ſought unto by *Artabanus* for friendſhip.

The year of the world, 4000. after Christs Nativity, 41.

A *leſs account of the diſpleaſure he hath conceived againſt you, than of your Virtue, hath ſent me unto you, to give you my hand and troth in his name, for a ſafe conduct and ſecurity in your Voyage, requiring you to be his friends; he treateth therefore with you without any Deceit or Fraud, promiſing you Gifts and Honours, and reſolveth to encreaſe your Dignity by his Power.* *Aſinæus* refuſed to enterprize this Voyage, but ſent his Brother *Anilæus* with certain Preſents, ſuch as he could poſſibly find. He therefore departed with the Meſſenger, and preſented himſelf before *Artabanus*; who ſeeing *Anilæus* come alone, asked him how it happened that *Aſinæus* came not with him: And underſtanding that he ſtayed in his Mariſh, through the fear that he had of him; he ſwore by the Gods of his Anceſtors, that he would do him no wrong, wiſhing them to give credit to his pro-
B miſe, and he ſtretched out his hand, which is the greateſt ſign with which the Kings of that Countrey uſe to aſſure thoſe that parley with them. For after they have mutually given one another their hands, there is no ſiniſter practice to be feared, and they, from whom a man expecteth any harm, are no more to be feared, at ſuch time as they have given this teſtimony of aſſurance. This done, *Artabanus* ſent back *Anilæus*, to perſwade his Brother *Aſinæus* to come to Court, *Artabanus* did this, ſuppoſing that this his Amity with the two Brothers, would be a bridle for the Jews, who otherwiſe might encroach upon his Governments. For he feared, leſt if any Rebellion ſhould happen, and he ſhould be troubled in that War, *Aſinæus* and they of *Babylon* ſhould grow more ſtrong, as well by the voluntary ſubmiſſion of the Jews, as by force; and
C thereby ſhould do him the more miſchief. Upon this deliberation he ſent *Anilæus*, who eaſily perſwaded his Brother, giving him to underſtand among other things, what good will the King bare him, and the Oath that he had ſworn; ſo that both of them reſorted to *Artabanus*, who received them very graciouſly, admiring *Aſinæus*'s Virtue, who had ſo great a courage in all his Enterpriſes; conſidering eſpecially, that he was a man of low ſtature, and who, to look on, ſeemed to be contemptible: and he told his Friends, that without compariſon, he had a greater heart, than his body.

And when in banqueting he had named *Aſinæus*, and ſhewed him to *Abdagaſis* the General of his Army, ſignifying unto him, with what valour theſe Brethren were en-
D dowed in Feats of Arms: *Abdagaſis* required that it might be lawful for him to kill *Aſinæus*, to the end he might puniſh the wrongs he had done to the Eſtate of the Parthians. *Never* (ſaid the King) *will I give my conſent to betray a man, who hath committed himſelf to my protection, and hath given me his hand, and who buildeth upon the Oath I have paſs'd unto him in the name of the Gods: But if thou be a valiant man in feats of Arms, thou haſt no need to make me forſwear my ſelf; but when his Brother and he ſhall depart from hence, aſſail him, and overcome him by thy valour, provided that I be not privy to thy attempt.* And afterwards, calling *Aſinæus* to him in the morning; *It is time* (ſaid he) *that thou return homeward, for fear thou provoke divers of the Captains of my Court, which, contrary to my will, will endeavour to kill thee. I commit the Countrey of* Babylon
E *to thy protection and guard; which by thy care and vigilancy, ſhall remain exempt from all Robberies, and other ſuch Calamities. Reaſon it is, that I procure thy good, becauſe I have engaged mine Honour and Faith irrevocably unto thee; not upon any light matter, but for things that importune thee as nearly as thy life.* This ſaid, he gave him certain Preſents, and preſently diſmiſſed him. Now, as ſoon as he returned home to his own Fortreſs, he fortified the places, both thoſe which were already ſecured, and the other, which as yet no man had attempted to fortifie: And in ſhort time he grew to that greatneſs, that no man, of ſo obſcure Fortune and beginning, attained before him. Neither contented with the Honours of the Babylonians, he was alſo held in great account by the Captains of the Parthians, who were ſent to govern in the neighbouring Pro-
F vinces; yea, ſo much encreaſed his Authority with his Power, that all *Meſopotamia* was at his Command. In this Felicity and encreaſing Glory of his, he continued for the ſpace of fifteen years; which never began to decay, until ſuch time as neglecting the ancient Study of Virtue, and contemning the Laws of his Fore-fathers, both he and his factious followers being drowned in pleaſure, yielded themſelves Captive to Foreign Luſt. It fortuned that a certain Governour of thoſe Parthians came into that Countrey, accompanied with his Wife, not only endowed with other Perfections, but alſo admired for her incomparable Comelineſs and Beauty; whom, without ever ſeeing her, only by report of her Beauty, *Anilæus*, *Aſinæus*'s Brother, loved entirely; and when as by no one of his allurements he could ob-
G tain her favour, neither had any other hope to enjoy the Lady, he could not bridle his unruly Luſt, but he made War againſt her Huſband; and killing the Parthian in their firſt Conflict, his Wife became his, both in ſubjection and Bed-ſervice, which

Abdagaſis would have ſlain *Aſinæus*, but *Artabanus* will not permit him.

Artabanus committeth the Territories of *Babylon* to *Aſinæus*'s charge, and diſmiſſeth him with Gifts

Anilæus killeth a Nobleman of the Parthians, and leadeth away his Wife.

The year of the World, 4002. *after Christ's Nativity*, 41.

which thing was the Original of many mighty Calamities, both to himſelf, and to his Brother. For when, having loſt her former Huſband, ſhe was led away Captive, ſhe carried with her the Images of the Gods of her Countrey, which ſhe highly eſteemed, according as it was the cuſtom of thoſe that inhabited that place, to have their Gods whom they adore in their houſes, whom, when they travel into a Foreign Countrey, they carry about with them. She therefore brought them with her, and uſed them according to the faſhion of her Countrey, at the firſt ſecretly; but after ſhe was known for *Anilæus*'s Wife, then ſhe adored them according to the cuſtom, and with the ſame ſervice which ſhe uſed during her firſt Huſband's days, ſacrificing to her Gods. H

Anilæus being reproved for his Wifes Idolatry, killeth one of his Friends.

Their chiefeſt friends ſeeing this, firſt of all reproved them, for that *Anilæus* committed ſuch things that were no ways uſed among the Hebrews, and altogether repugnant to their Laws, for that he had married a Woman of a Foreign Nation, that contradicted and violated their accuſtomed Religion; for which cauſe they adviſed him to beware, leſt, in ſubmitting themſelves too much to their unbridled pleaſures, they ſhould loſe the honour and power they had received from God, even until that preſent. But ſeeing their perſwaſions profited nothing, and that *Anilæus* likewiſe had villainouſly killed one of his deareſt Friends, who had ſomewhat too freely reproved him (who, at ſuch time as he lay a dying, being touched with the zeal of the Laws of his Anceſtors, and with grief againſt his Murtherer, wiſhed that *Aſinæus* and *Anilæus*, and all their Aſſociates might die the like death; they, for that they were tranſgreſſors of the Law; the other, for that they ſuccoured not themſelves in that oppreſſion, which they ſuffered for the maintenance of their Laws.) They were ſore diſpleaſed; yet notwithſtanding they contained themſelves, calling to their remembrance that their felicity proceeded from no other cauſe, but from the valour of thoſe Brethren. I K

But when they underſtood that the Parthian Gods were adored by this Woman, they bethought them that it behoved them not any more to bear with *Anilæus* in contempt of their Laws; for which cauſe, addreſſing themſelves to *Aſinæus* in great Aſſemblies, they exclaimed againſt *Anilæus*; ſaying, that he ought, although at firſt he had no power to diſpoſe of himſelf; yet now at laſt, to correct this errour before it ſhould redound to their publick Plague: For that both the Marriage was diſallowed in all men's eyes, as altogether contrary to their Laws; and that the ſuperſtitious obſervance of the Gods, which the Woman preſumed to uſe, was an apparent injury offered to the true God. But he, although he knew that his Brother's fault would breed ſome great inconvenience, both to himſelf and his followers; yet, being overcome with Brotherly affection, he eaſily pardoned his Brother, aſcribing his errour to the violence of his unbridled paſſion. But whereas daily more and more he was tired with exclamations and greater reproofs, at length he admoniſhed his Brother of the matter, chiding him for that which was paſt, and deſiring him to amend the errour hereafter, by ſending home the Woman unto her Kindred. Yet this admonition of his took no effect with him; for the Woman perceiving that the rumour that was raiſed among the people was for her ſake; and being afraid leſt for her love ſake, *Anilæus* ſhould incur ſome danger, ſhe poyſoned *Aſinæus*, to the end that her love being in Authority, ſhe might more freely practiſe her impiety. Now when *Anilæus* had gotten the Government into his own hands, he drew out his Forces againſt certain Villages belonging to *Mithridates*, one of the chiefeſt among the Parthians, and *Artabanus*'s Son in Law; which Villages he ſpoiled, and carried away men, ſheep and other riches. When *Mithridates*, who at that time was reſident in thoſe Quarters, underſtood of the ſpoil of his Villages, he was very much diſpleaſed, and the rather, for that without any occaſion or proffer of injury, *Anilæus* had aſſailed him in contempt of his Eſtate, who was a chief Peer of the Countrey: For which cauſe he immediately aſſembled the greateſt power of Horſe and Foot he could gather, to ſet upon *Anilæus* and his Aſſociates. Leading his Forces therefore againſt one of the Villages, he kept himſelf in covert, to the end he might fight the next day, which was the Sabbath day; on which the Jews attempted not any thing. Whereof when *Anilæus* was advertiſed by a certain Syrian, who dwelt in another Village, who had exactly told him all *Mithridates*'s intent, and the place where he intended to banquet with his Souldiers; after he had made his Souldiers take their refreſhment, marched out by night, to the end he might charge the Parthians before they might be advertiſed of his coming. He therefore ruſhed in upon them about the fourth Watch of the night, and ſlew thoſe whom he found aſleep; and the reſt being aſtoniſhed thereat, were forced to ſave themſelves by flight: He alſo took *Mithridates* Priſoner, and cauſed him to be carried away naked on an Aſs, which is one of the greateſt diſgra- L

Anilæus is accuſed before his Brother *Aſinæus*, but he winketh at his fault

Aſinæus poyſoned by the Parthian woman. M

Anilæus draweth his Forces into *Mithridates*'s Countrey, and ſpoileth his Villages, and taketh him Priſoner. N O

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A ces which the Parthians imagine may be offered them. Having after this diſgraceful manner carried him into a Forreſt, ſome of his familiars perſwaded him to kill him: but *Anilæus* told them, that they ought to deal with him far otherwiſe; for that it behoved them not to kill a man, who was one of the chief among the Nobility of the Parthians, and one that was moſt honoured in regard of that affinity and alliance he had with the King: that although all that which heretofore had been offered to *Mithridates*, were inſupportable; yet if they ſhould be inſtrumental to ſave his life, he would pardon the injuries, and reward them for their Mercy in ſaving his life; whereas if they ſhould deal ſeverely with him, the King would ſeek his revenge, and make a horrible ſlaughter of thoſe Jews that inhabited *Babylon*: whom they ought to have com-

In year of the World, 4003. after Chriſt's Nativity, 41.

B paſſion of, both for that they were of their blood, and for that if any miſchief ſhould befal them they knew not whither to retire themſelves; whereas they might be aſſiſted with the flower and ſelect men of their Nation. Having thus diſcuſſed and debated the matter to his Souldiers, his opinion was approved, and they were perſwaded; and ſo *Mithridates* was ſent back again.

Anilæus diſmiſſeth *Mithridates.*

But he no ſooner returned home unto his houſe, but his Wife hit him in the teeth, that he lived but by the mercy of his enemies, notwithſtanding he were the King's Son-in-law; that he had made no reckoning to puniſh thoſe, who had ſo much injured him; that he likewiſe contented himſelf to have his life ſaved, after he had been priſoner to the Jews: *For which cauſe* (ſaid ſhe) *recover thou thy former virtue and honour,*

C *which thou haſt heretofore loſt, or I ſwear by the Gods of the King my Father, that the bond of Marriage which is betwixt me and thee ſhall be diſſolved.*

Mithridates, unable to endure theſe uſual reproaches, and on the other ſide apprehending his Wives haughty courage, from whom he feared to be ſeparated, he aſſembled the greateſt power of men that he could poſſible, notwithſtanding it were againſt his will, and led them forth; ſuppoſing himſelf to be unworthy of life, if he, who by Nation was a Parthian, ſhould be put to the worſt by the Jews. When *Anilæus* underſtood that *Mithridates* came forth againſt him with a great force, he thought that it would redound greatly to his indignity, if he ſhould lie lurking amidſt his Marſhes, and hoping that he ſhould have no worſe fortune againſt his enemies, than he had at firſt, and

D building much upon his Souldiers, who were ever wont to get the upper hand in their encounters, he likewiſe drew forth his Army: to them alſo others adjoyned themſelves, who ſought nothing elſe but pillage, and hoped that with their only preſence they might diſcourage their enemy.

But after they had marched about ninety ſtades, and paſſed thorow a County that was ſcant of water, and were about the heat of the mid day burned up with thirſt; *Mithridates* Army came in ſight, and charged them even at that time, when they fainted for want of drink, and through the extremity of heat, ſo as they could ſcarcely handle their weapons. At that time *Anilæus*'s Souldiers encountring with *Mithridates*'s freſh men, were ſhamefully put to flight: whereby it came to paſs that a great number

E of them were killed. But *Anilæus* himſelf, and all thoſe of his Company, retired themſelves in great haſte into a Forreſt, leaving *Mithridates* Lord and Maſter of the Field, whereof he was very joyful. Notwithſtanding this diſaſter, an infinite number of lawleſs men reſorted to *Anilæus*, who ſet little by their lives, provided there might no limit be propoſed to their unbridled licentiouſneſs; ſo that he gathered a greater number of men than thoſe he had loſt; yet they were far different in valour from the former: for they were wholly ignorant of warlike diſcipline. Notwithſtanding, he being accompanied with theſe men, went and ſet upon divers Burroughs of the Babylonians, which were totally deſtroyed by his rapine and violence. For which cauſe the Babylonians and his other enemies, ſent unto *Nearda* to the Jews that were there, requiring that *Anilæus* might be delivered into their hands: whereunto condeſcend-

A great number of diſſolute perſons flock to *Anilæus*, with whom he ſpoileth certain Burroughs of the Babylonians.

The Babylonians require *Anilæus*, that they may puniſh him: they aſſail and ſlay him.

F ing not (for although they had a will to perform their requeſt, yet it lay not in their power to deliver him) they required that they might live in peace. And to treat of the conditions of peace, the Babylonians ſent certain men to confer with *Anilæus*. They having ſurveyed the place wherein *Anilæus* kept, aſſailed both himſelf and his followers by night, and ſlew all thoſe they encountred with, without reſiſtance, and amongſt the reſt *Anilæus*. When the Babylonians ſaw that they were delivered from the oppreſſion of *Anilæus*, who till that time had been as it were a bridle unto them, to reſtrain and curb the hatred they conceived againſt the Jews, with whom they had oftentimes been at odds, by reaſon of the contrariety of their Religi-

G ons, whereby it happened that they oftentimes fell at debate upon every opportunity when they met.

Now when *Anilæus*'s men were defeated, the Babylonians ſet upon the Jews on all ſides;

The year of the World, 4003. *after Christ's Nativity*, 41.

The Jews afflicted by the Babylonians, repair to *Seleucia.*

sides; who seeing themselves in danger by reason of the insolence of the Babylonians, H against whom they were too weak to make resistance; and on the other side, unable to live amongst them, they went and dwelt at *Seleucia*, a City famous in regard of *Seleucus* the Son of *Nicanor*, who builded it. In that City dwelt divers Macedonians, divers Greeks, and a great number of Syrians. The Jews fled thither, and continued there about five years, without any molestation: But in the sixth year, when the Plague encreased in Babylon, the Jews that remained there, were enforced to seek them some new habitation; and that removing of theirs into the City of *Seleucia*, was the cause likewise, of their further mischief, as I will make manifest. The Greeks who dwelt in *Seleucia*, are ordinarily at debate with the Syrians, and have always the upper hand; but after that the Jews came to inhabit that place, in a certain Sedition that arose among them, the I Syrians had the upper hand, by the means of the Jews, who joyned their Forces with theirs, who of themselves were valiant and good Souldiers.

The Greeks being repulsed in this Tumult, and having no other means left them to maintain their former honour, but to break that League of Friendship, which was between the Syrians and the Jews; devised in private, each one with those Syrians with whom they were acquainted, promising to live in peace and amity with them; whereunto they condescended willingly. For the chiefest of these two Nations concluded the Peace, which presently after followed, to the end that on both parts they should joyn in hatred against the Jews: So that altogether charging them at unawares, they killed more than fifty thousand of them; they were all put to the Sword, K except some few, who through the mercy of their Friends, and assistance of their Neighbours, were suffered to escape. These retired themselves to *Ctesiphon* a City of *Greece*, that was not far from *Seleucia*, where the King resideth every year, and keepeth the greatest part of his Moveables; hoping in that place, through the reverence of the King, they might remain in more safety and security. All the Nation of the Jews that were in these Quarters, stood in great fear: For the Babylonians and the Seleucians, with all the Assyrians of that Countrey, agreed amongst themselves to make a general War against the Jews; whereby it came to pass, that they assembled themselves at *Nearda* and *Nisibis*, trusting themselves to the strength of these Fortresses, which were inhabited also by men who were expert in Arms. See here what the condition of the L Jews was, who remained in *Babylon.*

Fifty thousand Jews slain in *Seleucia.*

The Jews that were saved, repair to *Ctesiphon.*

The Jews retire into *Nearda* and *Nisibis.*

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THE NINETEENTH BOOK OF THE ANTIQUITIES of the JEWS:

B Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Nineteenth Book.

1. *The Cruelties and Follies of the Emperour* Caius Caligula: *Several Conſpiracies againſt him.* Chæreas, *being aſſiſted by ſeveral others, killeth him: Some Germans of his Guard kill ſome of the Senators afterward. The Senate condemns the thoughts of his memory.*
2. *The Souldiers reſolve to promote* Claudius, Caius's *Unkle, to the Imperial Dignity.* Saturninus's *Speech in the Senate, for Liberty.* Chæreas *ſends to kill the Empreſs* Ceſonia, Caius's *Wife, and her Daughter.* Caius's *good and evil Qualities. The Souldiers carry* Claudius *into the Camp, to make him Emperour: The Senate ſends to him, to pray him to forbear.*
3. *King* Agrippa *encourageth* Claudius *to accept of the Empire. The Souldiers, who had been for the Senate, forſake it, whether* Chæreas *would or not; and joyn with thoſe that had ſworn to* Claudius. *So* Claudius *becometh Maſter, and condemns* Chæreas *to die: He ſuffers with a wonderful Conſtancy. And* Sabinus, *who had been one of the chiefeſt of the Conſpiracy, killeth himſelf.*
4. Claudius *the Emperour confirmeth* Agrippa *in the Kingdom, adding* Judæa *and* Samaria *thereunto: He giveth the Kingdom of* Chalcis *to* Herod, Agrippa's *Brother;* D *and maketh Edicts in favour of the Jews.*
5. *King* Agrippa *goeth to his Kingdom, and putteth his Chain, being a token of his Impriſonment, into the Sacred Treaſury of the Temple of* Jeruſalem. *He provideth for the Dignity of the High Prieſthood: He is highly diſpleaſed at the Dorites inſolence, who had cauſed* Cæſar's *Statue to be erected in the Jews Synagogue.*
6. Petronius, *Governour of* Syria's *Letters to the Dorites, concerning the Emperour's Statue, which they cauſed to be erected in the Jews Synagogue. King* Agrippa *beſtoweth the High Prieſthood on* Matthias. Marſius *is made Governour of* Syria.
7. Silas (*General of* Agrippa's *Forces*) *his great Imprudence, obligeth this Prince to put him in Priſon.* Agrippa *fortifieth* Jeruſalem, *but the Emperour* Claudius *com-* E *mands him to forbear: His excellent Qualities; his ſtately Buildings: The cauſe of his falling out with* Marſius, *Governour of* Syria: *He beſtoweth the Great Prieſthood on* Ælioneus: *dieth after a terrible manner: Leaveth for his Succeſſor his Son* Agrippa, *and three Daughters: The Inhabitants of* Cæſarea *and* Sebaſtes *prove extream ungrateful to his Memory.* Claudius *the Emperour ſends* Fadus *to be Governour of* Judæa, *becauſe of* Agrippa's *Minority.*

CHAP. I.

The year of the World, 4004. after Chriſt's Nativity, 42.

The Cruelties and Follies of the Emperour Caius Caligula: *Several Conſpiracies againſt* F *him.* Chæreas, *being aſſiſted by ſeveral others, killeth him: Some Germans of his Guard, kill ſome of the Senators afterward. The Senate condemns the thoughts of his Memory.*

CAius did not only expreſs and manifeſt his fury towards thoſe Jews that dwelt in *Jeruſalem*, and in other neighbouring places; but alſo thorow all the Countreys both by Land and Sea, which were ſubject to the Roman Empire, filling the whole World with an infinite number of miſchiefs; yea, ſuch, and ſo odious, that the like hitherto have never been heard of. But *Rome* eſpecially, felt the G force of his fury; but eſpecially the Senators, Patricians and Noblemen were plagued. They alſo that were called Roman Knights, who, in Wealth and Dignity, were next unto the Senators; for that out of their number, ſuch men were

Hedio & Ruffinus, chap. 1. Caius's Tyrannytowards the Jews.

Caius's Tyrannytowards the Senators andPatricians.

were choſen, who were to ſupply the Senate, were moſt perſecuted. For with ignominies they were abuſed, with baniſhments and confiſcations weakned, and by ſlaughters wholly exterminated. He likewiſe uſurped the Name of God, commanding his Subjects to dignifie him with more than humane honours; and aſcending the Capitol, which amongſt all the Temples in *Rome* is moſt religiouſly honoured, he was ſo bold as to ſalute *Jupiter*, and to call him Brother. Many ſuch impieties were committed by him, which ſhews that his unbridled and extravagant madneſs did never forſake him. Amongſt other his mad pranks that he played, this is worthy of memory: for on a time, thinking it to be too much trouble for him to croſs the Sea between *Puteol* a City in *Campania*, and *Miſenum* another Town ſeated by the Sea-ſhore in a Gally; and otherwiſe eſteeming it a thing correſpondent to his greatneſs, who was Emperor, to exact that ſuperiority on the Sea, which was anſwerable to his ſoveraignty on the Land, betwixt one Cape of the Sea unto another, for the ſpace of thirty furlongs or ſtades, betwixt which the Gulf had his courſe, he cauſed a Bridge to be built, on which he commanded himſelf to be drawn in a Chariot, as if that way were anſwerable to the dignity of his deity. He left not one Temple in *Greece* whatſoever, that he ſpoiled not of thoſe excellent pictures that were in them; Giving a Commiſſion that all Statues, and whatſoever ornaments or gifts, and preſents that were dedicated in any Temple, ſhould be brought unto him; ſaying, that ſuch things as were admirable, ſhould be reſerved for a place of admiration, ſuch as was the City of *Rome*: with theſe ſpoils of the Temples he adorned his Palace and Gardens, and generally all his houſes and Palaces that he had in *Italy*. He was ſo impudent alſo, as to give direction, that *Jupiter Olympius* Statue, which the Greeks had in great eſtimation, and which *Phidias* the Athenian Satuarian had made, ſhould be tranſported to *Rome*. But *Memmius Regulus*, to whom he directed this Commiſſion, executed it not, becauſe the Maſons informed him, that without ſpoiling it they could not remove it from the place. It is reported alſo, that he was hindred from this execution by ſuch prodigies that are almoſt incredible: which he aſſured *Cajus* of, giving him to underſtand, what the occaſion was, that had moved him to diſobey him therein: and whilſt he was in danger of death for his delay, the ſudden and ſucceſsful death of *Cajus* warranted him from the ſame. Yea, ſo far ſtretched his unbridled fury, that having a daughter newly born, he cauſed her to be carried into the Capitol, and laid at the feet of the Image of *Jupiter*; ſaying, that the child was common betwixt him and *Jupiter*, leaving the judgment to all men, which of the two parents was the greateſt. And notwithſtanding all theſe his miſdemeanours, yet did men tolerate him.

The year of the World, 4004. after Chriſt's Nativity, 42.

Cajus calleth himſelf *Jupiters* Brother.

Cajus ſpoiled all the Temples of *Greece*.

Cajus commandeth *Memmius Regulus* to tranſfer *Jupiter Olympas* to *Rome*.

Cajus comparath himſelf with *Jupiter*.

He gave liberty to ſlaves alſo to accuſe their Maſters of whatſoever crimes they would: which was ſo much the more hateful, becauſe all things were done by *Cæſars* authority, and to his good liking: ſo that *Pollux*, who was *Claudius* bondman, durſt accuſe him, and *Cajus* the Emperour was contented among the Judges to hear his Uncle brought in queſtion for his life, hoping (although it fell out otherwiſe) to pick out an occaſion to put him to death. For having filled all the Countries of his Empire with falſe accuſations, and all ſorts of miſchiefs, and giving ſlaves a prerogative above their Maſters; their Lords deviſed many conſpiracies againſt him, ſome for ſpite, and with an intent to be revenged of thoſe injuries they had received: others pretending by his death to prevent thoſe inconveniences that threatned them. In a word, his death concerned the ſecurity of the Laws, and the ſafety of all men: and had he not been ſpeedily cut off, our Nation had almoſt been utterly exterminated. For which cauſe I thought good to make an exact and ample declaration of every occurrent; namely, for that the knowledge thereof maketh very much towards the manifeſtation of Gods power and will, which brings conſolation unto thoſe who are in adverſity, and keep them within the bounds of modeſty, who ſuppoſe that their proſperity ſhould continue always firm, and although they neglect virtue, think that no evil may befal them. Three ſeveral Conſpiracies were intended againſt him, to eaſe the world of this burthenſome Tyrant, All of them were attempted by men of great account. For, *Æmilius Regulus*, who was born in *Corduba* in *Spain*, was fully reſolved to kill him himſelf, or to make him away by the means of his Confederates. *Chæreas Caſſius*, Colonel over a thouſand men was the conductor of another Band; and *Annius Minucianus* was in no leſs readineſs to do his uttermoſt herein. The cauſe that moved them to combine thus altogether in hatred againſt *Cajus*, was, that in reſpect of *Regulus*, he was by nature a deteſter of all iniquity: for he was a very generous man, and ſo free, that he diſſembled not any of his deſigns, but communicated them with many, who were either his friends, or valiant men fit for execution. And as touching *Minucianus*, he was induced to ſeek his revenge, through the deſire he had to do juſtice to *Lepidus*, who had been

Cajus gave ſlaves free liberty to accuſe their Maſters, and countenanced *Pollux* to accuſe his Maſter *Claudius*. Many conſpiracies againſt *Cajus*.

Three conſpiracies againſt *Cajus*. *Æmilius Regulus Caſſius Chæreas. Annius Minucius.*

A been one of his especial friends, and one of the rarest men that were ever found among the Roman Citizens (whom *Caius* had put to death through the fear he had conceived of him) knowing well that all they, against whom *Caius* was incensed, could not escape with less punishment than loss of life. As for the third man *Chæreas*, he could not endure the shame and reproach of cowardise that *Caius* had objected against him, but feared besides, that his friendship and inward familiarity with *Caius* would draw him into manifest dangers: for which cause, and his own security and honours sake, he resolved to dispatch him. Generally all of them were resolved to rid the world of *Caius*, and bring an end to his pride and tyrannical power, for their hope was that their attempt having good success: their Countrey and Common-weal should reap the
B fruits thereof, for whose security and safety, it became them to hazard themselves, though it were with loss of their lives. But above all the rest, *Chæreas* was egged on with a desire he had to grow famous, and through the facility and convenient means he had to do it, because his Colonels room gave him most secure access unto him. About that time the Circensian Games were solemnized, which is a kind of Pastime which the Romans very willingly behold, and to this intent they resort to the place of these exercises, and the common people is wont to demand somewhat from the Emperour, which they desire to obtain; and after having examined their requests, do never refuse them. Now they required with instant and importunate supplications, that *Caius* would discharge them of their taxations, and moderate the excessive tri-
C butes which they payed: but he would give no ear unto them, and caused those to be apprehended, who called upon the matter most earnestly; sending his Guard, some of them one way, some of them another, to put them to the sword. After he had given this order, and they who received it had fully executed it, a great number of men were killed. The people seeing this, ceased to exclaim any more, preferring their lives to their goods. This horrid sight incited *Chæreas* the more to execute his enterprize, to the end he might finish his furious and tyrannical life, whose pleasure was all mens destruction. He had often resolved to kill him at Table, yet he deferred to do it, not that he fainted in his resolution, but because he expected some better opportunity. He had been Captain of *Caius* Guard a long
D time.

The year of the World, 4004. *after Christ's Nativity*, 42.

The Circensian Games. *Caius* causeth divers to be murthered, who request mitigation of their exactions.

Chæreas for many causes is incited against *Caius*.

Caius having appointed him to gather in his Tributes, in the execution whereof he followed his own nature, rather than *Cæsar*'s command, and spared those of whom he ought to have compassion for their poverty sake. *Caius* was so displeased herewith, that he objected against him, that the cause why he delayed the bringing in of his money, was his cowardise and negligence: And among other injuries that he offered him, as oft as he gave him the Watch-word, as he usually went to fetch it once a day upon his Watch-day, he gave him the names of women, and others that were ignominious persons, notwithstanding that he himself was no less remarkable, for his effeminate daintiness. In those Ceremonies which he himself had established, he attired
E himself like a woman, and was disguised with certain veils, whereby he might the better counterfeit that sex, and yet notwithstanding he could object this dishonour to *Chæreas*, whom he vexed constantly when he gave him the Watch-word, and so much the more because his companions jeared him with it. For when it was his turn to receive the word from *Cæsars* mouth, he ordinarily fitted him with such an one as might move laughter, which made him the bolder to conspire with his Confederates, in that he had just occasion to be displeased: among these was a Senator, called *Popedius*, and one that had past's'd through all honours and offices, otherwise an Epicure and lover of delights. *Timidius* accused him (in that he was his enemy) that he had uttered certain injurious speeches against *Caius*: and for proof hereof, he alledged *Quintilia* for his witness, a
F woman among all Stage-players dearly beloved of many, but in especial, by *Popedius*, by reason of her incomparable beauty: and for that she refused to bear witness in a matter falsely objected against him, whom she entirely loved, *Timidius* required, that she might be examined by torture. *Caius* importuned herewith, commanded *Chæreas* with all expedition and diligence to see *Quintilia* tortured: and the rather gave he *Chæreas* these Commissions to kill and torment those whom he pleased, for that he had conceived this opinion, that he would acquit himself with more cruelty, to the end he might exempt himself of that reproach of faint-heartedness which was wrongfully objected against him.

Popedius is accused of a crime by *Timidius* unto *Cæsar*.

Whilst thus *Quintilia* was led forth to be tortured, she trod upon the foot of one
G of those who were of the Confederacie, giving him to understand that he should be of good courage, for that there was no fear that she would bewray any thing in torture, but would endure it with constancy: notwithstanding, *Chæreas* tormented her cruelly,

Caius commandeth *Quintilia* to be tortured, who confesseth nothing.

The year of the World, 4004. after Christ's Nativity, 42.

which he rather performed by conſtraint, than of his own free will. And ſeeing he could enforce nothing out of her, he brought her back to *Caius* in ſo pitiful an eſtate, that all they that beheld her, had compaſſion on her. *Caius* likewiſe himſelf was moved, and bethinking him of thoſe pains ſhe endured, he deſiſted from the inqueſt and accuſation which was proſecuted againſt *Popedius* and *Quintilia*, and gave her a certain ſum of money, to comfort her againſt the indiſpoſition that might follow by reaſon of her torments, which ſhe had ſo couragiouſly endured. H

Popedius is abſolved.

Chæreas conferreth with *Clement* and *Papinius.*

This diſpleaſed *Chæreas* very much, as if he had been the cauſe of all thoſe evils that had hapned to thoſe two perſons, whom the cruelleſt of men did bemoan. He conſulted therefore with *Clement*, who was Captain of the foot, and *Papinius* who had the command of the Guard, and ſpake unto them to this effect. "We have (ſaid he) O *Cle-* I
"*ment*, employed our ſelves to the uttermoſt for the Emperours ſafety: for by our di-
"ligence and care we have done ſo much, that of all thoſe, who have conſpired againſt
"him, ſome of them have been killed: the reſt in ſuch ſort tormented and martyred,
"that *Caius* himſelf had compaſſion on them. But what reward or honour receive we
"for all theſe ſervices? *Clement* hearing theſe words, held his peace, giving manifeſt teſtimony by his looks, and the change of his colour, that he was greatly aſhamed he had ſo long time obeyed the Emperours commands: and whilſt he thought with himſelf that it was no policy for him to open his mouth againſt *Caius* cruelty, *Chæreas* emboldned himſelf to diſcover the calamities and dangers wherein both the City and the whole Empire were plunged, telling him, that the common report was, that *Caius* was K
the cauſe of them:

But (ſaid he) *thoſe that will narrowly examine the truth, will judge that I and* Papinius *that ſtandeth by me, and you,* Clement, *more than we, have cauſed the Romans torment, and the World's miſery, for that of our own will we have been Miniſters of* Caius's *Commands; and although the means lieth in us to make an end of thoſe Violences that are committed againſt the Citizens, and injuries to the whole World; yet we ſerve him for his Guard and Hang-men, inſtead of Souldiers. And we bear Arms, not to maintain our Liberty, and the Roman Empire, but to preſerve him who keeps their bodies and minds in ſlavery: And every day are we ſoiled in their blood who are killed and tortured, until ſuch time as ſome one ſerve us with the ſame ſauce, to ſatisfie* Caius's *Cruelty. For it is not for* L
the good will he beareth us, that he maketh uſe of us; but that which is more, we are ſuſpected by him, and he will cauſe us to be put to death, as he hath done others. For his diſpleaſure is not limited by juſtice, but by his will: We alſo ſhall ſerve him for a mark to aim at. For which cauſe it behoveth us to provide for the ſecurity and liberty of all men; and eſpecially, to warrant our ſelves againſt all thoſe dangers that threaten us.

Clement declared by apparent ſigns, that he thought well of *Chæreas* reſolution, but he counſelled him to make no words of it, for fear the rumour thereof ſhould be ſpread among the people, and the ſecrets ſhould be diſcovered before the execution: and leaſt that *Caius* getting an inkling thereof, they ſhould all of them be drawn into danger of death; and in the mean while, it behoved them to hope that ſome good M
fortune would fall out to their furtherance: and that for himſelf, his age had taken from him the neceſſary courage that belonged to ſuch enterprizes. "It may be (ſaid
"he) that I may furniſh you with ſome advice more ſecure than yours is, *Chæreas*, for a more honeſter than it is, who is he that can propoſe? This ſaid, *Clement* returned to his houſe, ruminating with himſelf upon thoſe words which he had both heard and

Cornelius Sabinus.

ſpoken. But *Chæreas* grew fearful, and conferred with the Colonel *Cornelius Sabinus*, whom he knew to be a man of reputation, a lover of liberty, and greatly diſcontented with the eſtate for the miſeries of the Common-weal; and ſeeing it was neceſſary to attempt that with all expedition which he had intended, he thought good to impart the matter to him; fearing leſt *Clement* ſhould diſcover all the Conſpiracy, N
conſidering that delay and procraſtination would be but an occaſion to hinder the action. When therefore he perceiv'd him to give ear to all that which he intended, and that already he was confirmed with no leſs reſolution than himſelf was; but in that he knew not with whom he might familiarly communicate the ſame, he ſaid nothing: whereas otherwiſe he was ready, not only to conceal that which he had heard, but alſo declared that which he had in his heart, he was ſo much the more encouraged. For which cauſe, without further delay they went to *Minucianus*, who was conformable unto them in virtue, good affection, and great courage; and who beſides that, was ſuſpected by *Caius* by reaſon of *Lepidus* death. For, *Minucianus* and *Lepidus* were very great friends, and had been aſſociates in the ſame dangers. For *Caius* was feared O
by all thoſe who had any publick Office, ſparing none of them in particular or general, but made them all groan under the burthen of his fury.

Annius Minucianus.

Now

A Now they knew well one another, that all of them were diſpleaſed to ſee the Common-weal in that eſtate: but the apprehenſion of the danger ſuffered them not to manifeſt the hatred that each of them bare to *Caius*, although their ſecret conceit ingendred among them a certain Amity. For, before that time, as often as they met together, they were accuſtomed to eſteem *Minucianus* for the moſt honourable man of the Company, as in truth, among all the Citizens of *Rome* he was the moſt famous, valiant and beſt eſteemed among them: being therefore aſſembled at that time, he was firſt of all requeſted to ſpeak his opinion. For which cauſe he asked *Chæreas* what the watch-word was he had received that day (for all the City knew very well what mockery *Caius* uſually uſed in giving *Chæreas* the Watch-word:) *Chæreas* not-
B withſtanding this diſgrace, failed not to anſwer him, relying on the wiſdom of *Minucianus*, and ſaid unto him;

The year of the World, 4004. after Chriſt's Nativity, 42.

But give you me for the Watch-word, Liberty; mean while I give you thanks for that you have awaked me more ſpeedily, than of my ſelf I have accuſtomed to be. You need not now any further enforce your ſelf to incite me by your words, ſith both you and I have undertaken the ſame reſolution. Before we were aſſembled in this place, our thoughts were united. Behold here my ſword that is girt unto my ſide; this ſhall ſuffice for us both. And if you pleaſe you ſhall be my Captain, and I will march under your Command, and will follow you under aſſurance of your aſſiſtance and wiſdom. They, who have valiant hearts, never want Arms: for it is a confident courage that makes the weapon do execution. That
C *which kindleth me thus to this action, is not the conſideration of my particular intereſt: for I have not the leiſure to think on thoſe dangers that threaten me, through the grief that I conceive, to ſee the Liberty of my Countrey changed into ſlavery, and the force of the Laws wholly aboliſhed, and all ſorts of men condemned to death by* Caius *cruelty. It is I that deſerve to be truſted in this execution, and I make you my Judge, ſince you have the like intention that I have.*

Chæreas with certain others intend to kill *Caius*.

Minucianus, perceiving with what affection *Chæreas* ſpake, embraced him with all love; and after he had praiſed him, he exhorted him to continue his conſtancy: then departed they one from the other, with prayers and wiſhes; and at that time there hapned a preſage that confirmed them the more. For as *Chæreas* entred into
D the Senate, ſome one among the people caſt out a word, that redoubled his courage. Diſpatch (ſaid he) that which thou haſt to do; for God will aſſiſt thee. *Chæreas* was ſomewhat afraid, leſt ſome one of his Aſſociates had betrayed him. But at laſt, he thought it was ſome one of thoſe, who, being privy to his reſolution, gave him a Watch-word to animate him the more; or that it was God, who, governing and obſerving humane affairs, puſhed him forward. After he had imparted this his deliberation to divers; ſundry Senators, Knights, and Souldiers being advertiſed hereof were in Arms. For, there was not any one that ſuppoſed not that *Caius* death was the greateſt good hap the Common-wealth could expect. For which cauſe, all of them enforced themſelves as much as they could, to aſſiſt the execution with couragious and virtu-
E ous reſolution: and as forward were they in affection as in power; in words as in effect, deſiring each of them to be partakers in the diſpatch of a Tyrant. For *Caliſthus* alſo, who was *Caius* free-man, and raiſed by him to great Authority, yea, ſuch as almoſt equall'd him, adjoyned himſelf to them for the fear he apprehended of all men, and for thoſe great riches which he had gathered together, for that he was a man of a corrupt conſcience, and eaſily won by bribes and preſents, doing wrong to all men, and abuſing the power he had, againſt whomſoever he pleas'd, contrary to all right and reaſon. Beſides, for that he knew the unbridled nature of *Caius*, who having once conceived an ill opinion of any man, could never afterwards be diſſwaded or reconciled. Amongſt divers other dangers that he had to apprehend, the greatneſs of the danger
F of his riches was not the leaſt, which was the cauſe that made him ſerve *Claudius*, and ſecretly to follow him, under hope, that after *Caius* death, he ſhould be his Succeſſour in the Empire, and that at that time he ſhould by him be maintained in the ſame eſtate, which he enjoyed: and by this means he thought to obtain his amity and good liking, by giving him to underſtand how *Caius* had commanded him to poyſon him, and how he had invented infinite delays to defer this execution. As for mine own part, I think that *Caliſthus* forged this matter. For if *Caius* had pretended to kill *Claudius*, he had not been diſſwaded by *Caliſthus* allegations, who had preſently received his reward, if he had deferred to execute his Maſters command, with all expedition in a matter ſo acceptable to him. So it is, that the Providence of God
G would not permit *Caius* to execute that rage againſt *Claudius*; and *Caliſthus* was thereby thanked for the benefit which he no ways deſerved.

Caliſthus, *Caius* free-man, certifies *Claudius* that *Caius* commanded him to poyſon him.

Thoſe that were about *Chæreas* day by day, followed the action very ſlowly, notwith-

The year of the World, 4005. after Christ's Nativity, 43.

Chæreas expecteth the occasion to assail *Caius.*

standing that he willingly delayed not, but thought on all occasions fit to finish his H
purpose in, for that he might assail him at such time as he ascended up into the Capitol,
or even then when he solemnized those Ceremonies, which he had instituted in honour
of his Daughter, or at such time as he stood in the Palace to scatter Gold, and Silver
among the people, by casting him from the top of the Palace into the Market place,
or at such time as he celebrated those Mysteries, that were introduced by him. For,
no man suspected *Chæreas*, so discreetly had he behaved himself in all things: and he
perswaded himself that no man would have thought that he should lay violent hands
on *Caius*. And although he had done nothing to any effect; yet so it is, that the pow-
er of the Gods was sufficient to give him force, and to kill him without drawing
weapon. *Chæreas* was sore displeased against his Companions, in respect that he I
feared that they would let slip their occasion; and although they perfectly
knew that he intended it for the maintenance of the Laws, and for the good of them
all: yet did they request him to delay a little, for fear lest in the execution he
should in some sort miscarry, and for that cause the City might be brought in trouble
by the informations that would be made of that act; and that at length when *Caius*
should be so much the better provided against them, they should not know how to
shew their virtue, when the time required that they should assault and set upon him.
They therefore thought it good that the opportunity to set forward this business,
should be the time in which the Games of the Palace were celebrated, which were
solemnized in honour of *Cæsar*, who first of all disanulled the Peoples Authority, and K
appropriated it to himself. This Solemnity is celebrated in a Tent before the Palace,
where the noble Citizens, with their wives and children remained to behold the
sport, and *Cæsar* himself likewise. At that time they concluded that it would be an
easie matter for them, when so many thousands of people should be shut up in so
narrow a place; so that he, who would step formost to give the stroke, might very
easily be succoured, for that he could have no assistance, although his Guard should
have the courage and desire to defend him. *Chæreas* resolved upon this, and it was
concluded that the first day of those sports that were next at hand, the deed should
be done: but their adventure was greater than their conclusion. For the delay was
such, as the third day was almost past, and hardly could they be drawn to attempt L
the matter on the third day. At which time *Chæreas* assembled all the Confederates,
and told them that the opportunity of time had overslipt them, accused and reproach-
ed them of slackness in that execution, which had been so virtuously resolved a-
mong them: and that it was to be feared, lest if any should be discovered, the whole
matter should be frustrate: by which means *Caius* might grow more cruel than
he was before. *See we not (said he) that by how much liberty we take from our selves,
by so much we augment* Caius *tyranny? wherefore we ought first of all to obtain security for
our selves, and afterwards purchase perpetual felicity to others, the greatest glory whereof
shall redound unto our selves.* Now they having nothing to reply against so honourable
a resolution, and yet notwithstanding no ways enforcing themselves towards the acti- M
on, but remaining altogether amazed without one word speaking, *Chæreas* spake
thus:

The final conclusion of the Confederates as touching *Caius* death.

*Most noble and generous Gentlemen, what is the cause that we linger and delay in
this manner? See you not that this day is the last day of the Games, and that* Caius *is
ready to go to Sea? for he hath determined to sail into* Alexandria, *and to see* Egypt:
*truly it will be a small honour for us, if we suffer him to escape out of our hands, to the
end that both by Land and Sea, he may triumph over the Romans negligence. How
can we chuse but condemn our selves justly, and challenge nothing but dishonour, if some
Egyptian supposing that men of free condition could not any longer endure his inso-
lence should put the matter in execution? For mine own part, I will dream no longer* N
*upon your consultations, but this very day will I hazard my self; and betide me what
can, I will sustain all fortunes with pleasure and courage. For I am a man of that
mind, that no danger can be so great or grievous to daunt me, or draw me from so
worthy an enterprize which some other will put in execution if I delay, depriving
me of the greatest honour and glory that the world can afford for its deliverance.* This
said, he departed with an intent to attempt and end the matter, and encouraged the
rest to do the like; so that all of them were desirous to set hand to the enterprize,
without any further delay. The custom was, that the Captains of the Guard entred
the Palace with their swords by their sides, and in such equipage they asked the Em-
peror the Watch-word. At that time it fortuned that it was *Chæreas* turn to fetch the O
Watch-word, a great number of people had flocked to the Palace, to take up
their places to behold the Games with great press and noise; wherein *Caius* was
greatly

A greatly delighted, for there was no diſtinction of place either for Senators or Knights, but each one ſate together confuſedly, men and women, ſlaves and free-men. *Caius* arriving there firſt, had offered ſacrifice in honour of *Cæſar Auguſtus*, in whoſe honour likewiſe thoſe ſports were ſolemnized. It came to paſs that whilſt thoſe Beaſts were embowelled, that were appointed for ſacrifice, *Aſprenas* Gown, who at that time was Senator, was beſprinkled with blood: whereat *Caius* began to laugh; yet notwithſtanding, this was a preſage for *Aſprenas*. For he was ſlain that very day that *Caius* was. It is reported that *Caius* at that time, contrary to his own nature, behaved himſelf moſt affably towards all men, ſo that all the aſſiſtance were aſtoniſhed to behold the courteſie that he uſed. After the ſacrifice was done, he ſate him
B down to behold the Paſtimes, and had about him the moſt noble of his friends and familiars. Now was there every year a Theatre builded, according to this form and faſhion that enſueth: It had two gates, the one towards the open yard; the other opening upon the porch, by which the actors had their egreſs and regreſs, without diſturbance of thoſe who ſate to behold the paſtime. There was within the ſame a certain room, ſeparated from the reſt, where the Players and Muſicians kept, when the people were ſeated, and *Chæreas*, with the Captains were near about *Cæſar*, who ſate on the right ſide of the Theatre: *Batibius* one of the Senators, a man very expert in feats of Arms, asked *Cluvitus* privily in his ear, who ſate by him and had in like ſort been Conſul, whether he heard any news? who anſwering
C him, that he had heard nothing. *On this day (ſaid* Batibius*) ſhall the tragedy be plaid of a Tyrants death.* *Cluvitus* made him this reply in *Homers* words.

The year of the World, 4005. after Chriſt's Nativity, 43.

Caius ſacrificeth to *Auguſtus Cæſar. Aſprenas.*

The Theatre.

Batibius. Cluvitus.

Whiſt: leſt ſome Greek ſhould liſten to our talk.

Now whilſt ſome one darted certain apples and rare and precious Birds at the people, *Caius* took great pleaſure to behold how they ſtrove one with another round about him, buffeting one another to ſee who ſhould get the ſame: but at that preſent there chanced two preſages: for the ſport that was repreſented, was of a Judg, who was apprehended and crucified, and in the Dance they repreſented *Cynera*, who
D was killed with *Myrrha* her Daughter: and there was a great quantity of blood gathered to counterfeit both the murther of the Judge that was crucified, as alſo of *Cynera*. It is affirmed likewiſe, that the day was the very ſame, whereon *Philip* the Son of *Amyntas* King of *Macedon*, had been killed by *Pauſanias* one of his familiars, at ſuch time as he entred the Theatre. Whilſt *Caius* was incertain with himſelf whether he ſhould remain untill the ſports were finiſhed, for that it was the laſt day of them, or rather ſhould reſort to the Bath, and after he had refreſhed himſelf, return back again thither as he had done before; *Minucianus* ſitting next unto him, fearing leſt the occaſion ſhould be overſlipt, becauſe he had ſeen *Chæreas* go out of doors, with an intent to go and encourage him. But *Caius* catcht him by the
E Gown, ſaying, Whither go you, my friend? At which time for the reverence ſake that he bare unto *Cæſar*, he ſate him down again: but the fear that he had, grew ſo forcible, that he aroſe again; ſo that *Caius* could not detain him, ſuppoſing that he had gone thence to diſpatch ſome important buſineſs. At that time did *Aſprenas* counſel *Cæſar* to repair to the Bath, telling him that after his refreſhment he might return thither again; all which he did, being deſirous that the reſolution might take effect. They that were with *Chæreas* were ready diſpoſed to take advantage of the time, and were agreed each of them to ſtand prepared and in a readineſs, in a place appointed, to the intent to act the Tragedy: and the delay ſeemed very tedious to them, for it was already three a clock afternoon. So that *Chæreas* ſeeing that *Caius*
F lingred ſo long, intended to go in unto him and aſſail him in his ſeat: but he conceived that he could not bring that to paſs without great loſs and murther of the Senators, and Knights that were preſent. Now although he had this apprehenſion, yet addreſſed he himſelf to the execution thereof, ſuppoſing that the loſs that might happen by the death of ſome one, would be well recompenſed by the ſecurity and liberty, that would redound unto all men. When as therefore they were in a readineſs to enter the Theatre, news was brought them, that *Caius* was riſen to come forth; by means whereof there aroſe ſome noiſe. For which cauſe the Confederates turned back into the Theatre, and appeaſed the people, telling them that they diſpleaſed and annoyed the Emperour: but the effect was, to draw him aſide from all thoſe,
G who might yield him any aſſiſtance; and ſo to ſet upon him. Before *Caius* marched *Claudius* his Uncle, and *M. Minucianus* his Siſters Husband and *Valerius* who at that time was Proconſul, who might not by any means be drawn from their place, al-

The year of the world, 4005. after Christ's Nativity, 43.

though they had the will, by reason of the Place and Dignity which they held. *Caius* followed after them, accompanied with *Paulus Aurantius*. Now when he was entred into the Palace, he left the ready way where his Officers were, and *Claudius* and his Associates held: and turned aside by an unfrequented way to the Baths, on purpose to see certain young Boys, who were come out of *Asia*, and were sent him out of that Countrey, partly to sing in those Ceremonies that were instituted by him, and partly to dance in Arms about the Theatre; and in that place *Chæreas* came and encountred him, asking him the Watch-word: which *Caius* gave him very reproachfully according to his custom. For which cause without any further delay, *Chæreas* assailing him both in word and act, drew his sword and gave him a great wound, which notwithstanding was not mortal: some say that *Chæreas* purposely wounded him after that manner, becaus he would not kill him at once, but to his greater torment increase the number of his wounds: but I cannot believe it, for that in such executions a man hath no leisure to determine how to strike. And if *Chæreas* had such an intention, I account him the veriest fool that might be, for he rather took pleasure to content his despite, than readily to deliver both himself and others, who, by his delay, in being of his Confederacy might be drawn into hazard. For, if *Caius* had not been suddenly killed, he could not have wanted rescue, and it should seem that *Chæreas* had not pretended to do so much mischief to *Caius*, as to himself and his Fellow-confederates. And being in this uncertainty, whether his enterprize should have fallen out happily or no, he had without reason both undone himself and lost the occasion, whereas having happily hit home, he might without a word speaking secure himself against those who would offend him. But let every man think what best pleaseth him. *Caius* feeling the grief of the wound (for he was stricken between the shoulder and the neck, and his sword could not pierce further, by reason that it hit upon the first bone of the breast) he cried not at all, neither called for any of his friends, whether it were that he distrusted them all, or that he had some other thoughts; and in lamenting himself he passed forward. But he was met by *Cornelius Sabinus* who was already prepared to encounter him, who thrust him down upon his knees: whereupon all of them environed him round about, and with mutual exhortations encouraged one another to do their utmost in murthering him. At length in all mens opinion they agreed on this, that it was *Aquila* that gave him the deadly wound, that severed his soul from his body. But this act ought to be attributed to *Chæreas*: For though divers set to their hands in the action, yet was he the first who had bethought him of the action, having a long time before any of them premeditated the same, after what sort it should be attempted: and he also was the first that durst boldly impart it unto others, and who after they had allowed of his resolution, assembled them: and when every one was to speak his opinion, he concluded the same very discreetly, and had always done far more than the rest; so that by his earnest and honourable perswasions, he encouraged those that were faint-hearted, since at such time as the opportunity presented it self, to set hand to the execution, he was the first that attempted it, and who valiantly struck and made an easie way to the rest, who found *Caius* calm enough, for he was almost dead. For which cause, it is necessary that all which others have done, should be ascribed to *Chæreas* advice, vertue and diligence.

Caius slain.

Aquila gave *Caius* his deathswound: but *Chæreas* was the author and chief actor of the tragedy.

Thus died *Caius*, being struck with many mortal wounds. Now when *Chæreas* and his Companions had dispatched him, they perceived well that it would be impossible for them to save themselves, if so be they should return by the way that they came; so much were they ravished with that which they had done: For they drew themselves into no small danger by murthering an Emperour, who was cherished and beloved through the folly of the common people, and whose death the Souldiers would not leave unpunished. Now in that the ways were narrow where the murther was done, and they themselves also were hindred by reason of the great number of people, and Officers and Souldiers that gave their attendance that day, in guarding the Emperour; they took another way, and retired themselves into *Germanicus*'s lodging, who was *Caius*'s Father, whom they had lately killed. This house adjoyned unto the Palace. For although the Palace was but one, yet consisted it of divers lodgings which were builded by several Emperours; whose names, whether they had begun or finished the works, were imposed upon the same buildings. When therefore they had escaped from the press, they were in safety as long as the inconvenience that had befallen the Emperour was yet hidden. The first report of his death came to the Germans who were of his Guard, being a Company chosen out of that Nation named the Celtique Band, for the preservation of the Emperours Person. These men

Chæreas with his Confederates retireth into *Germanicus* house.

The Germans *Cæsar*'s Guard.

are

A are very prone unto wrath, and amongſt all other Barbarians, it is a rare thing in them to examine the cauſes of their execution: otherwiſe they are men ſtrong in body, and who in the Wars always give the firſt onſet, yielding great advantage to thoſe on whoſe ſide they fight. They having notice of *Caius* murther, were vehemently grieved thereat, for that it is their manner to cenſure all things not according to right, but as they were anſwerable to their own profits: *Caius* eſpecially was dearly beloved by them, for he had obtained their favour by beſtowing much money upon them. Their Captain was one called *Sabinus*, who was not advanced to that dignity, either for his virtue or for the Nobility of his Anceſtors (for he was but a Fencer) but for his mighty ſtrength and huge body. They therefore ran about with
B their naked ſwords ſearching for *Cæſars* murtherers from houſe to houſe; and meeting with *Aſprenas* at firſt, whoſe Gown (as we have ſaid) was bebloodied with the blood of the ſacrifice, which was a preſage that boded him but little good fortune, they hewed him in pieces. The ſecond was *Norbanus* (who for his Nobility and Anceſtors might derive his Titles from the nobleſt Citizens, amongſt whom were divers Generals of Armies) who ſeeing they made no reckoning of his Dignity, and being of himſelf endowed with great force and ſtrength, he took a ſword from one of them which firſt aſſailed him; with whom he grapled, and made them know that he intended they ſhould buy his blood very dearly; and indeed ſo had he done, but that, being environed by divers, who aſſailed him at once, he was beaten
C down, and ſtruck with many deadly wounds. The third was *Anteius*, one of the number of the Senators, who with ſome others met not with theſe men by chance, as the two other had done; but to ſhew the hatred that he bare unto *Caius*, and the pleaſure that he took to ſee him lye dead, was come out of his houſe, being egged on with envy to feed his eyes with that ſpectacle. For *Caius* had baniſhed *Anteius* Father, whoſe name likewiſe was *Anteius*, and not content therewith, he had ſent his Souldiers to kill him. He therefore with great pleaſure beheld the carcaſe of this Tyrant; but hearing the uproar that was raiſed in every part of the houſe, he thought good to hide himſelf: yet could he not avoid the narrow ſearch of the Germans, who were ſo diſpleaſed, that they killed all they met, whether they were
D guilty or guiltleſs of the fact: Thus were theſe three made away.

But after the rumour of *Caius* death was heard in the Theatre, every one was amazed, and could ſcarcely believe it. For although divers of them were very glad that he was taken out of the world, perſwading themſelves that it would highly profit them; yet did their fear hinder their belief. On the other ſide, there were ſome, who deſiring not that any ſuch miſhap ſhould befal *Cæſar*, and conceiving in their thoughts, that it was impoſſible to be done, for that there was no men ſo bold, as to attempt it; they ſuppoſed the report to be altogether falſe. Of this mind were certain women and children, ſlaves and ſouldiers. Theſe by reaſon they received wages at his hand, tyrannized with him, being his miniſters in all thoſe abuſes that he
E offered to many good Citizens, in partaking the booty, and other advantages that *Caius* drew unto him. As for the Women and Children, they were of that opinion, by reaſon that ſuch kind of people take delight in Plays, Jeſts, Donations of fleſh, and other ſuch Paſtimes, which *Caius* in word pretendeth to do to gratifie the common people, but in effect it was to have means to ſatisfie his rage and cruelty. He was alſo gracious among the ſervants and ſlaves, for that by him they had liberty to accuſe and contemn their Maſters, and were therein countenanced by *Caius*. For when they falſly accuſed their Maſters, they were eaſily believed; and when they diſcovered their Maſters treaſures, in recompence of their diſcovery they were not only made free by him, but alſo ſent home with rich and ample rewards. For the reward that was aſſigned them, was the eighth part of thoſe goods that were confiſcated. As for
F certain of the Nobility, although the matter ſeemed true to ſome of them, for that before they were privy to that which the reſt intended, and notwithſtanding they deſired that the enterprize ſhould be effected; yet kept they all things cloſe, and gave no ſign of joy, nor made any ſhew that they heard that which was reported. For ſome of them feared leſt if they ſhould be fruſtrated of their hope, they ſhould bring themſelves in danger of puniſhment, for having diſcovered their intent ſooner than they ſhould have done. They likewiſe who knew the enterprize and were Confederates with the Actors; yet did they more cloſely conceal it the one from the other, fearing leſt if they ſhould diſcover the matter to any one of
G thoſe, who drew any commodity from *Caius* tyranny, they might bewray them: whereby if *Caius* ſhould be yet alive, they might incur the danger of puniſhment. For the report was, that he had been wounded in certain places; yet that he was not killed;

The year of the world, 4005. after Chriſt's Nativity, 43.

Sabinus with his German Souldiers ſeeketh for thoſe that ſlew *Caius*. *Aſprenas* cut in pieces. *Norbanus*.

Anteius.

What ſort of people they were that lamented *Caius* death.

Divers rumors of *Cæſars* death.

The year of the World, 4005. after Christ's Nativity, 43.

killed; but as yet alive, and among his Physicians hands, who dressed his wounds. H No man therefore durst freely discover the secrets of his heart to his Neighbour; for they that spread those reports, were either friends (and for that cause were suspected as favourers of his Tyranny) or enemies, and by that means, in that they were but sinisterly affected towards *Caius*, there was no certainty to be gathered of that which they said. There arose also another report, which daunted and beat down the hearts and hopes of the Nobility; namely, that *Caius* setting light by the danger wherein he was, and as little also by the wounds he had received, was come into the Market-place all bloody as he was, and after this manner declaimed before the people: *See here, how they that spread these rumours, preferred their conjectures, which were void of all reason:* which distracted those that heard it, according as they were affected. Notwithstanding all this, no man removed from his place, for fear lest they should be suddenly accused; knowing well that they should be accused, not according to their thoughts and affections, but according to the disposition of their Judges and Accusers. I

The German Souldiers resort to the Theatre.

But after that the Germans had environed the Theatre with their naked Swords, all that were present expected nothing but death; and as soon as any man entred, they were seized with such an amazement, as if they had already felt the strokes; so that they knew not what to do, having no heart to depart from thence; and otherwise perswading themselves, that if they stayed there any longer, it would breed them further danger. At length, when the Souldiers were entred into the Theatre by force, all the Assembly cryed out, protesting that whatsoever was done, it was besides their K knowledge, whether it were either attempted by Conspiracy, or any other means. They therefore most humbly entreated them, that they would spare them, and not inflict the penalty of the guilty on those that are innocent: For their own parts, they prayed them to search out those who had committed the act, if any such thing were committed. And thus spake they with tears, beating their breasts, and calling the Gods to witness; alledging that which the present danger suggested them with, and as much as such as pleaded for their lives could say. By these perswasions of theirs the Souldiers fury was abated, so that they began to repent for what they had executed in the Theatre; for this also was a cruelty, as they themselves (notwithstanding their barbarous incivility) supposed it to be, which was, that the heads of *Asprenas* and others that were L killed, were carried and set upon an Altar. Whereat all the Assistants were most grievously discontented, remembring themselves of the dignity of the men, and having compassion of that which had befallen them; considering also, that they themselves were not far off from dangers, being uncertain whether they should save themselves: whereby it came to pass, that some of those who had cause to hate *Caius*, durst not freely rejoyce at his death, because they were upon the point to lose their own lives, having as yet no appearance of any safety.

Aruntius entreth the Theatre, and signifieth the Emperour's death.

At length *Aruntius*, a man who was gracious among the people, and was one of the common Criers, who had a strong voice; and by crying such goods as were to be sold, had gathered so great substance, as that he was accounted one of the richest men in M *Rome*, and in great esteem amongst all men in that behalf, entred the Theatre in a mourning Habit, and after a lamentable manner: And although he inwardly hated *Caius*, yet for the fear he conceived lest he should lose his goods, and in consideration of the present danger, he dissembled his joy; wearing all those Garments of mourning, and using no less lamentation, than if he had bemoaned the death of his dearest friend. After this manner he came into the Theatre, publishing *Caius* death, to the intent that the people might not be ignorant of that which had hapned: After this, he began to

The Germans fury, awakened by the death of *Caius*, is pacified.

repress the rage of the Germans, and commanded their Captains and Tribunes to put up their Swords, assuring them of the Emperour's death; which act of his did manifestly save the lives of all those who were assembled in the Theatre, and all them likewise, N whom they could have met with. For if they had had but the least surmise, that *Caius* had as yet been alive, there was not any sort of cruelty which they had not committed: For they bare him so great love and affection, that to secure him from that misfortune, they would have redeemed him with the loss of their own lives. But as soon as they understood he was dead, they repressed their furious rage, which egged them forward to revenge; knowing that it availed them nothing to discover their affections towards him, in that he could yield them no requital. Besides, the fear they had, lest, that in pursuit of their Tyrannous Murthers, the Senate should be incensed against them, if so be the Government of the Estate should be returned into their hands, made them contain themselves. Thus was the fury of those Germans appeased for the death O of *Caius*.

Mean while *Chæreas* (who feared very much, lest *Minucianus* should fall into the Germans

A Germans hands, and in their fury be murthered by them) ſought for him among the Souldiers; enquiring of every one, whether they knew if he were killed or no. Whereupon *Minucianus* and *Clement* were brought unto him, who in his preſence commended *Chæreas*'s exploit, and gave him thanks in the name of the whole Senate; who witneſſed that it was to the general benefit, and good of the Common-weal; and that the greateſt perſons were beholding to him, for that he had neither wanted good advice in his deliberation, nor courage to execute his reſolution; alledging that the nature of Tyranny was ſuch, that being puffed up with a ſhort pleaſure of unjuſt and intolerable rule, it finally (as being hated by all good men) determined and ended in miſery, as manifeſtly appeared in that which had befallen *Caius*; who, before any thing was either deviſed, practiſed or executed againſt him, was already hateful to all men; and B had in ſuch ſort violated all Laws, that his greateſt friends were reſolved to take Arms againſt him, who in appearance had deprived him of life, when both in truth and in effect it was he himſelf, who was the Author of his own ruine.

The year of the world, 4025. after Chriſt's Nativity, 43.

Chæreas, Minucianus and *Clement* conſult about *Ceſar*'s death.

Hereupon all they aroſe who were in the Theatre, and raiſed great noiſe and trouble in ſeeking to ſave themſelves. The occaſion was, that a certain Phyſician called *Arcion*, being called out to go and dreſs certain men that were wounded; making a ſhew as if he went to go and prepare ſuch things as were neceſſary for thoſe that were wounded, made thoſe iſſue out with him, who ſate neareſt unto him; but the truth was; he did it to the end to draw them out of the preſent danger. Mean-while the Senate aſſembled C themſelves in the Palace, and the people flocked together to make inquiry after thoſe who had murthered *Caius*: The people with an intire and ſimple intent, the Senate only to uſe ſome formal proceeding. For *Valerius Aſiaticus*, who had formerly been Conſul, came forth among the people, who were in an uproar; and ſuppoſing it a ſtrange matter that no man knew who had killed the Emperour, whilſt every one enquired who it was that had done the deed; *O*, ſaid he, *would it had been I that had done it.* But the Conſuls publiſhed an Edict, containing the Accuſations that were preſented againſt *Caius*; commanding the people and Souldiers, who were as yet in the Theatre, to retire themſelves to their Lodgings. And the people were put in great hope, that they ſhould be eaſed of thoſe Taxations, wherewith they had been burthened: And the D Souldiers were promiſed Honours and Dignities, if they would contain themſelves in their accuſtomed order, and ſtir up no further trouble. For it was to be feared, leſt if they had been further fleſhed in Murthers, the City ſhould have fallen into ſome great danger, through Rapines and Spoils both of Houſes and Temples. But by this time all the whole Senate was aſſembled, eſpecially thoſe who were Confederates in *Caius*'s murther; who ſeemed to gather courage, and to ſpeak boldly, as if the Government of the Eſtate had been fallen into their hands.

Arcion a certain Phyſician miſmiſeth ſome.

The Senate and people enquire after thoſe that ſlew *Caius*. *Valerius Aſiaticus* wiſheth he had been the Author.

CHAP. II.

E

The Souldiers reſolve to promote Claudius, Caius's *Unkle, to the Imperial Dignity.* Saturninus's *Speech in the Senate, for Liberty.* Chæreas *ſends to kill the Empreſs* Ceſonia, Caius's *Wife, and her Daughter.* Caius's *good and evil Qualities. The Souldiers carry* Claudius *into the Camp, to make him Emperour: The Senate ſends to him, to pray him to forbear.*

WHilſt the Eſtate of the Empire was thus diſtracted, *Claudius* was ſuddenly fetcht out of his houſe: for the Souldiers aſſembling themſelves together, and conferring among themſelves what was requiſite to be done, perceived that it was impoſſible F that ſo many, and ſo weighty affairs of the Commonweal, ſhould be well managed by a Popular Government; and grant it could be poſſible, that it would yield them little or no profit: On the other ſide, if it ſhould happen that one of the chiefeſt of the Senate were choſen, that he would prove their enemy, for not having contributed to his Election. Whilſt therefore, the Sovereign Authority remained as yet undiſpoſed of, they thought fit to elect *Claudius*, who was *Caius*'s Unkle, for their Emperour; who was a man of that reputation, that none of thoſe who were aſſembled in the Senate, was more capable than he was, both in regard of his Birth, and alſo of his good Education; who likewiſe being by them exalted to the Dignity of the Empire, would honour them and with all anſwerable bounty acknowledge their good deſerts. Wherefore they reſolved to G go to his Lodging, and take him out to declare him Emperor; *Cnæus Sentius Saturninus*, hearing of it and conceiving that there was no time to be loſt, to witneſs both his worth and his courage; he got up (as if he had been compelled, but in effect, of his own accord)

Hedio & Ruffinus, chap. 2.

The Souldiers elect *Claudius* Emperour.

cord) and ſpoke after this manner with a confidence ſuitable to thoſe brave men, who H have made all the world admire the Glory of the Roman Generoſity.

The year of the World, 4005. after Chriſt's Nativity, 43.

Caius Sentius Saturninus declaimeth in the Senate. Liberty a precious thing.

You Lords of Rome, *although it be incredible, that the Liberty which hath ſo long time been unexpected, ſhould return and viſit us; yet ſo it is, that we ſee the excellency thereof, although it be uncertain how long time the Gods will beſtow it on us; which is ſuch, that it may rejoyce us for the preſent, what iſſue ſoever it may have hereafter. For to them that know what Virtue is, it is no ſmall felicity to live one hour in freedom of mind, and in a free Countrey, and governed by ſuch Laws, which in times paſt have made our Commonweal to flouriſh. For mine own part, I cannot remember our ancient Liberty, for that I was born after the ſubverſion thereof: But I infinitely deſire to have the happy fruition of that which we enjoy at this preſent. And I think them alſo very happy, who are born and* I *brought up in virtuous Studies. I likewiſe ſuppoſe that a ſecond honour next to the immortal Gods, is to be aſcribed to them, by whoſe Virtue at laſt, though very late, even in this our Age, we have obtained the felicity to enjoy the ſame; which happineſs would God, with our Inheritances, we might bequeath to our Poſterity. For in regard of our ſelves, this day ſufficeth us both, as well all thoſe that are young, as they they alſo who are old. For the Aged ſhall forſake this life with more pleaſure, in that they have had the knowledge of that Bleſſing, which is joyned to their Liberty: And the younger ſhall be furniſhed with a Royal Example, in admiring and knowing their Virtues, by whom we enjoy this benefit of Freedom.*

Liberty purchaſed by Virtue. Tyrannies breed many miſchiefs in Commonweals.

For in regard of the preſent time, there is not any thing that we ought more earneſtly to affect, than to live virtuouſly; for only Virtue is the thing that confirmeth men in their Li- K *berty. I cannot ſpeak of the time paſt, but only by hear-ſay; but for what I have ſeen with mine eyes, and perceived by my obſervation, I know how great miſchiefs Tyrannies doth ordinarily breed in a Politick Eſtate: For they utterly extinguiſh all Virtue, and deprive Freemen of all that perfect magnanimity that may be in them; and teach both to flatter, and to fear, for that the Commonweal is abandoned, not to the wiſdom of the Laws, but to the*

Julius Cæſar.

fury of intemperate Governours. For ſince Julius Cæſar *bent his thoughts to overthrow the Popular Government in* Rome, *and violated the happy courſe of Law, whereby our State flouriſhed, the Commonweal hath been overthrown. For in ſubjecting the Law to his good liking, and himſelf to his particular deſires, there is not any kind of miſery and miſchief, that hath not overthrown our City; ſo that his Succeſſors have employed themſelves to the* L *uttermoſt, and with a certain emulation, to aboliſh the Laws of our Countrey; ſtriving which of them might deprive our Commonweal of her Nobleſt Citizens: For that they have made their account, that their ſecurity conſiſted in communicating their ſecrets with ſuch as were baſe and abject; abaſing, not only the great Courages of thoſe men, who were famous for their Nobility and Virtue; but alſo by murthering a great number of them by all ſorts of Puniſhments: And whilſt all of them endeavoured to be abſolute in their Command, they made it their buſineſs to oppreſs the Commonwealth.*

But amongſt all the reſt, Caius, *who this day hath loſt the benefit of life, hath wrought greater miſchiefs himſelf alone, than any other, by diſcharging his brutiſh and beaſtly wrath, not only againſt the Common Citizens, but alſo againſt his own Parents and Friends; de-* M *meaning himſelf alike towards all men; and manifeſting his injuſtice, in that he purſued them moſt, who were moſt innocent; and by this means grew hateful, not only to men, but alſo to the Immortal Gods. For it is not enough for Tyrants to ſatisfie their Concupiſcence, to uſe all ſorts of Injuries, to raviſh both men's Wealth and their Wives; but alſo, they glory, when they may utterly ruine both their Fortunes and Families, who are their enemies. For all Liberty is oppoſed againſt Tyranny, and it is impoſſible (notwithſtanding all the miſeries that may be imagined or offered) that Free-men ſhould agree with Tyrants, how little time ſoever it be that they have exerciſed their Tyranny. They alſo know too well, with how many miſchiefs they have entangled their Subjects (although they have not the ſpirits to revenge themſelves of thoſe wrongs that are done unto them) and being well aſſured into* N *what incumbrances they have drawn them, perſwade themſelves, that they have but one only means left them to ſecure themſelves from ſuſpitions, and to procure their own ſecurity;*

An Exhortation to maintain Liberty.

which is, to put them to death, if they may poſſibly do it. Since therefore at this time you are delivered from ſo many miſchiefs, and are no more ſubject, except to one another (which is a Pledge of Concord for the preſent, and of ſecurity in time to come, and Glory unto him that hath redreſſed the Eſtate) you ſhall deal very well and wiſely in my opinion, to provide for the Commonweal; foreſeeing very diligently, all that which concerneth the good and profit thereof. It is free for any man to ſpeak his opinion of that which diſpleaſeth him, for that there is no Superiour to countermand their ſayings, or that is exempt from reproof, if he offend againſt the Commonweal, or that may threaten with the Authority of O *an Emperour, for that ſhall be ſaid. For what elſe, in theſe later times, hath encreaſed and furthered our over-topping Tyranny, than their ſlothful fear, who durſt in no wiſe oppoſe themſelves*

A *themſelves againſt his Luſt? For being entangled by a certain kind of pleaſure of a quiet life, and accuſtomed to live after the manner of Slaves, and being afraid alſo to die virtuouſly, and deſirous to live with ſhame, we are fallen into theſe ſcarce ſufferable Calamities, and into ſuch miſchiefs as have concerned us too nearly. Firſt of all therefore, you ought to honour thoſe who have killed the Tyrant, by dignifying them with as great honours as may be imagined, and eſpecially* Chæreas. *For he only hath been the man, who by the power of the Gods, and through his great wiſdom and valour, hath given you your Liberty. Neither ought you to forget him, but to heap Honours on his head, yea, ſpecial favours, as to the man who firſt of all conſulted, and firſt of all hazarded himſelf againſt a Tyrant, for your liberty. It is an honeſt, and well-beſeeming action of men of free hearts, to re-*
B *ſtore and repay ſuitable kindneſs for the benefits they have received: Such is this man in your behalf; not like to* Brutus *and* Caſſius, *who murthered* Cæſar; *for they were the Originals of Seditions and Civil Wars in this City: And this man, by the death of a Tyrant, hath not only at once delivered you of him, but alſo hath cut off thoſe miſchiefs that aroſe by him.*

The year of the world, 4005. after Chriſt's Nativity, 43.

Chæreas to be honoured for his Noble Attempt.

Thus ſpake *Sentius*, and his advice was entertained with great applauſe, not only by the Senators, but the Knights alſo that were there preſent. Whereupon, a Senator, called *Trebellius Maximus*, aroſe; and ſtepping to him, pulled off the Ring which *Sentius* had on his finger, wherein was inchaſed a Stone with *Caius*'s Picture in it, which *Sentius* had forgot to pull off; ſo intent was he about that which he both ſaid and did;
C and by this means the engraved Image was broken. Now, in regard it was late, *Chæreas* demanded the Watch-word from the Conſul; who gave him the word, *Liberty*. They were all aſtoniſhed at his charge, and could ſcarcely believe that which hapned. For ſince the Popular Government had been aboliſhed, the Conſuls had never given the Watch-word, untill that preſent time: For before the City was oppreſſed by Tyranny, the Conſuls commanded the Souldiers. After that *Chæreas* had received the Word, he gave it his Souldiers, who ſubſcribed to the Senates Authority: Of theſe there were about four Companies, which preferred the Lawful Government before a Tyranny; who alſo retired themſelves to their Officers. As for the people, they returned to their reſpective homes, full of joy, hope and courage, for that they had re-
D gained the Government of the State, which belonged unto them, and not to any particular Government. In a word, *Chæreas* was their only hope: He foreſeeing that there would ſome miſchief follow, if *Caius*'s Wife and Daughter ſhould remain alive; and that if all his Friends and Family ſhould not be utterly extinguiſhed, all thoſe who ſhould be ſpared, would ſerve to no other end, but to the ruine of the Common-weal, and the Laws: And on the other ſide, deſiring to ſee an end of that which he had begun, and to ſatisfie that hatred he had conceived againſt *Caius*; he ſent *Julius Lupus*, one of the Captains of the Guard, to kill both his Wife and Daughter; which he did. And the cauſe why he gave this charge chiefly to *Lupus*, was, for that *Lupus* was *Clement*'s Kinſman, who was a Confederate in the Execution of *Caius*; to the end, that
E partaking after this manner in the death of the Tyrant, he might be known to have dealt as forwardly for the Commonweal, as if, from the beginning, he had been a Counſeller and Agent in the Conſpiracy. Notwithſtanding there were ſome of his Companions of that opinion, that it ſhould be but a cruelty to deal with a woman in that ſort, for that *Caius* had offended through the corruption of his own Nature, and not by the counſel of his Wife; and that all thoſe evils which he committed in the Commonweal, by deſolating the Flower thereof, was his own offence, not hers.

Chæreas requireth a Watch-word at the Conſuls hands.

Chæreas ſendeth *Julius Lupus* to kill *Caius*'s Wife and Daughter.

There were others that accuſed her to be the cauſe of all that which *Caius* had committed; alledging that ſhe had given him an Amorous Drink, by which he was tied and entangled in ſuch ſort unto her, and ſo led and tranſported by her love, that
F ſhe governed all that which concerned the Eſtate of *Rome*, and the World ſubject to *Rome*: But her Defenders prevailed nothing. For at length it was reſolved ſhe ſhould loſe her life.

To finiſh this Tragedy *Lupus* was diſpatcht, who loſt no time in the accompliſhment of their intent who had ſent him, for fear he might have been blamed, and accounted but coldly affectionate towards the good of the Commonweal. Therefore, as ſoon as he came into the Palace, he found *Cæſonia*, *Caius*'s Widow, lying by the body of her murthered Huſband, deſtitute of all that which the Law gratifieth thoſe that are dead with; altogether bloody, and greatly afflicted; having her Daughter lying by her: being in this condition, ſhe was heard to utter no other words, but that ſhe blamed
G *Caius*, for that he had not given credit to that Counſel which ſhe had given him ſo often; which words of hers, were by ſome interpreted two ways; for ſome thought that ſhe meant, that ſhe had counſelled her Huſband to give over his Cruelty, and

Cæſonia accuſeth *Caius*, for that he would not give credit to her Counſels.

Murthers

The year of the World. 4005. *after Christ's Nativity.* 43.

Murthers which he exerciſed againſt his Citizens; and that in his Government, he H
ſhould uſe a tempered meaſure with virtue, for fear, leſt his Subjects miſliking of his manners, ſhould ſeek his deſtruction. Others took it, as if ſhe had encouraged *Caius* to ſet upon the Conſpirators, and kill them without any delay; yea, before they had committed any offence, and by that means provide for his ſecurity. They therefore ſaid, that *Cæſonia* blamed *Caius*, for that he had behaved himſelf too carelelly, in that wherein ſhe had counſelled him. Such were the words which *Cæſonia* ſpake, and ſuch was the expoſition, as divers men interpreted them.

She ſeeing *Lupus* coming, ſhewed him *Caius* body, and prayed him with tears and complaints to come nearer: But perceiving that he made no anſwer, then ſhe knew the cauſe of his arrival, and offered her naked throat unto him with a great courage, uſing I
ſuch expreſſions as they ordinarily do, who deſpair of their lives; ſhe deſiring him to defer no longer to finiſh that Tragedy which his Companions had begun; and ſo died couragiouſly by the hand of *Lupus*: and after her, was her Daughter killed, which was very young. This did *Lupus* aſſure *Chæreas* of with all expedition. This was *Caius*'s end, after he had reigned four years wanting four months. Before ſuch time as he obtained the Empire, he was an intemperate and wicked man, and addicted to his pleaſure, a favourer of Tale-bearers, exceeding fearful; and for that cauſe, when he got the upper hand of any man, he was ready to kill him. He eſteemed this the only fruit of his power, to abuſe it againſt Innocents; and to gather and heap up great ſpoils and Booties, by wicked and unjuſt Murthers, Rapines and Oppreſſions; lifting himſelf a- K
bove all Humane Authority, and affecting to be eſteemed as a God, ſuffering himſelf to be tranſported by the peoples Praiſes; All that which the Law condemned and puniſhed as a thing moſt deteſtable, that made he uſe of to puniſh Virtue with. He never remembred any friendſhip that had been done him, how great ſoever it either was or had been, when he was in his paſſion; and was apt to inflict puniſhments in his rage, on juſt and upright men. All that which was anſwerable to Virtue, was odious in his eyes. In all things that pleaſed him, he had ſo violent appetites, that it was impoſſible to contradict him; ſo that he was not aſhamed to uſe the unlawful company of his own Siſter: whereby it came to paſs, that the Citizens of *Rome* began to hate him extreamly, for that the like had not been ſeen or heard of; of a long time men could not L
believe it, notwithſtanding they ſufficiently expreſſed the hatred they bare againſt the fact he had committed. It cannot be ſaid of him, that he builded any work beſeeming his Royal Magnificence, worthy the mentioning, or profitable either to the preſent or future world; except ſome Ports that he made near to *Rhegium* and *Sicilia*, for Harbour of ſuch Ships as came and went into *Egypt* for Corn; which doubtleſs, is a ſtately work, and very profitable for ſuch as travel by Sea. True it is, that it was not brought to perfection, but only half finiſhed, becauſe the Work-men wrought ſlowly. But the chief cauſe thereof was, that he ſpent his ſtudy in unprofitable matters, and loved rather to conſume his Subſtance, to feed his own private Luſts, wherein he took great delight, than to erect and build any goodly and famous Work, which might have re- M
dounded to the profit of the Common-weal. Otherwiſe, he was an eloquent man, and very expert in the Greek and Vulgar Roman Tongues, apprehending preſently that which others ſaid; and although they had been tedious in their expreſſions, yet he anſwered them in an inſtant; and in Affairs of Conſequence, and had ſuch a moving perſwaſion and power, that no man could exceed him, both in regard of his quick Wit, and eaſie apprehenſion, becauſe he had taken pains, and had exerciſed himſelf in Learning. For being *Tiberius*'s Brother's Son, whoſe Succeſſour he alſo was, he was enforced to be ſtudious; ſeeing that *Tiberius*, who was of the ſame years, was in like manner excellently learned. *Caius* therefore enforced himſelf to imitate the Emperour *Tiberius*, whoſe near Kinſ-man he was; and ſurpaſſed all thoſe that were in *Rome* at that time: N
Yet, notwithſtanding all theſe great advantages, which his good inſtruction had bred in him, could not hinder the misfortune that befell him, by the abuſe of his Authority. So rare a thing it is to ſee them who have liberty, to do what they liſt without puniſhment, to govern themſelves with modeſty. In the beginning he took delight in the friendſhip of very honeſt men, to get credit and reputation, thinking to outſtrip the moſt excellent: but after he was given over to licentiouſneſs, the affection that he bare them was changed; and inſtead thereof, he grew more averſe from them daily; whereby they were enforced to conſpire againſt him, and ſeek his ruine.

Caius a wicked man.

Caius given over to Luſt.

Caius builded a Haven.

Caius an excellent Orator.

Hedio & Ruffus, chap. 3.

Now, as I have heretofore declared, *Claudius* underſtanding of that which had befallen *Caius* his Nephew, and ſeeing all his houſe wholly troubled for this occaſion, O
was in ſuch diſtreſs, that he knew not what to do to ſave himſelf; but went and hid himſelf in a certain corner, where he was ſurprized, having no other cauſe to apprehend his

his danger, except his Nobility. For during the time that he lived a private man, he behaved himself modestly, kindly, and favourably unto all men, being well seen in the Sciences, and principally in the Greek tongue, shunning as much as in him lay, all tumult and train that might breed trouble. When as therefore the people at that time were wholly amazed at the trouble, and the Palace was full of fury and fear, and nothing reigned more in general than confusion and disorder; the Souldiers of the Guard, who were the most experienced and bold, consulted amongst themselves what course they were to take. Neither were they much discontented with *Caius* death, in that they supposed that upon just occasion, he was put to death, for which cause they rather bethought themselves on that which concerned their fortunes, and how they might assure themselves in those dangers, seeing the Germans were wholly bent against those, who had killed *Caius*; rather incited thereunto of their own cruel natures, than of any good affection they had towards the welfare of the Common-weal. All which things troubled *Claudius*, and put him in fear of his life, the rather for that he saw *Asprenas* head, and the rest of the Nobility that were massacred, carried about to be seen: for this cause he kept himself in a certain place, which was only accessible by certain steps or stairs, and hid himself therein, because it was obscure. In that place one of the Souldiers of the Palace called *Gratus*, being unable to discern who he was, in regard of the obscurity of the place, and supposing him to be some one that desired to be concealed, he drew near unto him, to the intent he might the better know him: And when *Claudius* besought him, that he would depart and leave him, he passed the more onwards, and laying hold of him, and drawing him into the light, knew him; crying out to those that followed him: This is *Germanicus*, let us take hold of him, and create him Emperor. *Claudius* perceiving that he was ready to be attached, and fearing lest they should put him to death as they had done *Caius*, besought them that they would pardon him, protesting unto them his innocency, and how he had no ways been either accessary or agent in that which had been done. Whereupon *Gratus* beginning to smile, took him by the hand, saying, that he had no cause to suspect his life: "For (said he) "it behoveth thee to rouse up thy spirits, and to bethink thee how to govern an Em- "pire, of which the gods (who have the care of the whole World) have deprived *Caius*, "to reward thy virtue with. Arise therefore, and take possession of the Throne of thine Ancestors. This said, he lifted him on his shoulders, for that *Claudius* could not walk on foot, through the fear and joy that he had conceived of that which had been told him.

The year of the World, 4025. after Christ's Nativity, 43.

Upon these speeches, divers of the Souldiers of the Guard assembled about *Gratus*, and perceiving that it was *Claudius*, whom they supposed to be dragged to his death, they had compassion of him as on an innocent, for that they knew him to be a man of a mild nature, who all the time of his life intermedled with nothing, and who in like sort had been often in great danger during *Caius* life. There were others of them that said, that the judgment of this matter belonged to the Consuls: Whereupon, although a great number of Souldiers flocked about him, and the simple people that were unarmed fled from them; yet could not *Claudius* go on his way; so weak and feeble felt he himself in his whole body. It fortuned likewise, that they who carried his litter, perceiving his plight, fled away for fear, and left him, so little hope had they that their Master should escape with his life, whom they saw to be thus drawn by the Souldiers. Now when *Gratus* and his Associates were arrived in the Court of the Palace, which (as it is reported) is the place which was first of all inhabited in *Rome*, they began to think upon that which was to be done: thither also there flocked a great number of other Souldiers unto them, who took pleasure to behold *Claudius*, enforcing themselves to place him in the Imperial Dignity, in regard of that good affection which they bare to *Germanicus* his Brother, whose memory was much honoured among all those, who had conversed with him. Moreover, they ripped up how many avaritious acts the Senate had committed, and how great errors the chiefest Senators had been guilty of, before the Publick Government was changed. Moreover, they considered the danger and difficulty of their actions then in hand, for that the Government being administred by one only man, would be dangerous for them, if he should obtain the same by any other means; whereas if *Claudius* should enjoy the same by their permission and good will, he would have them in remembrance who had favoured him, and would recompence them according to their merits. This was the effect of their discourse, which they held among themselves, or when they met with one another. All of them at length concluded upon this advice, and environed *Claudius*, and lifting him up upon their shoulders, they carried him into the Army, to the intent that no man might hinder them to finish that which they intended.

Claudius against his will drawn unto the Empire.

The cause that induceth the Army to make *Claudius* Emperor.

Claudius carried on mens shoulders into the Army.

The year of the World, 4005. after Christ's Nativity, 43.

Difference betwixt the Citizens and Senators.

There fell a debate also betwixt the Senators and Citizens: For, the Senate desirous H to recover their former Dignity, and enforcing themselves to avoid the slavery that had befallen them by the wickedness of Tyrants, intending the maintenance of their present good fortune. Contrariwise, the people envied them that Dignity. And knowing that their Emperors should be as it were bridles, to restrain the avarice of the Senate, and the refuge of the People, they were very glad to see that *Claudius* was advanced, making their account that if he were created Emperor, they should avoid a Civil War, like unto that which happened in *Pompeius* time.

The Senate perswade *Claudius* to resign the Dignity offered him.

"The Senate knowing that *Claudius* was carried into the Army by the Souldiers, "chose out some of their order, and sent them as Embassadours in their behalfs, to "signifie unto him, that he ought to use no violence in obtaining the Empire, but ra- I "ther to remit the charge of the Common-weal to the Senate. That he both was and "should be one of the Senators, and have the conduct of the Common-weal, and dis- "pose it according to Law, perswading him to call unto his remembrance those grievous "mischiefs, which the former Tyrants had wrought in the Common-weal, and what "dangers he himself had also suffered with them, during the reign of *Caius* their late "Emperor. That it should ill become him, who had detested the fury of others Ty- "ranny, now willingly to be drawn to oppose himself against his Countrey. That if "he would obey them, and continue to express the virtue and constancy of his Life, "which in times past he led with commendation, he should obtain those Honours which "free Citizens could afford him, and in suffering himself to be governed by Laws, to K "the end he might have part in the command, and to be commanded in his turn, he "should obtain the praise of virtue. That if he would not be diswaded by the death "of *Caius*, which was fresh in memory, for their own parts they would hinder his "proceedings as much as in them lay. They also alledged, that they were "provided with Souldiers, and store of Armour, and a great number of domestick "servants, all which they would employ against him: But over and above these "things, they had far greater helps, namely, their hope, and good fortune, and "the gods, who are wont to fight for those who maintain virtue and goodness. "They solemnly protested also for their own parts, that they were of that mind, that "there was nothing more honest and just, than to fight for their Liberty and Countrey. L

The Embassadours that brought this message were *Veranius* and *Broccus*, who both of them were Tribunes of the People. They prostrating themselves on their knees before him, humbly besought him, that he would not engage the Common-weal in a Civil War. And seeing that *Claudius* was inclosed with a great number of Souldiers, in respect of whom the Consuls were of no force, they besought him, that it would please him to demand the Government at the Senates hands, and receive it from them if he were resolved to be Emperour; for that it would be an act more holy, and just, if he should obtain the same with their good will, and not in despight of those, who would vouchsafe it him willingly.

M

CHAP. III.

King Agrippa *encourageth* Claudius *to accept of the Empire. The Souldiers, who had been for the Senate, forsake it, whether* Chæreas *would or not; and joyn with those that had sworn to* Claudius. *So* Claudius *becometh Master, and condemns* Chæreas *to die: He suffers with a wonderful Constancy. And* Sabinus, *who had been one of the chiefest of the Conspiracy, killeth himself.*

Claudius denieth to give over the Dignity that was offered him. *Hedio* and *Rufinus*. cap. 4. al. 3.

ALthough *Claudius* knew with what presumption the Senate had sent this N Embassage, yet he did modestly entertain the same for the present. But supposing that it stood very little with his security to commit himself to their trust, and being encouraged by the exhortation of the Souldiers, who promised him their utmost endeavour, and by the incitation of King *Agrippa*, he determined by no means to let the Soveraignty slip out of his hands, in that it was so willingly and freely bestowed on him when he thought least on it. After that *Agrippa* had performed all those duties unto *Caius* which were requisite for such an one as had been by him advanced to Honour, and having taken his body and laid it in a litter, he brought him out before the Souldiers of his Guard, and assured them that *Caius* was yet alive, and for that he found himself sick of those wounds that he had received, he sent to seek for O Physicians. But afterwards understanding that *Claudius* was taken by the Souldiers, thrust so much, that he got himself passage unto him, whom he found altogether daunted,

and

A and ready to ſurrender all things into the Senates hands; and encouraged him, to take upon him the Government of the Empire, which the Souldiers had offered him. Which done he departed, and was ſuddenly ſent for by the Senate, whither he reſorted altogether perfumed, as if he were returned from ſome Banquet, and had known nothing of that which had happened: He therefore asked the Senators, what was become of *Claudius*, who told him of the truth; and beſides that, required him to give them his opinion and counſel, touching the preſent Affairs: "His anſwer was, that he "was ready to adventure his life in the behalf of the Senate: Yet, by the way he told "them, that they ought to have an eſpecial regard of the Common-weal, rather than "all the pleaſure they could pretend; and that they who would be Lords of an Em-
B "pire, had need of Arms and men to maintain themſelves, leſt being weak and un-"provided, they ſhould be deceived in their expectations. The Senate replied, that "they had great ſtore of Furniture, and that they would contribute money; that "they had good ſtore of *Souldiers*, to whom they would add their Slaves, and give "them liberty. But *Agrippa* replied, Would God, Grave Fathers, that you were a-"ble to perform the matters you intend; yet will I not fear to diſcover that unto "you, which concerneth you nearly. You know well, that the Army that is with "*Claudius*, conſiſteth of ſuch men, who have been long time trained up in Feats of "Arms; and that thoſe that are to fight on your ſide, are but men gathered together; "and ſuch as you joyn them with, are the very ſcum of your Slaves, who are both
C "untractable and untrained. We ſhall therefore enter fight againſt expert Souldiers, and "commit our Fortunes to ſuch men as ſcarcely know how to draw their Swords: I ra-"ther think it fit that we ſend unto *Claudius* ſuch men, as may perſwade him to give "over the Empire. And to perform this Meſſage, behold my ſelf in a readineſs to be "commanded by you.

The year of the world, 4005. after Chriſt's Nativity, 43.

Claudius confirmed in his reſolutions by *Agrippa*.

Agrippa telleth the Senate his opinion.

To this effect ſpake *Agrippa*; and hereunto the Senators agreed, and ſent him to *Claudius*, appointing him others to accompany him. As ſoon as he came to *Claudius*, he ſecretly diſcovered unto him in what perplexity the Senate was, and gave him inſtructions to anſwer and carry himſelf like an Emperor, and to ſhew his Dignity and Power. Whereupon *Claudius* gave the Ambaſſadours this anſwer; "That he won-
D "dred not that the Senate were ſo unwilling to be commanded by a Sovereign, in "regard of that cruelty which the fore-paſſed Emperours had uſed to their deſtructi-"on. But for the preſent they ſhould taſte of his mercy, and feel his moderate "Rule; and they ſhould live under the Government of ſuch an one, who although in "name he had the Imperial Authority, yet that in effect he would govern all things "by their diſpoſition. For which cauſe, he wiſhed them in no ſo t to diſtruſt him, "whom, as they themſelves could witneſs, they had ſeen and known to have dealt "virtuouſly and juſtly in many Affairs, although the ſtate of times had been far "different. Thoſe that were ſent from the Senate hearing theſe words, returned back again. But *Claudius* inſtantly aſſembled his Army, and exacted an Oath of Fidelity
E from them; beſtowing on every one of them who were of his Guard in way of Largeſs, five thouſand Drachma's, amounting to ſome twenty five Pound a man, of our ſterling money. He preſented their Captains alſo with Preſents anſwerable to their Qualities, promiſing to perform no leſs bounty to all the reſt, in what place ſoever they were. Hereupon the Conſuls aſſembled the Senate in the Temple of *Jupiter* the Victorious, before day, and ſome of them hid themſelves through the fear they had of that which ſhould be ſpoken: Others departed out of the City, and reſorted to their Countrey Farms, foreſeeing with themſelves the iſſue of all theſe things; and perceiving that their hope of Liberty was loſt, they thought it far better for them to be exempt from danger, and to paſs their life in quietneſs, though it were with Subjection, than to be altogether uncertain of their ſecurity and ſafety, by maintaining the Dignity of the Se-
F nators: Yet, about a hundred of them drew themſelves together, and no more. Now whilſt they were conſulting upon that which they were to do, they ſuddenly heard a ſhout of Souldiers that were aſſembled round about them, requiring the Senate to chuſe them an Emperour, and not to ſuffer their State to be loſt through a multitude of Go-vernours; and to this effect ſpake they, leſt the Government ſhould be given to divers, and not to one. This courſe of theirs gave little content to the Senators, both in regard of the loſs of that Liberty which they expected, as through the good liking they had of *Claudius*; notwithſtanding, there were ſome that pretended ſome hope to be advanced, both in reſpect of the Nobility of their Race, as in regard of their Alliance
G that they had by Marriage with the *Cæſars*. For, *Marcus Minucianus*, a man of himſelf of Noble deſcent, and who had married *Julia*, *Caius*'s Siſter, ſtood up to demand the Sovereign Government; but the Conſuls reſtrained him, alledging excuſe upon excuſe.

Agrippa with ſome others, is ſent to *Claudius*.

Claudius's anſwer to the Ambaſſadors.

The Souldiers Oath taken.

The Souldiers require a Monarch at the Senates hands

Some affect the Empire.

The year of the World, 4005. after Christ's Nativity, 43.

Another, *Minutiananus* alſo, one of *Caius*'s Tutors, withdrew *Valerius Aſiaticus* from H thinking on thoſe things: And there had happened as great a ſlaughter as had ever been heard of, had any of theſe had the liberty to deſire the Empire, or oppoſe themſelves againſt *Claudius*, For amongſt others, the Fencers, who were of no ſmall number, they of the Watch, and the Saylers, joyned themſelves together with the Army. They therefore, that pretended to demand the Empire, gave over their Suit, partly in the Cities behalf, partly for their own private ſecurity.

About break of day *Chæreas* and his Companions went forth to debate the matter with the Souldiers; and made ſigns to them, that he would ſpeak with them, but they made a great noiſe to cut them off from proceeding any farther, for all of them were earneſtly bent to have an Emperour and Sovereign Lord; and required with all I expedition, that they might have one proclaimed and known. So the Senate underſtood, by the Souldiers diſdaining its Authority, that it was impoſſible to re-eſtabliſh the Republick; and on the other ſide, the Souldiers miſ-regarding ſo worthy an Aſſembly, was unſufferable to *Chæreas* and his Confederates againſt *Caius*. At length, *Chæreas* being unable to conceal his Paſſion, and hearing that they asked for a Monarch, promiſed that he would give them one, if they would bring him a Token from *Entychus*, who was the Wagoner to the Green Band, whom *Caius* had loved extreamly; in ſo much as he employed his Souldiers in ſervile Labours, as to build him Stables for his Horſes, beſides ſeveral other reproaches, threatning them that he would bring them *Claudius*'s head; and told them that it was a ſhame, after having K taken the Empire from a Fool and a Mad-man, to give it to a Block-head. Yet none of theſe words could divert them from their purpoſe; but all of them drew their Swords, and with diſplayed Colours, marched towards *Claudius*, to unite themſelves with thoſe, who had already bound themſelves by an Oath, to ſerve him faithfully. So that the Senate was abandoned, and deſtitute of all defence; and there was no difference betwixt private men and Conſuls. All of them were aſtoniſhed and confuſed, not knowing what to do, becauſe they had thus provoked *Claudius*'s diſpleaſure againſt them. And now fell they to reviling one another, in teſtimony of the repentance they conceived for their proceedings. Whereupon *Sabinus*, one of thoſe who had murthered *Caius*, aroſe, and proteſted, that he would ſooner cut his L own throat, than conſent to the eſtabliſhment of *Claudius*, or behold with his eyes, the miſery and thraldom of his Countrey: He likewiſe encouraged *Chæreas*; telling him that he deſerved very little by cutting off *Caius*, if he thought to live without the Liberty of his Countrey. To which he anſwered, that he made no account of his life; yet that he intended to ſound *Claudius*'s mind, and with this reſolution they concluded. Mean while ſome of the Senators thought on every ſide to break through the midſt and thickeſt of the Souldiers, to go and do reverence and homage to *Claudius*: Amongſt whom was *Q. Pompeius* one of the Conſuls, whom the Souldiers accuſed to be one of the principal Actors to incite the Senate to recover their Liberty; and they drew their Swords againſt him; and if *Claudius* had not reſtrained them, M they had ſurely diſpatched him: But he made him ſit down by him, and by that means delivered him from the danger. The other Senators, who accompanied him, were not entertained thus honourably; but ſome of them were wounded, even then when they preſſed forth to ſalute *Claudius*: *Aponius* retired himſelf ſore wounded, and the reſt were in great danger to loſe their lives. But King *Agrippa* drawing near unto *Claudius*, deſired him to uſe as much lenity as was poſſible in him towards the Senators; for that if any miſchief ſhould betide them, he ſhould have no other perſons to command. To the which Counſel of his *Claudius* gave place, and aſſembled the Senate in the Palace, cauſing himſelf to be carried thorough the City in the company of his Souldiers, who marched before him, keeping back the common people. N But amongſt thoſe that killed *Caius*, *Chæreas* and *Sabinus* were come out into the ſtreets, notwithſtanding, they were forbidden by *Pollio*, whom not long before, *Claudius* had made Captain of his Guard. And as ſoon as *Claudius* came into the Palace, whither he aſſembled his friends, he pronounced ſentence againſt *Chæreas*. For although his action was accounted both generous and noble, yet he was condemned for this, becauſe he was perfidious; whereupon he was adjudged to die, to give example to others, to the end that Princes and Emperours may hereafter live in ſafety. He was therefore led to his death with *Lupus*, and divers other Romans. It is ſaid of *Chæreas*, that he endured this accident with a great courage, which he expreſſed, not only in that he changed not his countenance, but alſo by the reproaches which he gave *Lupus*, O who wept. For when *Lupus* was putting off his Cloaths, and complained of the cold that he felt, he taunted him thus, alluding to his name, which was *Lupus*; That never any cold did

The Souldiers withdiſplayed Enſigns repair to *Claudius*.

Sabinus rather chuſeth death than to allow of *Claudius*.

Q. Pompeius the Conſul, with others, reſort to *Claudius*.

Claudius is perſwaded by *Agrippa*, to uſe the Senators more mildly.

Thoſe that murthered *Caius* are executed.

A did harm to a Wolf. Furthermore, when he came to the place of Execution, where a great number of people were gathered together to behold the ſpectacle, he asked the Souldiers that was appointed to behead him, if he were a cunning headſ-man, and whether he had a new Sword; wiſhing him to uſe that wherewith he murthered *Caius*. His death was happy, for he received but one ſtroke; whereas *Lupus* was faint-hearted and received divers, becauſe he ſtretched not out his neck freely. Some few days after, at ſuch time as the Romans ſolemnized their Expiations, and that every one honoured the memory of his dear Friend, they gave *Chæreas* a part of that honour, and caſt his portion into the fire; ſaying, That was to deface and purge their ingratitude whereof they were guilty towards him. Thus ended *Chæreas* his Life. But for *Sabinus*, B although *Claudius* had not only abſolved him, but alſo ſuffered him to exerciſe his Office, as he had done before; yet he thought that he ſhould do amiſs, and againſt Juſtice, if he falſified his Faith to his Aſſociates and Confederates; for which cauſe he ſhortned his own days, thruſting his Sword through his own body, to the very hilts.

The year of the world, 4005. after Chriſt's Nativity, 43.

Sabinus killeth himſelf.

CHAP. IV.

C Claudius *the Emperour confirmeth* Agrippa *in his Kingdom, adding* Judæa *and* Samaria *thereunto: He giveth the Kingdom of* Chalcis *to* Herod, Agrippa's *Brother; and maketh Edicts in favour of the Jews.*

ONe of the firſt things that *Claudius* did after his eſtabliſhment in the Empire, was to diſband thoſe Souldiers whom he ſuſpected; and publiſhed an Edict, by which he confirmed the Kingdom to *Agrippa*, that *Caius* had given him, accompanying his bounty with many Praiſes; adding moreover unto his Government all that which his Grandfather had poſſeſſed; to wit, *Judæa* and *Samaria*, which in that they were as one Lawful Inheritance, appertaining unto him. He gave him alſo out of his own Dominions, *Abela*, and all the Countrey about *Libanus*, that in times paſt appertained to *Lyſanias*. And D he cauſed the Alliance that was paſs'd betwixt them, to be engraven and regiſtred in an open place of the City of *Rome*. He took from *Antiochus* the Kingdom that he had, and gave him in exchange a portion of *Cilicia* and *Comagena*. He ſet *Alexander Lyſimachus Alebarcha* at liberty, who had been his old Friend, and ſometimes Governour in *Arabia*, and once his Mother *Antonia*'s Steward; who had been committed Priſoner through *Caius*'s diſpleaſure, and eſpouſed *Bernice*, *Agrippa*'s Daughter, to his Son *Marcus*; which after the death of *Marcus*, who died before he was married, was afterwards married with her Father *Agrippa*'s allowance, to *Herod* his Brother, for whom *Agrippa* begg'd of *Claudius* the Kingdom of *Chalcis*. At that very time, the Jews that were in the City of *Alexandria*, mutined againſt the Greeks: For after *Caius*'s death, E the Nation of the Jews which had been oppreſſed during his Reign, and injuriouſly dealt withal by the Alexandrines, recovered their former courage. For which cauſe *Claudius* gave Commiſſion to the Governour of *Ægypt*, to pacifie and appeaſe that Uproar. He ſent alſo his Letters Patents into *Alexandria* and *Syria*, at the requeſt of the two Kings, *Agrippa* and *Herod*, to this effect:

Herod & *Raſinus, chap.* 5. *Alias*, 4.

Claudius giveth *Agrippa*, *Judæa*, *Samaria*, and *Lyſanias*'s Countrey.

Antiochus King of *Comagena*.

Alexander Lyſimachus Alebarcha.

Herod, *Agrippa*'s Brother created King of *Chalcis*.

Sedition in *Alexandria*, betwixt the Greeks and Jews.

Claudius's Edict in favour of the Jews in *Alexandria*.

Tiberius Claudius Cæſar Auguſtus Germanicus, *Father of the people, ſignifieth this that followeth: Underſtanding that the Jews Inhabitants in* Alexandria, *and for that cauſe called Alexandrines, have at all times enjoyed the ſelf ſame Priviledges of the City, which the ancient and firſt Alexandrines have had: Which Favours they have obtained by the Leave of thoſe Princes that were our Predeceſſors, as it hath been plainly made known* F *unto us, as well by Letters which have been written unto us, as by confirmed Decrees: And that ſince* Alexandria *hath been united to our Empire by* Cæſar Auguſtus, *their Priviledges have continued in force during the ſeveral Succeſſions of many of our Governours; which Rights of theirs have never been called in queſtion, no not in that time when* Aquila *was Governour in* Alexandria: *Since in like ſort* Cæſar Auguſtus *hath not letted them, but when the Governour of their Nation was dead, they might eſtabliſh other Subſtitutes and Governours in his place; commanding that all of them ſhould yield him obedience in obſervation of their Laws and Cuſtoms, without conſtraint or impulſion to do any thing contrary to their Religion. Yet notwithſtanding, the Alexandrines have mutined againſt the Jews, being in the City of* Alexandria, *in the time of the Emperor* Caius, *by reaſon of the* G *folly and frenzy of* Caius, *who diſgraced and oppreſſed the Nation of the Jews, becauſe they would not violate their Religion, nor acknowledge the ſaid* Caius *for a God. Our Will and Pleaſure is, that no one of the Priviledges of the Nation of the Jews be aboliſhed by*

The year of the world, 4005. *after Christ's Nativity*, 43.

reason of Caius's *frenzy*; *but my mind is to maintain those which heretofore have been given them, to the end they may continue and live according to their ancient Laws and Customs: Commanding you and every one of you very carefully to provide, that after the publication of this our Ordinance, they be in no ways troubled.* This was the Tenour of that Ordinance which was made in favour of the Jews in *Alexandria*. H

Claudius's Edict in the behalf of the Jews scattered thorough the whole Empire.

But that which was generally made in favour of those, who were dispersed thorough the whole World, was to this effect: Tiberius Claudius Cæsar Augustus Germanicus, *High Priest, Father of the people, elected Consul the second time, signifieth that which ensueth. Our well-beloved Friends, the Kings,* Agrippa *and* Herod, *have required us, that we will permit all those Jews that live under the Roman Empire, to use the same Laws and Priviledges which they have used heretofore, as we have granted to the Jews that dwell in* Alexandria. *Which suit of theirs we have willingly granted; not only in favour of those that require the same, but also for that I think them worthy of such a favour; for whom I have been entreated, in regard of the fidelity and friendship they have always expressed towards the Romans. My pleasure therefore is, that no City, either Grecian or otherwise, shall deny any priviledge, from whence they shall be excluded; for that since the Emperour* Augustus, *they have never been exempted from them. It standeth with reason therefore, that henceforth the Jews that live under our Empire, of what place soever they be, may observe their ancient Customs without any contradiction: Giving them to understand, that hereafter they use our Clemency so much the more moderately, without neglecting the Religion of other Nations, in retaining their own. And our will is, that this present Ordinance be published by the Magistrates of Cities, Colonies and Countreys of* Italy, *and be sent unto Kings and Foreign Princes, by fit Ambassadours, within thirty days at the least, to the end that they should be in such sort set up, that they may be seen and read by all those that pass by.* I K

CHAP. V.

King Agrippa *goeth to his Kingdom, and putteth his Chain, being a token of his Imprisonment, into the Sacred Treasury of the Temple of* Jerusalem. *He provideth for the Dignity of the High Priesthood: He is highly displeased at the Dorites insolence, who had caused* Cæsar's *Statue to be erected in the Jews Synagogue.* L

Claudius sendeth *Agrippa* into his Kingdom.

BY these Edicts of *Claudius Cæsar*, which he sent both to *Alexandria*, and other parts of the World, it plainly appeareth how well affected he was towards the Nation of the Jews. And presently after this, after he had dignified *Agrippa* with all kinds of Honour, he sent him back into his Kingdom, to govern the same; commanding all his Presidents and Lieutenants in his Provinces, through which he was to pass, to give him a friendly and honourable Convoy. But he, having wisely and happily dispatched his Affairs, returned in all haste. As soon as he came to *Jerusalem*, he offered his Sacrifices of thanksgiving which he had vowed, without omitting any thing that was commanded by the Law. He caused also divers Nazarites to cut off their hair, and offered in Gift that Chain of Gold that *Caius* had given him; which was of the same weight the Iron Chain was of, wherewith his Royal hands were manacled, in memory of the Adversity he had pass'd, and the Testimony of the exchange thereof into better Fortune; commanding that it should be hanged up in the Temple, and over the Chamber of the Treasury, to testifie unto those that should behold it, that the highest Estates are subject to alterations; and that God can raise men again, from Obscurity, to happy Fortune. For this Chain that hanged in the Temple, being consecrated to God, manifestly expressed unto all men, that King *Agrippa* was upon a very small occasion, deprived of his former Dignity, and made Prisoner; and then a little while after that, he being delivered from his Bonds, was raised and exalted to a famous Kingdom; to signifie thereby, that Humane Affairs are of that nature, that that which is the greatest, may be easily overthrown; and that which is declining, may recover again its ancient Honour and Dignity. When therefore *Agrippa* had duely and devoutly acknowledged God's mercies, he deposed the High Priest *Theophilus* the Son of *Ananus*; and bestowed that Honour on *Simon* surnamed *Canthara*, the Son of *Boethus*. This *Simon* had two Brothers, and *Boethus* was their Father, whose Daughter had been married to King *Herod*, as heretofore it hath been mentioned. *Simon* held the Priesthood with his Brethren and his Father, as the three Sons of *Simon*, High Priest, Son of *Onias* had done, during the Empire of the Macedonians, as we have declared in our former Books. After the King had given order for the Priesthood, he M N O

Agrippa hangeth up his Golden Chain over the Treasury Chamber in the Temple.

Simon the Son of *Boethus* placed in *Theophilus*'s room. *Hegesippus & Rufinus, chap. 6.*

A he thought good to recompence the good affection that they of *Jeruſalem* had born unto him; for which cauſe, he acquitted them of thoſe Tributes that every Family paid, knowing that it became him to ſhew kindneſs unto them, who had been faithful and well affected towards him. He created *Silas*, who had been his Companion in many dangers, General of all his Army. Not long after, certain young men that were Dorites, under the colour of conſtancy in caſe of Religion; who alſo had daily expreſſed the ſame in their actions and unbridled raſhneſs, brought the Image of *Cæſar* into the Temple of the Jews, and erected it in that place: which inſolence of theirs highly offended *Agrippa*, who conſtrued it as an Act that tended to the abolition of the Religion of their Countrey: For which cauſe, with all expedition he repaired to *Petronius*, who was B Governour of *Syria*; and complained againſt thoſe Dorites, who was no leſs diſpleaſed with the action, than he himſelf. For he ſuppoſed that ſuch breach of Religion, was the means to further Impiety, and for that cauſe he wrote to thoſe which had attempted this Innovation, ſomewhat ſharply to this effect following.

The year of the world, 4005. after Chriſt's Nativity, 43.

Agrippa releaſeth the Tributes to thoſe of Jeruſalem.

Silas.

The Dorites place *Cæſar's* Statue in the Synagogue of the Jews, and thereby vehemently offend both *Agrippa* and *Petronius.*

CHAP. VI.

Petronius, *Governour of* Syria's *Letter to the Dorites, concerning the Emperour's* C *Statue, which they cauſed to be erected in the Jews Synagogue. King* Agrippa *beſtoweth the High Prieſthood on* Matthias. Marſius *is made Governour of* Syria.

PUblius Petronius, *Lieutenant to* Tiberius Claudius Cæſar Auguſtus Germanicus, *to the Magiſtrates of the Countrey of* Doria, *health: Whereas* Cæſar *hath publiſhed an Edict, by which he permitteth the Jews to live according to their Laws and Cuſtoms, ſome one amongſt you have been ſo preſumptuous as to contradict the ſame in effect (although in words you proteſt that you obey him) and do all that which you can, to hinder the Jews from enjoying their Synagogue, in ſo much as in the ſame you have ſet up* Cæſar's *Image; not only thereby oppoſing your ſelves againſt the Jews, but alſo againſt the Emperour himſelf;* D *whoſe Image might have been better placed in his own Temple, than in a Foreign Temple: And you have placed it in their Synagogue, whereas by right, every one ought to be maſter of his place, according to* Cæſars *Judgment: For it ſhould be very ridiculous in me to alledge mine own judgment after that of* Cæſar's, *who hath granted the Jews the liberty to live according to their own Laws and Cuſtoms, and hath commanded that they ſhould converſe in equal freedom among the Greeks. For theſe cauſes I command you, that they who have been ſo bold as to contemn* Auguſtus's *Decree (againſt whom their own Magiſtrates have been diſpleaſed; excuſing themſelves that this accident happened not by their motion, but by the fury of the common people) be brought before me by the Captain* Proculus Vitellius, *to yield a reaſon of that which they have done; exhorting the Magiſtrates, that if they* E *will not be accounted Parties in this Contempt, they endeavour to diſcover thoſe that are guilty to* Proculus, *and give order that no Sedition or Violence be offered thereupon. Which notwithſtanding it ſeemeth that they effect, although we and the moſt honoured King* Agrippa, *whom I take for my good and ſpecial Friend, endeavour nothing more, than that the Nation of the Jews ſhould not aſſemble, and take Arms, under colour of their defence. And to the end, that whatſoever* Auguſtus *hath ordained concerning this matter, may be the better known unto all men, I have added his Edict which he publiſhed in* Alexandria: *And although they are ſufficiently known unto all men, yet hath the moſt honoured King* Agrippa *read them unto me, when I ſate in my Tribunal Seat; concluding, according to right, that the Jews ought not to be excluded nor hindred from enjoying thoſe benefits,* F *which are granted unto them by* Cæſar: *I therefore charge all men, that henceforward they take heed leſt they ſeek any occaſion of Mutiny or Sedition, and that every one live according to his Religion.* See here how *Petronius* proceeded in this matter, both to amend that which was paſt, and alſo to prevent that which was to come, that none ſhould be ſo bold to attempt the like. After this, *Agrippa* took the Prieſtood from *Simon Canthara*, and gave it again to *Jonathan* the Son of *Ananus*, whom he eſteemed to be more worthy than the other. But *Jonathan* declared that he was not deſirous of this Dignity, for in effect he refuſed it; ſaying, *O King, I moſt willingly acknowledge the honour which it pleaſeth you to beſtow upon me; and know well that it is a Dignity, which of your own free will you beſtow upon me; notwithſtanding that, God judgeth me unworthy. It* G *ſufficeth me, that I have once been inveſted with the Sacred Habit: For at that time I wore it with more holineſs, than I can now receive it at this preſent; yet notwithſtanding, if it pleaſe you to know one that is more worthy of this honour than my ſelf, I will*

Ant. c. 5. P. Petronius writeth to the Dorites to ſend them to him, who have broken *Cæſar's* Edict.

Jonathan the Son of *Ananus* is reſtored to the Prieſthood, and refuſeth it, and prayeth that his Brother *Matthias* may miniſter therein.

The year of the World, 4005. after Christ's Nativity, 43.

I will inform you of one. My Liege, I have a Brother, who towards God and you, is H
pure and innocent, whom I dare commend unto you for a most fit man for that Dignity.
The King took great pleasure in these his words, and leaving *Jonathan*, he bestowed the Priesthood on *Matthias* his Brother, according as *Jonathan* advised him: And not long after this, *Marsus* succeeded in *Petronius*'s room, and took upon him the Government of *Syria*.

Marsus Prefect of *Syria*.

CHAP. VII.

Silas (*General of* Agrippa's *Forces*) *his great Imprudence, obligeth this Prince to put* I
him in Prison. Agrippa *fortifieth* Jerusalem, *but the Emperour* Claudius *commands him to forbear: His excellent Qualities; his stately Buildings: The cause of his falling out with* Marsus, *Governour of* Syria: *He bestoweth the Great Priesthood on* Ælioneus: *dieth after a terrible manner: Leaveth for his Successor his Son* Agrippa, *and three Daughters: The Inhabitants of* Cæsarea *and* Sebaste *prove extream ungrateful to his Memory.* Claudius *the Emperour sends* Fadus *to be Governour of* Judæa, *because of* Agrippa's *Minority.*

Hedio & Ruffinus, chap. 7. Silas, by too much reviving the King's miseries and misfortunes, and ripping up his own deserts, groweth into the Kings hatred, and is sent Prisoner into his Countrey.

Silas being made General over the King's Army, and for that he had always been faithful unto him, and had never forsaken him in any danger that was offered, K
without partaking the utmost extremity; but had alwayes adventured on the greatest dangers, in respect of his entire and constant resolution; he made this account, that being so firm a friend to the King, he should also be partaker and Companion with him in the Honour: Therefore he submitted not himself to the King, but challenged to himself a liberty to speak what he pleased. For this cause he grew hateful in the King's sight, for that in particular he boasted of himself beyond measure, and oftentimes refreshed the memory of those Adversities the King had pass'd, the rather to express how affectionate he had been towards him; and his continual talk was nothing else, but of the hardships he had endured. Now, for that he observed no measure in this his discourse, the King took it as an injury done to his Honour, and was offended with the L
unbridled Licence of this man's prattle: For nothing soundeth more harsh in a man's ear, than the memory of his fore-passed misery; and it is but the part of a fool to rip up the Courtesies he hath employed on another man. At length, *Silas* grievously provoked the King's displeasure against himself, that rather subscribing to his wrath, than his wit, he not only dispossessed *Silas* of his Generals Place, but also sent him bound into his Countrey, there to be held Prisoner. Yet notwithstanding, time asswaged this displeasure; and the King taking it into better consideration, and remembring what *Silas* had endured in his behalf, he revoked the Sentence that he pronounced.

Agrippa sendeth for *Silas* out of Prison; who, dissembling not his displeasure, is left still in Prison.

And as he was ready to celebrate the Festival day of his Birth, and all his Subjects were to take their pleasure; he speedily sent for *Silas*, to the end he might be partaker there- M
of, and feast with them. But *Silas*, who was of a free nature, supposing that he had just cause to be displeased, concealed it not from those who were sent unto him, but spake unto them after this manner: "To what honour doth the King invite me at this "present, purposely to deprive me of it again? For he hath not only deprived me of "those Honours which he bestowed upon me, in acknowledgment of the affection I "have always shewed unto him: But he hath altogether abused me, if he thinks that "he can restrain me from speaking freely, he deceiveth himself. For my Conscience "knoweth how many hazards I have delivered him from, and as long as I breathe, I "will ring in all men's ears, how much I have endured for his Conservation and Ho- "nour, in recompence whereof I am this day in Bonds, and shut up in an obscure Pri- N
"son, which I will never forget. Yea, and when my Soul shall depart out of this Bo- "dy, she shall bear with her the remembrance of those benefits I have employed on "him. These words spake he with a loud voice, desiring them to relate the same unto King *Agrippa*; who seeing that he was grounded in an incurable folly, left him in Prison.

Agrippa fortifieth the Walls of *Jerusalem*. *Claudius* commandeth *Agrippa* to desist from building the Walls.

After this, the King began to fortifie the Walls of *Jerusalem*, on the side of the new Town, upon the common charge; encreasing hem both in length and breadth: Which if he might have thoroughly finished, it had been an invincible Fort. But *Marsus* the Governour of *Syria*, acquainted *Cæsar* what the work was; and *Claudius* suspecting some Commotion, wrote expressly to *Agrippa*, commanding him thence-forward to desist from O
further building of the Walls, according to that form wherein he began; whereunto he would not disobey. This King *Agrippa* was of nature so ready to exercise Liberality, and

A and took ſo great pleaſure to uſe his magnificence towards all ſorts of Nations, that the great expences he was at, obtained him great reputation. So that his whole pleaſure and delight was, to ſhew courteſie unto all men, and to purchaſe good eſteem, being every way different in nature and diſpoſition from King *Herod* his Predeceſſor. For *Herod* was naturally malicious, extream in puniſhing, and irreconcileable to thoſe with whom he was diſpleaſed, manifeſtly expreſſing that he loved the Grecians better than the Jews. For he beautified thoſe Cities that belonged to ſtrangers, and gave them money, and erected them Baths, and ſumptuous Theatres, and Temples, and in ſome of them Galleries: But as for the Cities of the Jews, he beſtowed not this bounty on any of them, no not the leaſt reparation or gift that was worthy the ſpeaking
B of. Contrariwiſe King *Agrippa* was very courteous and affable, and equally imparted his bounty unto all men. He was courteous unto ſtrangers, any teſtified no leſs by the bounty he beſtowed on them. To his Countrey-men he behaved himſelf affably, and eſpecially he was merciful to all thoſe that were in miſery. For which cauſe his ordinary Court, and the place he took moſt pleaſure in, was *Jeruſalem*. He was a diligent obſerver of the Laws of his Countrey, and lived religiouſly, and with as great piety as was poſſible: Neither paſſed there one day, wherein he offered not Sacrifice. It happened at one time, that a certain cunning Lawyer, who was called *Simon*, and dwelt in *Jeruſalem*; had aſſembled the people by reaſon of the King's abſence, who for the preſent was in *Cæſarea*: In which Aſſembly he alledged many things againſt
C him, that he was a prophane man, and that upon juſt cauſe he was forbidden to enter the Temple, in that it was not lawful nor decent for thoſe that were unclean to enter thereinto. Theſe words of *Simon*'s, thus wrongfully ſpoke againſt him, were ſignified to the King by Letters ſent by the Governour of the City: When therefore he ſate him down in the Theatre, he commanded that very *Simon* to ſit next him; and in peaceable and kind manner, he ſpake thus unto him: *Tell me, I pray thee, what ſeeſt thou worthy of reprehenſion, or done contrary to Law, in that which is done here?* *Simon* having not any thing to reply, beſought him to pardon him. The King grew friends with him far ſooner than it could be imagined; reſolving with himſelf, that mercy doth far better become a King than wrath; and that moderation is more requiſite,
D than cruelty; ſo that after he had beſtowed certain Preſents on *Simon*, he diſmiſſed him. Now, although he had many reparations in divers places, yet he honoured thoſe of *Berith* above all the reſt, and builded them a Theatre ſurpaſſing all other in ſumptuouſneſs and beauty: And beſides that, he made them a ſumptuous Amphitheatre, and Baths, and Porches no ways inferiour. The Dedication alſo, of theſe things were celebrated with great pomp and magnificence; he alſo made great Shows and Playes in the Theatre, in which there were all ſorts of Muſick and Recreations; expreſſing in all things the greatneſs of his Magnificence; and being deſirous to delight the people with a Combat, he gathered all the Malefactors that he could get, and made two ſeveral Companies of ſeven hundred a piece, and brought them together to fight, to the end
E that in skirmiſhing they might receive their puniſhment; and beſides, that by this Warlike Exerciſe, he might preſent the people with a Paſt-time, concluded with the puniſhment of wicked men; for they fought ſo deſperately, that not one of them came off alive.

After that he had finiſhed theſe above-named Buildings in *Berith*, he reſorted to *Tiberias*, a City of *Galilee*, and was admired of all the other Kings, ſo that *Antiochus* King of *Comagena* came to viſit him: The like did *Samſigeran*, King of the Emeſenians, *Cotys* King of *Armenia* the leſs, and *Polemon* Lord of *Pontus*: And beſides all theſe, *Herod* Prince of *Chalcis*, and his Brother: All whom he received and entertained moſt magnificently and amiably, to ſhew his greatneſs; to the end, that all men might perceive
F that he was deſervedly honoured with the preſence of ſo many Kings. And whilſt theſe Princes were with him, *Marſus* the Governour of *Syria* viſited him likewiſe, whom, to the end he might expreſs the reverence he bare to the Romans, he met with, ſeven furlongs off from the City. This interview of ſo many Kings, was the original of that diſcontent that grew betwixt him and *Marſus*; who ſeeing all thoſe Kings that came to ſee *Agrippa*, ſitting in the ſame Charriot with him, ſuſpected ſuch Concord and ſo great Amity; ſuppoſing that this agreement of ſo many Kings, would be no ways profitable or beneficial to the Romans. For which cauſe he preſently ſent unto them, charging them with all expedition, to return each of them into their own Countreys: Which ſtrict Commiſſion, *Agrippa* took ſo ill, that he never had any kindneſs for *Marſus* after-
G wards. He took the Prieſthood from *Matthias*, and gave it to *Ælionæus* the Son of *Cithæus*. After he had reigned three whole years over *Judæa*, he came to *Cæſarea*, which in times paſt, was called the Tower of *Straton*; and there he made Sports in honour

The year of the World, 4005. *after Chriſt's Nativity*, 43.

Agrippa favoured the Jews more than *Herod*.

Simon the Lawyer backbiteth the King; who craving pardon, is reconciled unto him

alias, *cap.* 20. *Agrippa* honoureth *Berith* with good Ornaments.

Hedio & Ruſſinus, *chap.* 8.

Agrippa is diſpleaſed with *Marſus*, for ſending away the Kings.

alias, *chap.* 7. *Ælionæus* the Son of *Cithæus* made High-Prieſt.

The year of the World, 4005. after Christ's Nativity, 43.

nour of *Cæsar*, where all the Nobility of the Countrey was present. On the second day H
of this Solemnity, he being apparelled in a Robe of Silver, made with admirable Workmanship; came into the Theatre in the morning: Where at the first reflex of the rising Sun beating upon his Robe, he shined so bright, that all those that beheld him were seized with reverence and fear. Whereupon, a company of base Sycophants (whose flatteries do usually poyson the hearts of Princes) cried out thus: *Be merciful unto us; hitherto we have feared thee as a man, but hence-forward we will confess and acknowledge thee to be of a Nature more excellent than mortal Frailty can attain unto.* *Agrippa* reproved them not for using these words; neither rejected he their palpable and detestable Flattery, as he ought to have done. But not long after, he looking upwards, perceived an Owl over his head, pearched upon a cord, and knew presently, that he was but I
a messenger of his misfortune; whereas formerly he had denounced unto him his felicity, and conceived thereupon a most hearty and inward grief: And suddenly he was seized with a terrible griping in his belly, which began with very great vehemency: For which cause, turning his eyes towards his friends, he spake unto them after this manner: *Behold him* (said he) *whom you esteem for a God, condemned to die; and destiny shall apparently convince you of those flattering and false speeches, which you have lately used in my behalf: For I, who by you have been adored as one immortal, am under the hands of death. But I must willingly entertain that which God pleaseth to send me: For I have not lived in obscurity, but in so great and wonderful felicity, that each one of you have held me happy.* K

Agrippa is saluted in the Theatre for a God, and spieth the Owl which the German foretold him of that five days after he should die.

Whilst he spake thus, his griefs augmented in such sort, that he was brought almost to his last; for which cause, he was with all expedition conveyed into his Royal Palace, and the rumour was spread in every place, that very shortly he would be dead. For which cause the people, with their Wives and Children, put on Sack-cloth, according to the custom of the Countrey, to the end they might solicit God's Mercy on the King's behalf; and all the City was filled with tears and lamentations. The King that lay in an upper Chamber, and looking down into the Court, saw them lying thus on the earth, could not refrain from tears. And after he had, for the space of five dayes without ceasing, been tormented with griping in his belly, he gave up the Ghost, in the fifty fourth year of his Age, and the seventh year of his Reign: For he had reigned four years under the Empire of *Caius Cæsar* (having first of all governed *Philip*'s Tetrarchy three years, to which was added the Segniory of *Herod* in the fourth year) and three years under the Empire of *Claudius Cæsar*; during which time he governed over the above-named Countreys; and moreover, over *Judæa*, *Samaria* and *Cæsarea*. His Revenue amounted to twelve hundred Myriades; besides which, he made many Loans. For in regard he was very liberal in giving, he spent far more than his Revenue; and spared not any thing to shew himself magnificent. Before the people knew of his death, *Herod* his Brother Prince of *Chalcis*, and *Chelcias* the King's Lieutenant and Friend, agreed between themselves to send *Aristo*, one of their trustiest Servants, to kill *Silas*, who was their enemy, as if they had been commanded by the King. L M

The year of the World, 4006. after Christ's Nativity, 47.

1200 Myriades amount to 15 Tuns of Gold.

Herod the Prince of *Chalcis*, and *Chelcias* kill *Silas*. *Hedio & Ruffinus, chap. 8. alias, chap. 9.*

Thus died King *Agrippa*, leaving behind him a Son called *Agrippa*, seventeen years old; and three Daughters, one of which, that was called *Bernice*, was married to *Herod*, his Father's Brother, when she was sixteen years old: The two other were *Mariamne* and *Drusilla*; this *Mariamne* being of the age of ten years, was promised in marriage by her Father, to *Julius Archelaus*, *Chelcias*'s Son; and *Drusilla*, which was six years old, was promised also to *Epiphanes*, Son to the King of *Comagena*.

Agrippa's Children alive.

After *Agrippa*'s death, they of *Cæsarea* and *Sebaste* forgot those benefits they had received from him; and used him no less despightfully, than as if he had been their utter enemy: For they reproachfully abused him after his death, and reviled him in such sort, that it is unseemly to report the same. Moreover, all the Souldiers, who were at N
that time many in number; went into the King's Lodging, and with one accord seized the Statues of the King's Daughters, and carried them to the Brothel-house; where, after they had placed them, they uttered all the indignities they could possibly; practising such shameful matters, as they may not be expressed. Besides this, resting themselves in the publick places, they banquetted in the open Street, wearing Chaplets of Flowers on their heads, and perfuming themselves with Odours, to sacrifice to *Charon*, drinking to one another for joy that the King was dead. Thus they expressed their ingratitude, not only towards their King *Agrippa*, who had bestowed so many Liberalities on them; but also towards *Herod*, his Grand-father, who had builded their Cities, and to his extream charge, erected their Ports and Temples. At that time *Agrippa*, the O
deceased *Agrippa*'s Son, was at *Rome*, and was brought up under the Emperour *Claudius*. When *Cæsar* understood how those of *Cæsarea* and *Sebaste* had injuriously dealt with

The Cæsareans and Sebastians revile *Agrippa* being dead.

Agrippa, *Agrippa*'s Son.

Agrippa,

A *Agrippa*, he was highly displeaseed, and moved with their ingratitude: And his purpose was, to send the younger *Agrippa* with all expedition, to take possession of the Kingdom of his Father, and therewithal to discharge him of his Oath; but divers of his Free-men and Friends, who were in great credit with him, dissuaded him from it; alledging that it would be a dangerous thing to commit the greatness of such a Kingdom to a young man, who scarcely had as yet attained to the age of eighteen years; and for whom it was impossible to support the care of so great a Kingdom, considering that if he were at man's estate, he should find himself over-burthened with the charge of a Kingdom. This advice of theirs was approved by *Cæsar*, and for this cause he sent *Cuspius Fadus* to govern *Judæa*, and the whole Realm; honouring his dead Friend in
B this, in that he would not suffer *Marsus*, who had been his Enemy, to enter into his Kingdom. He gave especial Commission also, that *Fadus* should sharply punish those of *Cæsarea* and *Sebaste*, for the injuries they offered to his deceased Friend, and the excess that was committed against his Daughters who were yet living; commanding him to transport the Companies of the Cæsareans and Sebastens, and the five Roman Legions into the Countrey of *Pontus* to serve in that place, and to take those Roman Souldiers that bare Arms in *Syria*, to serve there: Yet, notwithstanding this Command, they were not displeased; for they sent Ambassadors to *Claudius* to appease him, and by this means they obtained the favour to remain in *Judæa*. After this, they gave beginning to those most grievous mischiefs and calamities that befel the Jews; for they
C spred the Seed of the War which was awakened under *Florus*'s Government. And for that cause, after that *Vespasian* had obtained the Victory, as it shall be hereafter declared, he caused them to depart out of that Province, and made them seek their Habitation elsewhere.

The year of the World, 4009. *after Christ's Nativity*, 47.

Claudius intendeth to send young *Agrippa* into his Father's Kingdom, but is dissuaded; and sendeth *Cuspius Fadus* for President, into *Judæa* and those parts.

The Jews themselves were the cause of those Wars which began under *Florus*.

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THE TWENTIETH BOOK OF THE ANTIQUITIES of the JEWS: I

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the Twentieth Book. K

1. *The Emperor* Claudius *taketh the Government of* Syria *from* Marſus, *and giveth it to* Longinus. Fadus, *Governor of* Judæa, *puniſheth ſome ſeditious People, and Robbers, who diſturbed the Province: He commands the Jews to carry back the High Prieſt's Veſtment, to the Fort* Antonia; *but the Emperor giveth them leave to keep them at young* Agrippa's *requeſt: He was King* Agrippa *the Great's Son, and was then at* Rome.

2. Izates, *King of* Andiabena, *and Queen* Helena *his Mother, embrace the Religion of the Jews: Their ſingular Piety; and the great Actions of this Prince, whom God protects viſibly.* Fadus, *Governour of* Judæa, *puniſheth a man and his followers, who deceived the Jews.* L

3. Tiberius Alexander *ſucceeds* Fadus *in the Government of* Judæa; *and* Cumanus *ſucceeds* Alexander. Herod *King of* Chalcis's *death, his Children:* Claudius *the Emperor giveth his Dominions to* Agrippa.

4. *The horrid Inſolence of a Roman Souldier, cauſeth the death of twenty thouſand Jews: Another Souldier's Inſolence.*

5. *A great Quarrel between the Jews of* Galilee, *and the* Samaritans, *who bribe* Cumanus, *Governour of* Judæa: Quadratus *Governour of* Syria, *ſends him to* Rome M *with* Ananias *the High Prieſt, and ſeveral others, to clear themſelves before the Emperor; who put ſome of them to death. The Emperor condemns the Samaritans, and baniſheth* Cumanus; *maketh* Fœlix *Governour of* Judæa; *giveth* Agrippa *the Tetrarchy that* Philip *had,* viz. Bathanæa, Trachonit *and* Abila; *and taketh* Chalcis *from him. The Marriage of* Agrippa's *Siſters. The death of the Emperor* Claudius. Nero *ſucceeds after him: He giveth the Leſſer* Armenia *to* Ariſtobulus, Herod's *Son, King of* Chalcis; *and to* Agrippa, *ſome part of* Galilee, *viz.* Tiberiades, Tarichee *and* Juliad.

6. Fœlix, *Governour of* Judæa, *cauſeth* Eleazar *the High-Prieſt to be murthered; and his Murtherers commit other Murthers, even in the Temple. Robbers and Falſe Prophets are puniſhed. A great debate betwixt the Jews, and the other Inhabitants of* Cæſarea. *King* Agrippa *eſtabliſheth* Iſhmael *High-Prieſt. Violences committed by the High-Prieſts.* N

7. Fœſtus *ſucceeds* Fœlix *in the Government of* Judæa. *The Inhabitants of* Cæſarea *obtain of* Nero *to have the Jews Freedom recalled. King* Agrippa *cauſeth an Apartment to be built, from whence all that was done about the Temple might be ſeen; the people of* Jeruſalem *cauſe a high Wall to be built to hinder it, by the Emperor's Authority.*

8. Albinus *ſucceeds* Fœſtus *in the Government of* Judæa; *and King* Agrippa *giveth and taketh away often the High Prieſthood.* Ananus *the High Prieſt cauſeth Saint* James *to be put to death.* Agrippa *enlargeth the City of* Cæſarea, *and calleth it* O

Neronias.

A

9. *How* Florus, Albinus's *Succeſſor, offered many injuries to the Jews, which conſtrained them to take Arms againſt the Romans.*

CHAP. I.

The Emperor Claudius *taketh the Government of* Syria *from* Marſus, *and giveth it* B *to* Longinus. Fadus, *Governor of* Judæa, *puniſheth ſome ſeditious People, and Robbers, who diſturbed the Province: He commands the Jews to carry back the High Prieſt's Veſtment, to the Fort* Antonia; *but the Emperor giveth them leave to keep them at young* Agrippa's *requeſt: He was King* Agrippa *the Great's Son, and was then at* Rome.

The year of the World, 4009, *after Chriſt's Nativity*, 47.

Hedio & Ruſſinus, chap. 1. *Caſſius Longinus* Prefect of *Syria.*

C AFter King *Agrippa*'s deceaſe (as we have heretofore declared in our former Book) the Emperour *Claudius* ſent *Caſſius Longinus* to ſucceed *Marſus* in the Government of *Syria*, whom he deprived of that honour in memory of *Agrippa*; who, during his life time, had oftentimes required by Letters that he ſhould not ſuffer *Marſus* to govern the State of *Syria*. As ſoon as *Cuſpius Fadus* came into *Jewry*, to take charge of that Countrey, which he was to govern under *Cæſar*; he found the Jews that dwelt on the other ſide of *Jordan* in an uproar, who had taken Arms againſt the Philadelphians, about the limits of a certain Village, called *Mia*, which was ſtored with valiant men. Thoſe who inhabit beyond *Jordan*, had armed themſelves in this manner, without the conſent of their Governours; and had killed a great number of the Philadelphians: Which when *Fadus* underſtood, he was much displeaſed, for that they had not reſerved the cauſe to his hearing, and complained to him of the Philadelphians; but were ſo bold of their own Authority. and with- D out fear, as to take up Arms. Having therefore apprehended ſome three of them, who had been Authors of the Sedition, he commanded them to Priſon, and executed one of them called *Annibas*; and baniſhed the other two, whoſe names were *Amram* and *Eleazar*.

Fadus puniſheth the Jews for their Inſurrection againſt the Philadelphians. *Annibas* executed, *Amaramus* and *Eleazar* baniſhed.

Not long after this *Tholomæus* the Captain of the Thieves was alſo taken, and brought unto him, who commanded him to be executed, for having committed many Robberies in *Idumæa* and *Arabia*; and by this means all the Countrey of *Judæa* was cleared of all Thieves, by the care and providence of *Fadus*. After this, he ſent for the High Prieſts, and the Governours of *Jeruſalem*, commanding them, according to the Emperour's direction, to deliver up into the Caſtle of *Antonia* the Sacred Robe, E which the High Prieſt only was accuſtomed to wear; to the end, that it might be at the Romans diſpoſal, as in times paſt it had been. They durſt not contradict his Command, yet notwithſtanding, they required *Fadus* and *Longinus* (who at that time was come to *Jeruſalem* with a great power, for fear the Jews, by reaſon of this Injunction, ſhould raiſe a Rebellion) firſt that it might be lawful for them to ſend their Ambaſſadours unto *Cæſar*, to beſeech him that the Sacred Robe might remain in their cuſtody. Secondly, that it might pleaſe them to expect the anſwer which *Cæſar* would return to their requeſt. *Fadus* gave them this anſwer, that he permitted them to ſend their Ambaſſadours to *Rome*, provided, that before-hand they delivered him their Children for Hoſtages; which when they had readily performed, the Ambaſſadours were ſent a- F way. Now, when they came to *Rome*, the younger *Agrippa* (who was his Son that lately died) knowing the cauſe of their coming, and being ordinarily accuſtomed to attend upon *Cæſar* (according as we have heretofore declared) beſought *Cæſar* that he would grant the Jews their requeſt, concerning the Sacred Robe; and that it might pleaſe him to ſignifie no leſs unto *Fadus*. On this his Petition *Claudius* gave the Ambaſſadours Audience, and told them that he favoured their ſuit; deſiring them to be thankful to *Agrippa*, upon whoſe ſuit he reſpected them, and granted their Demands: And beſides this Anſwer, he delivered them a Letter to this effect.

Tholomæus the Arch-thief. *Fadus* requireth that the High Prieſt's Garment ſhould be delivered into the power of the Romans, and kept in the Caſtle of *Antonia*. *Joſephus alias, chap.* 2. The Jews deliver Pledges, to the intent they might be permitted to ſend Letters to *Cæſar*.

Claudius Cæſar Germanicus, Conſerver of the people, Conſul created the fifth time, G Emperour the fourth time, Father of the Countrey the tenth time; to the Magiſtrates of *Jeruſalem*, the Senate, People, and all the Nation of the Jews.

Being required by our well beloved Agrippa, *whom I both have, and at this preſent do bring*

The year of the World, 4009. after Christ's Nativity, 47.

Claudius upon the younger *Agrippa*'s motion, granteth the Jews liberty to have the custody of the High Priest's Vestments.

up with me; I have heard your Ambassadours, who were admitted to my Presence by his means; and have received their thanks for the benefits I have bestowed on your Nation: I have also willingly inclined to that instant and express request you have made unto me, and it is my pleasure, that the Sacred Robe of the High Priest, and the Holy Miter remain in your custody, in such manner, as our most dear and right honoured Friend Vitellius *heretofore ordained: To which demand of yours, I vouchsafe my allowance; first in regard of mine own Piety, and that I desire that every one should serve God according to his own Religion. Moreover, in so doing, I shall gratifie King* Herod *and young* Aristobulus, *whose affection towards me I am privy to, and whose good inclination towards you I can witness; for whom I have a particular kindness, by reason of their singular Virtue. I have also written to this effect to* Cuspius Fadus *mine Agent: the names of those who have received my Letters, are* Cornelius *the Son of* Ceron, Triphon *the Son of* Theudeon, Dorotheus *the Son of* Nathanael, *and* John *the Son of* John. *Given the eight and twentieth of* June, *in the year wherein* Rufus *and* Pompeius Silvanus *were Consuls.* At the same time *Herod*, who was *Agrippa*'s Brother that had lately deceased, to whose hands in times past the Governour of *Chalcis* had been committed; required the Emperour *Claudius* to grant him the power over the Temple, and the Sacred Vestments, and the Authority of chusing the High Priest; all which he obtained: And from that time forward, untill the end of the War of the Jews, this power remained in all his Successors. According to this Authority, *Herod* deposed *Canthara* from the Priesthood, and gave the Succession thereof to *Joseph* the Son of *Caneus*.

Alias, chap. 3.

Claudius's Epistle to the Jews.

Alias, chap. 9.

Herod Prince of *Chalcis* hath Authority granted him to create the High Priest.

CHAP. II.

Izates, *King of* Adiabena, *and Queen* Helena *his Mother, embrace the Religion of the Jews: Their singular Piety; and the great Actions of this Prince, whom God protects visibly.* Fadus, *Governour of* Judæa, *punisheth a man and his followers, who deceived the Jews.*

Hedio & Ruffinus, chap. 2. Alias, 5.

AT that time *Helena* Queen of *Adiabena*, and her Son *Izates* conformed themselves to the Religion of the Jews, upon this occasion that ensueth: *Monobazus* King of *Adiabena*, who was also called *Bazeos*, having fallen deeply in love with his Sister *Helena*, married her, and got her with Child. Upon a time it hapned, that sleeping with her, he laid his hand on her belly, whilst she lay asleep; and he thought that he heard a voice that commanded him to take away his hand from off her belly, lest he should crush the Fruit that was therein, which by God's Providence should have a happy beginning, and no less fortunate ending. *Monobazus* was much troubled at this voice, and as soon as he awoke, he told it to his Wife; and afterwards, when the Child was born, he called him *Izates*. Besides he had another elder Son by the same Wife, who was called *Monobazus*, according to his own name. And he had also other Sons by his other Wives; yet notwithstanding, *Izates* was most manifestly his best beloved, and so cherished by him, as if he had been his only begotten Son; for which cause, his other Brothers envied him. The Father manifestly perceived all this, yet he pardoned them; knowing that they did it not for malice, but for the desire that every one of them had to be best esteemed by his Father. Notwithstanding, being afraid lest some mis-hap should betide *Izates*, by reason of the hatred his Brethren bare unto him, he gave him many great Gifts, and sent him to *Abemerigus*, who reigned at that time in a Fort called *Spasinus*; committing his Son's life into his hands. *Abemerigus* also, entertained him very kindly; and loved him so, that in process of time he gave him *Samacha* his Daughter to Wife; and for her Dowry, he gave him a Countrey of great revenue.

Monobazus being old, and seeing he had not long time to live, desired before his death, that his Son might come and visit him; he therefore sent for him, and received him very lovingly, giving him a Countrey which he called *Cæron*, which bringeth forth great abundance of Odoriferous Plants. In this Place was the remainder of the Ark, in which *Noah* was saved, during the Deluge; which remnants are to be seen at this day, if any man have a desire to behold the same. *Izates* remained in that place, until his Father's decease. But on the very day of his death, *Helena* sent for all the Lords and Governours of the Kingdom, and Captains of all the Army, and upon their assembly, she spake unto them after this manner:

Monobazus the King of *Adiabena* begetteth two Sons on *Helena* his Sister, *Monobazus* and *Izates*.

Izates sent to *Abemerigus*, marrieth his Daughter *Samacha*.

Cæron very fruitful in *Amomum*, in which the Reliques of *Noahs* Ark are to be seen.

I suppose (said she) *that you are not ignorant of my Husband's mind, who hath desired that*

Izates

A Izates *might be King in his ſtead, and hath eſteemed him moſt worthy of ſuch an honour: yet I expect your judgment in this point. For he that receiveth the Sovereignty, not from one mans hand, but from many, and hath the ſame confirmed unto him by their conſent, is happy. She uſed this diſcourſe unto them to try what their intent was, who were there aſſembled. They underſtanding her mind, proſtrated themſelves firſt of all upon the earth before the Queen, according to the cuſtom of their Countrey, and afterwards anſwered her, that they approved the Kings election, and took pleaſure to obey* Izates, *whom his Father deſervedly, and to all their contents and the deſire of the common people had preferred above the reſt of his Brethren: alledging moreover, that they would put his Brethren and Kinſmen to death before his coming, to the end that he might enjoy the King-*
B *dom with all ſecurity: for by their deaths all the fear that might grow by their hatred and envy might be extinguiſhed. Hereunto the Queen anſwered; that ſhe gave them thanks, for the favour they bare unto her and her Son* Izates: *notwithſtanding ſhe required them to ſuſpend their judgments touching the death of his Brethren, until ſuch time as* Izates *himſelf ſhould give his conſent thereunto.*

The year of the world, 4009. after Chriſt's Nativity, 47.

Izates was made King by his Mother *Helena* and the Nobility, and *Monobazus* governeth the Kingdom till his coming.

They ſeeing they might not obtain the liberty to put them to death, were of opinion that they ſhould be kept priſoners until his coming, to the end that they might do him no harm in his abſence; and that moreover, until his coming there might one be appointed to govern the State, whom ſhe ſhould eſteem moſt truſty and faithful unto him. Whereunto *Helena* condeſcended, and made his elder Brother *Monobazus*
C King, and ſet the Diadem on his head, and gave him his Fathers Seal-ring, with that Robe which they call *Sampſera*; exhorting him to govern the Kingdom until his Brothers arrival. *Izates* having certain notice of his Fathers death, reſorted thither ſpeedily, and receiving his Brother *Monobazus* willing ſurrender, took upon him the Government of the Kingdom.

Whilſt *Izates* was in the Fortreſs of *Spaſinus*, a certain Merchant who was a Jew, called *Ananias*, having acceſs to the Kings wives, taught them the manner how to ſerve God according to the Religion of the Jews: and *Ananias* by their means growing acquainted with *Izates*, taught him the like, and accompanied him into *Adiabena*; being drawn thereunto by his earneſt intreaties, when *Izates* reſorted thither upon his
D Fathers ſending for. It chanced alſo that *Helena* was in like manner inſtructed by another Jew, and retained the Rites and Religion of the Jews.

Izates and his mother *Helena* learn the true ſervice of God according to the manner of the Jews.

After that *Izates* came into his Kingdom, and knew that his Brethren and Kinsfolk were impriſoned, he was much grieved. Conceiving therefore with himſelf that it would be a great impiety in him to ſuffer them to be put to death, or kept in priſon; and that on the other ſide, it were a dangerous matter for him, if being at liberty they ſhould remember the evil they had endured: for this cauſe he ſent ſome of them to *Rome* for Hoſtages with their Children unto the Emperour *Claudius*, and the reſt unto *Artabanus* King of *Parthia*. Afterwards when he was thoroughly aſſured that his Mother was wholly addicted to the Religion of the Jews, he endeavoured the more to
E ſhew himſelf zealous therein: and ſuppoſing that he could not be a perfect Jew, except he were circumciſed, he prepared himſelf to be circumciſed. Which when his Mother underſtood, ſhe endeavoured to her uttermoſt to hinder his reſolution, aſſuring him that in ſo doing he ſhould bring himſelf in great danger; for that in being King, he would draw himſelf into the diſlike of his ſubjects, if they ſhould have notice that he was addicted to a new Religion, and to ſtrange Ceremonies, and that they would not endure, that being a Jew, he ſhould be their King: ſo ſhe for a while by her diſſwaſion reſtrained him from his deſire. But the King required of *Ananias*, who, according with *Helena* in the courſe of her diſlike, threatned *Izates*, that if he would not obey his Mother, he would forſake him, and depart from him, for that he fear-
F ed, leſt if the matter ſhould be publickly known, he ſhould ſuffer ſome puniſhment, as being the only Author and Inſtructer of the King in undecent matters; that otherwiſe he might ſerve God, although he were not circumciſed; ſince he had reſolved to live according to the inſtitution and Laws of the Jews, and that God would pardon him: for in this, true Religion conſiſteth more, than in circumciſion of the body, though he were not actually circumciſed, ſince the neceſſity and fear of his Subjects over-ruled him. By which words the King for that time was perſwaded to proceed no further. But a little after (for he was not wholly altered in that affection which he had) another Jew called *Eleazar*, coming from *Galilee*, and accounted a Learned man in the Doctrine of our Religion, perſwaded him to be circumciſed. For coming
G one day unto him, to ſalute him, he found him reading of the Books of *Moſes*, and ſaid unto him; *O King, contrary to your knowledge you offend the Law, and God likewiſe; for it ſufficeth you not, that you underſtand the ſame, but the*

Izates ſendeth his Brothers to *Claudius Cæſar* and *Artabanus*.

Izates is diſſwaded by *Helena* his Mother and *Ananias* from circumciſion.

Eleazar perſwadeth *Izates* to be circumciſed.

The year of the World, 4009. after Christ's Nativity, 47.

chiefeſt matter you are tied unto, is to do that which the Law commandeth; how long therefore will you remain uncircumciſed? And if as yet you have not peruſed the Law as touching this point, read it now, to the end you may know what great impiety it is to omit it. H

After the King had heard this, he would no longer defer his Circumciſion: for which cauſe withdrawing himſelf into another chamber, he called a Surgeon unto him, who acted that which he required, and afterwards calling his Mother and Maſter *Ananias* unto him, he told them what had paſs'd: whereupon they grew ſtrangely amazed, fearing the King ſhould be in danger to loſe his Kingdom, if this action of his ſhould come to light; for that his Subjects would not endure, that ſuch a man that followed a contrary Religion ſhould be their King: They feared alſo, leſt they themſelves ſhould be in danger, foraſmuch as the cauſe of all this matter would be imputed to them. But God by his Providence prevented, leſt any of thoſe things which they feared ſhould come to paſs: for he delivered *Izates* himſelf and his Children likewiſe out of many dangers, yielding them his aſſiſtance in their doubtful and deſperate conditions, declaring in effect that thoſe that only put their truſt in him, and depend upon his Providence, are never deprived of the fruit of their Piety. But of theſe things we will ſpeak hereafter.

They that rely on God and put their confidence in him, do always reap the reward of their Piety. I

Helena the Queen of *Adiabena* reſorteth to *Jeruſalem. Alias cap. 6.*

When *Helena* the Kings Mother perceived that the ſtate of the Kingdom was in peace, and that by all mens opinion, both home-bred and ſtrangers, her Son was reputed happy by the good will of God, ſhe was ſeized with a deſire to go and viſit the City of *Jeruſalem*, and adore God in the Temple, which was ſo much renowned through the whole world, and offer Sacrifice of Thanksgiving therein; for which cauſe ſhe beſought her Son that he would ſuffer her to perform her Vows; who willingly condeſcended to her deſire, and furniſhed her royally with all things that were neceſſary for ſuch a Voyage; giving her a great Sum of Money with her, and bringing her on her way many days journey: ſo that at length ſhe arrived in *Jeruſalem*, to the great advantage of the Inhabitants of that City. For at that time the City was oppreſſed with a grievous famine, ſo that many died for want of food; for which cauſe Queen *Helena* ſent her ſervants, ſome into *Alexandria* to buy a great quantity of Corn, the reſt into *Cyprus* to buy dried Figs, who returned with all expedition they might; whereupon *Helena* diſtributed the Victuals amongſt the poor, leaving a ſingular memory of her Liberality to the whole Nation. Her Son *Izates* alſo underſtanding of this Famine, ſent a great ſum of Money to the Governour of *Jeruſalem*. But hereafter I will declare what other benefits the King and Queen have beſtowed upon our Nation. K L

Artabanus retireth himſelf to *Izates* and requireth his aſſiſtance.

Now *Artabanus* King of *Parthia*, perceiving that the Princes of the Kingdom had conſpired againſt him, reſolved with himſelf to go unto *Izates*, for the ſecurity of his perſon, hoping by that means, if it were poſſible to recover his Kingdom. He therefore retired thither, and brought with him about one thouſand men of his Kinsfolk and domeſtick ſervants. And by the way he met with *Izates*, whom he knew very well by his Royal Train, notwithſtanding he was unknown unto him by countenance. Drawing therefore near unto him, he firſt of all humbled himſelf on his knees, according to the cuſtom of the Countrey, and afterwards ſpake unto him after this manner: M

Dread King, forſake me not who am thy ſervant, neither reject thou my prayers. For being dejected by means of my misfortunes, and of a King become a private man, I have need of thy ſuccour. Conſider therefore the inconſtancy of fortune, and think with thy ſelf, that by providing for me, thou ſhalt provide for thy ſelf. For if thou makeſt no reckoning of the wrong that is done unto me, divers men will grow audacious to enterprize upon other Kings.

Izates comforteth *Artabanus* and promiſeth him his aſſiſtance.

Theſe words he pronounced with tears, and with looks fixed upon the ground. When *Izates* had heard *Artabanus*'s name, and ſaw his humble and ſubmiſſive condition, he leapt immediately from his Horſe, and ſaid unto him, King, be of good courage, and let not thy preſent and perplexed condition diſhearten thee, as if thy misfortunes were irrecoverable. For this ſorrow of thine ſhall be ſuddenly changed, and thou ſhalt find a better friend and Ally, than thou hopeſt for at this time: For either I will repoſſeſs thee of thy Kingdom of *Parthia*, or I will loſe mine own. This ſaid, he cauſed *Artabanus* to get on Horſback, and walked by him on foot, yielding him this honour, as to a greater King than himſelf. Which when *Artabanus* ſaw, he was diſcontented, and ſware by his Honour and Fortune to come, that he would ſet foot on ground, if he would not get up on Horſback and ride before him: whereunto he obeyed, and mounting upon his Horſe again, he conducted him to his Palace; yielding him all the honour that was poſſible, both in his Banquets and in his Aſſemblies, not regarding his preſent condition, but his former Dignity: conſidering with himſelf, that ſuch caſual N O

misfortunes

misfortunes and changes are incident to all men. Moreover he wrote unto the Parthians, perſwading them to receive their King *Artabanus*, aſſuring them on his Faith and Oath, that he would obtain a free pardon for all that which was paſt, and to that intent he offered himſelf to be an Arbitrator between them. The Parthians gave him this anſwer, that they would not refuſe to entertain him, but that they could not: for that one who was called *Cinnamus* was advanced in his place and Dignity, and that they feared leſt a Sedition ſhould happen amongſt them. *Cinnamus* who was a noble and honourable minded man, knowing that their intent was ſuch, wrote himſelf unto *Artabanus*, who had nouriſhed and brought him up, exhorting him to return upon his Faith, and to receive again his own Kingdom. *Artabanus* upon this Motion gave credit to his words, and returned back again. Whereupon *Cinnamus* came forth and met him, and proſtrating himſelf before his feet, called him King; and afterwards taking the Diadem from off his own head, he ſet it upon *Artabanus* head; who by this means was reſtored to his former eſtate by *Izates* mediation, after he had been driven out of his Kingdom by his chiefeſt Nobility. And he did not forget the favours which he had received at *Izates* hands, but did him all the honour that poſſibly he could imagine: for he permitted him to wear the ſtraight *Tiara*, and to ſleep upon a gilded Bed, which is a Priviledge which belongeth only to the Kings of *Parthia*. He gave him alſo a plentiful and great Country which he had taken from the King of *Armenia*. This Countrey was called *Niſibis*, where in times paſt the Macedonians had builded the City of *Antioch*, by them called *Mygdonia*.

The year of the World, 4009. *after Chriſt's Nativity*, 47.

Izates writeth to the Parthians and perſwadeth them to receive their King.

Cinnamus reſtoreth the Kingdom to *Artabanus*.

Izates receiveth great honours and gifts at *Artabanus* hands.

Antiochia and *Mygdonia* builded by the Macedonians.

Preſently after *Izates* was thus honoured, *Artabanus* died, leaving his Kingdom to his Son *Vardanes*; who repaired to *Izates*, praying him to joyn with him in that War which he intended to make againſt the Romans; but he prevailed not with him. For *Izates* knowing the Romans force and good fortune, imagined that he undertook a matter beyond his power. Beſides, he had ſent five of his young Sons to *Jeruſalem* to learn our tongue and diſcipline, and his Mother likewiſe to adore in the Temple, for which cauſe he the rather held back and diſſwaded *Vardanes* from going againſt the Romans, whoſe power and conqueſts he ordinarily reckoned up unto him, to the end he might diſcourage him, and by theſe aſſertions cauſed him to give over his purpoſed intent of war againſt them. But the Parthian was diſpleaſed with his perſwaſion, and for that cauſe denounced a preſent War againſt *Izates*. But his enterprize had but a fruitleſs iſſue; for God cut off all his hopes. For the Parthians underſtanding what *Vardanes* intent was, and how he was reſolved to make a War againſt the Romans killed him, and gave the Kingdom to his Brother *Gotarza*, whom not long after this, his Brother *Vologeſus* killed by treaſon, reſtoring to his two Brothers by the Mothers ſide theſe Provinces, that is to ſay, the Kingdom of *Media* to *Pacorus* who was the eldeſt, and *Armenia* to *Tiridates* who was the younger.

Vardanes, after his fathers death, laboureth to perſwade *Izates* to make War againſt the Romans, but he prevaileth not.

After *Vardanes* was ſlain, the Kingdom is committed to *Gotarza*.

Vologeſus King of *Parthia*.

When *Manobazus* King *Izates*'s Brother and the reſt of his Kinſfolk ſaw how happily all things ſucceeded to *Izates*, and how in reſpect of his Piety towards God, he was honoured and reverenced by all men, they alſo reſolved themſelves to forſake their Religion, and to ſerve God after the manner of the Jews. But this intent of theirs was diſcovered. Whereupon the chiefeſt among them grew diſpleaſed; yet they did not manifeſt their deſpite, but kept it hidden in their hearts, expecting ſome fit occaſion to revenge themſelves as ſoon as they might. They wrote alſo to *Abias* King of *Arabia*, and promiſed him great ſums of Money, if he would take Arms againſt their King, promiſing him upon the firſt charge, they would forſake him, for that they deſired to be revenged on him, for having forſaken their Religion. Having therefore confirmed their promiſe with an Oath, they incited him to make haſte. The King of *Arabia* performed that which they required, and marched forth againſt *Izates* with a great power. And when the firſt charge was ready to be given, and before they came to blows, all *Izates* Souldiers forſook him; and turning their backs to their enemies, fled in great diſorder, as if they had been ſurprized with a panick fear; yet was *Izates* no ways daunted; but having diſcovered that it was treaſon and conſpiracy of his greateſt Peers, he retired alſo into his Camp, where he enquired of the Cauſe that they pretended. After he knew that they had plotted with the Arabian, he cauſed the Conſpirators to be put to death: and the next day after went out to fight, and killed a great number of his enemies, and conſtrained the reſt to betake them to flight. He purſued their King alſo into a Fort called *Arſam*, which he battered and aſſaulted with ſuch vigour and diligence, that he took the ſame with a great quantity of booty that was therein, and returned to *Adiabena* with great triumph: but he took not *Abias* alive, for he himſelf had prevented his captivity with his death. The Lords of *Adia ena* ſeeing themſelves fruſtrated of their former hopes, in

Monobazus and his Kindred think to receive the Jews Religion.

The Adiabenians conſpire with the King of *Arabia* againſt *Izates*.

The year of the World, 4009. *after Chriſt's Nativity*. 47.

that by God's hand they were delivered into the hands of their King, could not contain their diſpleaſure, but practiſed further miſchief: for they wrote their Letters to *Vologeſus* King of *Parthia*, deſiring him to kill *Izates*, and to beſtow another King upon them who was a Parthian, for that they hated their King who had aboliſhed their Religion and had embraced a ſtrange Law. The Parthian underſtanding hereof, prepared himſelf for War; and having no juſt colour or pretext to authorize it, he ſent a meſſenger unto him to redemand thoſe honours which his father had given him, which if he refuſed, he denounced War againſt him. *Izates* was not a little troubled in his mind, when he underſtood this meſſage: For he thought that if he ſhould reſtore the gifts, he ſhould do himſelf great prejudice, for that it would be imagined that he did it for fear; knowing on the other ſide that if the Parthian ſhould recover that which he redemanded, yet he would not be quiet, he therefore commended his cauſe to God, truſting that he would take care of him. And building upon this, that the greateſt good he might have was to have God to help, he ſhut his wives and children into a ſtrong Caſtle, and his Corn in his ſtrongeſt Tower: and afterwards burned all the hay and forrage: and having after this manner provided for all things, he expected the approach of his enemy. The Parthian came forward ſooner than he was expected, with a great power of Horſe and Foot. For he marched forward in all haſte, and encamped near unto the river that ſeparateth *Adiabena* from *Media*. *Izates* likewiſe encamped not far from thence, having with him about ſix thouſand Horſe. To whom the Parthian ſent a meſſenger to give him to underſtand how great his power was, which extended from the River *Euphrates* as far as *Bactria*, ſhewing him what Kings he had under his ſubjection, threatning him to puniſh him very ſeverely, in that he behaved himſelf ſo ungratefully towards his Benefactors; yea, that the God whom he adored, could not deliver him out of the Kings hands. Hereunto *Izates* anſwered, that he knew well that the Parthian far exceeded him in power, but that he was far better aſſured that God's power extended beyond all mens contradiction. And having returned them this anſwer, he betook himſelf to his Prayers, and proſtrating himſelf upon the earth, and caſting aſhes on his head, and faſting himſelf, his wives and children, he called upon God and prayed after this manner: O Lord Almighty, if I have not vainly ſubmitted my ſelf to thy protection, but have intirely choſen thee for my only and true God, be thou my help and aſſiſtance, and not only deliver me from mine enemies, but alſo abate and controul their pride, who have not been afraid in their blaſphemous language, to prophane thy holy and ſacred Name, and utter blaſphemous ſpeeches againſt thy power. Thus prayed he with ſighs and tears, and God heard him: For the very ſame night, *Vologeſus* received Letters by which he was certified that a great number of Dahans and Sacans, taking opportunity by his abſence, were entred into the Kingdom of *Parthia*, and ſpoiled the whole Country. For which cauſe he returned back into his Country without any further trouble. And thus *Izates* by Gods Providence was delivered from the Parthian threats.

The Lords of *Adiabena* perſwade *Vologeſus* to kill *Izates*.

Izates calleth upon God, who ſendeth the Dahans and Sacans into *Parthia*, upon whoſe arrival *Vologeſus* returneth.

Not long after this, after he had lived fifty five years and reigned four and twenty, and left behind him four and twenty ſons, he died, and appointed his Brother *Monobazus* to ſucceed him in the Kingdom, requiting hereby his faith and Loyalty, in that during the time of his abſence, and after the death of his Father, he had faithfully ruled and governed the Kingdom to his uſe. His Mother *Helena* hearing news of his death, lamented very grievouſly that ſhe being his Mother was deprived of a Son that ſo zealouſly honoured and feared God, yet notwithſtanding ſhe was comforted, when ſhe underſtood that her eldeſt Son was to ſucceed him in the Kingdom, and haſted with all diligence to go and meet him. As ſoon as ſhe arrived in *Adiabena*, ſhe lived not long time after her Son *Izates*. Whereupon *Monobazus* took both her body and his Brothers bones, and ſent them to *Jeruſalem*, commanding that they ſhould be buried in three Pyramids which *Helena* had builded, ſome three ſtades or furlongs from *Jeruſalem*. But hereafter we will recite the acts and geſts of *Monobazus* during his reign.

Izates deliverеth up the Kingdom to his Brother *Monobazus* and dieth.

Hegio & Ruffinus, chap. 5. *Alias*, 8.

But during *Fadus* Government in *Judea*, a certain Magician called *Theudas* perſwaded a great number of the people to take all their goods and ſubſtance, and to follow him to the River of *Jordan*; for he ſaid he was a Prophet, and told them that the River ſhould divide it ſelf into two parts upon his commandment, and yield them free paſſage. By theſe words of his, he deceived divers of them. But *Fadus* ſent ſome troops of Horſe, who charged them on the ſudden, and killed a great number of them, and took divers of them Priſoners alive; amongſt whom was *Theudas*, whoſe head was ſtricken off, and was afterwards carried to *Jeruſalem*. This is that which befel the Jews under *Fadus*'s Government.

Theudas perſwadeth the people that with a word he will cauſe *Jordan* to divide it ſelf, and yield them paſſage: he with his followers are ſlain.

CHAP.

A

CHAP. III.

The year of the World, 4010. *after Christ's Nativity*, 48.

3. Tiberius Alexander *succeeds* Fadus *in the Government of* Judæa; *and* Cumanus *succeeds* Alexander. Herod *King of* Chalcis's *death, his Children:* Claudius *the Emperor giveth his Dominions to* Agrippa.

AFter *Fadus*, succeeded *Tiberius Alexander*, the Son of that *Alexander* who had been Governour of *Alexandria*; a man of as great Riches as any one of his time and place, who surpassed likewise his Son *Alexander* in piety, who forsook the Religion of his Forefathers. At that time there hapned a great Famine in *Jewry*, during which, Queen *Helena* sent huge sums of money into *Egypt*, and bought Corn, and distributed the same to those that were in want, according as I have said before. At the same time *James* and *Simon*, the Sons of *Judas* of *Galilee*, who had busied themselves to incite the people to resist the Government of the Romans, were put to death at such time as *Cyrenius* valued each mans Goods, as we have heretofore declared. These did *Alexander* command to be crucified. *Herod*, King of *Chalcis*, took away the Sovereign Priesthood from *Joseph* the Son of *Camydas*, and transferred it to *Ananias* the Son of *Nebedæus*. After *Tiberius Alexander*, succeeded *Cumanus*. Then died *Herod*, who was Brother to King *Agrippa* the Great in the eighth year of *Claudius Cæsar*. He left behind him three Sons; *Aristobulus*, whom he had by his first Wife, *Bernicianus* and *Hircanus* by *Bernice*, his Brother's Daughter. *Claudius Cæsar* gave this Kingdom to *Agrippa* the younger. During the time that *Cumanus* governed, there happened a Sedition in *Judea*, whereby divers Jews miscarried. The cause of all which accidents I will rip up from the Original.

Hedio & Ruffinus, chap. 5. *alias, cap.* 8. *Tiberius Alexander* Governour of *Judea*.

James and *Simon*, the Sons of *Judas* of *Galilee* crucified.

The year of the World, 4011. *after Christ's Nativity*. 49.

CHAP. IV.

D *4. The horrid Insolence of a Roman Souldier, causeth the death of twenty thousand Jews: Another Souldier's Insolence.*

AT the time of the Feast of *Pascha* (during which time the Jews are accustomed to feed on unleavened bread) a great number of people assembled themselves from all parts, to the City of *Jerusalem*. Whereupon *Cumanus* fearing lest, by this occasion, there should arise some Commotion, he gave order that a Company of his Souldiers should be armed, and should keep their Guard in the Porches of the Temple, to the end, if any trouble should happen, they might repress it. Those Governours, who had been his Predecessors, had done the like in such manner of Assemblies. It came to pass, on the fourth day of the Feast, that a certain Souldier discovering those Privities which were undecent to be seen, shewed them before the people; wherewith they that beheld the same were much displeased and provoked, saying, that the dishonour was not done to them, but to God. And some of the boldest of them uttered certain speeches against *Cumanus*, saying, that the Souldier was set on by him; which when *Cumanus* understood, he was in like manner grievously offended, in regard of those injuries; yet exhorted those, whom he saw too forward, to keep the Peace, for fear lest a Sedition should arise during the time of the Feast: And seeing they would no ways obey him, but contrariwise, they ceased not to injure and revile him, he commanded that all the Forces he had should be in Arms, and retire themselves into the Fort of *Antonia* that was near unto the Temple, as we have heretofore declared. The people seeing the armed Souldiers, were afraid, and began to fly; and because the places thorough which they issued, were but narrow, they imagined that they were pursued by their enemies; so that they thrust on one another in their flight, and divers of them were thronged to death. In this mutiny there died twenty thousand men: and after this, instead of a Feast, there was nothing but mourning; and without bethinking themselves of their Prayers and Sacrifices, all of them began to weep and lament. So great a mischief sprung from the insolence of one Souldier. This first lamentation was scarcely finished, before a second succeeded the same. For some of those who had a part in this Mutiny, being about a hundred stades from the City, robbed one *Stephen*, that was *Cæsar*'s Servant, in the High way, and took from him all that which he had. Which when *Cumanus* understood, he presently sent some of his Souldiers to spoil those Villages, which were neerest to the place where the Fact was committed, and to bring the chiefest Inhabitants thereof in Bonds unto him. In this pillage a cer-

Hedio & Ruffinus, chap. 9. *Alias*, 10.

In the Feast of *Pascha*, a certain Souldier shewing his Privy Members, moveth a Sedition among the people, whereby twenty thousand Jews lost their lives.

Stephen, Cæsar's Servant robbed in his Journey; for which cause, *Cumanus* spoileth the Villages near to the place where the Robbery was done.

The year of the World, 4011. *after Christ's Nativity*, 49.

A certain Souldier found a Book of the Law of *Moſes* in one of thoſe Villages, which he took and brought, and before them all, tore it in pieces, with horrid Blaſphemies, and vile ſpeeches againſt the Law and whole Nation. The Jews underſtanding hereof, ſuddenly aſſembled themſelves in great numbers, and ran to *Cæſarea*, where *Cumanus* kept for that preſent, requiring him that he would revenge, not their cauſe, but God's, whoſe Law was on that ſort diſhonoured; ſignifying unto him, that it was impoſſible for them to live, ſo long as their Law was thus contemned. *Cumanus* fearing leſt a ſecond mutiny and uproar ſhould be raiſed among the people, by counſel of his Friends, cut off the Souldier's head, who had committed that Crime againſt the Law; and by this means appeaſed the Sedition that was ready to take head.

A certain Souldier teareth the Books of *Moſes*'s Law, and therefore is beheaded by *Cumanus*'s commandment.

CHAP. V.

A great Quarrel between the Jews of Galilee *and the* Samaritans, *who bribe* Cumanus, *Governour of* Judæa : Quadratus, *Governour of* Syria, *ſends him to* Rome *with* Ananias *the High Prieſt, and ſeveral others, to clear themſelves before the Emperour; who put ſome of them to death. The Emperor condemns the Samaritans, and baniſheth* Cumanus; *maketh* Fœlix *Governour of* Judæa; *giveth* Agrippa *the Tetrarchy that* Philip *had*, viz. Bathanæa, Trachonit *and* Abila; *and taketh* Chalcis *from him. The Marriage of* Agrippa's *Siſters. The death of the Emperour* Claudius. Nero *ſucceeds after him : He giveth the Leſſer* Armenia *to* Ariſtobulus, Herod's *Son, King of* Chalcis; *and to* Agrippa, *ſome part of* Galilee, *viz.* Tiberiades, Tarichee *and* Juliad.

Hedio & Ruffinus, chap. 10. *alias*, 12.

THere happened alſo a quarrel betwixt the Samaritans and the Jews, upon this occaſion: They of *Galilee*, who reſorted to the City of *Jeruſalem* at the times of our ſolemn Feaſts, were accuſtomed to paſs thorough the Countrey of the Samaritans. And at that time it happened, that their way lay thorough a Burrough called *Nais*, ſituate in a great Champain Field: where a Quarrel ariſing betwixt divers Inhabitants of that place, and ſome Paſſengers, a great number of the Galileans were murthered. Which when the Magiſtrates of *Galilee* underſtood, they reſorted to *Cumanus*, requiring him to execute Juſtice on thoſe that had murthered their Countrey-men; but he being corrupted with money by the Samaritans, made no account of their complaint. The Galileans being provoked by this Contempt of his, perſwaded the common people of the Jews to betake them to their Weapons, and maintain their Liberty; telling them that ſlavery is of it ſelf very harſh; but that when it is accompanied with injuries, it is intolerable. But their Magiſtrates endeavoured to pacifie them, promiſing them to deal ſo effectually with *Cumanus*, that he ſhould puniſh the Murtherers; but they gave them no Audience, but fell to Arms, requiring *Eleazar* the Son of *Dinæus* to be their Leader. This *Eleazar* was a Thief, who for many years made his abode in the Mountains; they therefore ſpoiled and burnt certain Villages of the Samaritans. After that the report of all that which had paſſed, came to *Cumanus*'s ears, he took ſome Troops out of *Sebaſte*, with four Companies of Foot, and armed the Samaritans likewiſe to go and fight againſt they Jews; whereof they killed many, and led more of them away Priſoners. When the chiefeſt Magiſtrates of *Jeruſalem* ſaw into what a number of miſeries they were fallen, they cloathed themſelxes in Sack-cloth, and caſt aſhes on their heads, exhorting thoſe that were mutinous, to conſider, that if they did not lay down Arms, and return peaceably to their own homes, they would be the cauſe of their Countrey's utter ruine; that they ſhould ſee the Temple burnt before their eyes, and themſelves, their Wives and Children, made Slaves. By which words, in the end, they being perſwaded, returned home, and betook them to their buſineſs. The Thieves alſo retired again into their ſtrong Holds, and from that time, all *Judæa* was full of Robberies. The Governours of *Samaria* reſorted to *Numidius Quadratus*, Governour of *Syria*, who dwelt at that time in *Tyre*; to accuſe the Jews, for that they had fired their Villages, and plundered them; telling him, that their loſs did not ſo much trouble them, as for that they ſaw the Romans were contemned by the Jews; who notwithſtanding, ought to appear before them as their competent Judges; yet, nevertheleſs, that they aſſembled themſelves, as if the Romans were not their Superiors. For which cauſe they addreſſed themſelves to him, to the end, they might have redreſs of thoſe wrongs which they had received by them. This is that wherewith the Samaritans charged the Jews, who anſwered to the contrary,

Certain Samaritans kill divers Galileans in their way to *Jeruſalem*.

The year of the World, 4014. *after Christ's Nativity*, 52.

The Galileans in revenge of their injuries, burn certain Villages of the Samaritans, and ſpoil the ſame.

Hedio & Ruffinus, chap. 8. *alias*, 12.

The Samaritans accuſe the Jews before *Numidius Quadratus*.

A trary, alledging that the Samaritans themſelves had been the Authors of that mutiny and uproar; and that *Cumanus* being wholly corrupted by their money had ſmothered the matter, and done no juſtice on the murtherers. When *Quadratus* heard this, he reſerved the judgment till another time, telling them that he would give ſentence in the matter when he came into *Judæa*, and had examined the truth on both ſides; ſo that they returned without doing any thing.

The year of the world, 4074. after Chriſt's Nativity, 52.

The Jews lay the burthen of the Wars on the Samaritans and Cumanus.

Shortly after, *Quadratus* came into *Samaria*, where he heard that the Samaritans had been the Authors of the trouble, and on the other ſide knowing that ſome Jews likewiſe intended ſome inſurrection, he cauſed them to be crucified, whom *Cumanus* had left in priſon. From thence he tranſported himſelf to *Lydda*, which is a Burrough of
B no leſs bigneſs than a City: in which place he ſitting on his tribunal Seat, heard the Samaritans the ſeeond time, and diſcovered by the report of a certain Samaritan, that one *Dortus* one of the chiefeſt among the Jews, and four other his Confederates induced the people to rebel againſt the Romans. *Quadratus* cauſed them to be executed. As for *Ananias*, who was the High Prieſt, and the Captain *Ananus*, he ſent them bound to *Rome*, to render an account to the Emperour *Claudius* of that which they had done. Moreover, he commanded the chief Governours both of the Samaritans and Jews, that they ſhould ſpeedily repair to *Rome*; whither *Cumanus* and Captain *Celer* ſhould conduct them, to the end they might be judged by *Cæſar* himſelf, upon the information taken on both ſides. And fearing leſt the common people of the Jews
C ſhould break out into ſome Rebellion, he repaired to the City of *Jeruſalem*, to give order that the Jews ſhould attempt to raiſe no new ſtirs; but when he came thither, he found all in peace, and buſied in the celebration of the Feaſt, and offering Sacrifices to God, according to their accuſtomed Ceremonies. Being therefore aſſured that no man would rebel in that place, he left them to their ſolemnities, and repaired to *Antioch*.

Dortus with four other are crucified.

Ananias, Ananus, Cumanus, Celer, and ſome other are ſent to *Rome*.

But the Jews that were ſent to *Rome* with *Cumanus* and the principal Samaritans had a day aſſigned by them the Emperour to decide the differences that were between them. *Cumanus* and the Samaritans endeavoured all that they might by the mediation of *Cæſar*'s friends and free-men, to have the upper hand of the Jews; and indeed
D the day had been theirs if young *Agrippa* had not been at *Rome*. For he ſeeing that the matter was handled to the diſadvantage of the Jews, beſought *Agrippina* the Emperours Wife, that ſhe would prevail ſo with her Huſband, that he would be pleaſed to take full knowledge of that which was done; and that afterwards he ſhould execute due juſtice on thoſe whom he found guilty of that ſedition. *Claudius* favourably gave ear to this requeſt: and hearing the whole matter, he found that the Samaritans were the firſt Authors of all thoſe miſchiefs, and cauſed them to be put to death who came before him to plead, and baniſhed *Cumanus*: he gave order alſo that Captain *Celer* ſhould be ſent back to *Jeruſalem*, and that there in ſight of all the people he ſhould be dragged about the City, until he died. He ſent *Claudius*
E *Fœlix*, *Pallas* Brother, to govern *Judea*.

Alias cap. 13.

Agrippa moveth *Agrippina* to intreat *Cæſar* to hear the cauſe of the Jews.

In the twelfth year of his Reign, he gave *Agrippa*, *Philip*'s Tetrarchy, with *Batanea*; and beſides that, added thereunto *Trachonitis* and *Abila*, which in time paſt appertained to *Lyſanias* Tetrarchy, taking from this the Province of *Chalcis*, which he had governed for the ſpace of four years. After that *Agrippa* had obtained this gift at *Cæſar*'s hands, he married his ſiſter *Druſilla* to *Azizus* King of the Emeſſenians, who conſented to be circumciſed, becauſe *Epiphanes*, King of *Antiochus* Son would not give ear unto the marriage, for that he refuſed to entertain the Religion of the Jews, although in times paſt he had promiſed his Father no leſs. He gave *Mariamne* to *Archelaus*, *Chelcias*
Son, who by her Fathers conſent was formerly promiſed him, on whom he begat a
F Daughter called *Bernice*. A little after this, the Marriage of *Azizus* and *Druſilla* was broken off on this occaſion following: When *Fœlix* governed Jewry, he ſaw *Druſilla* and fell in love with her, ſhe ſurpaſſing all other women in Beauty. He therefore ſent a certain Magician called *Simon*, who was born in *Cyprus*, and one of his greateſt friends among the Jews, who perſwaded her to forſake her firſt Huſband, and to marry *Fœlix*, giving her to underſtand that ſhe ſhould be happy, if ſhe refuſed not this match. She unadviſed, and reſolved to rid her ſelf from the hatred which her Siſter *Bernice* bare towards her (who hated her in regard of her beauty, and for this cauſe ceaſed not to injure her) condeſcended to forſake the Religion of the Jews, and to marry *Fœlix*, by whom ſhe had a Son called *Agrippa*; whoſe death hereafter I will
G declare, and how in the Emperour *Titus*'s his time he died, and was burned in the fire of the Mountain *Veſuvius* with his Wife. *Bernice* remained a Widow, very long after *Herod*'s death, who was both her Uncle and her Husband, and the report

Hedio & Ruffinus, chap. 2. alias 13.

Claudius Fœlix Governour of *Judea*.

Druſilla.

Mariamne.

Fœlix getteth *Druſilla* from her husband.

was

The year of the World, 4018. *after Christ's Nativity*, 56.

Polemon King of *Cilicia* marrieth *Bernice*.

Mariamne ſcorning *Archelaus* marrieth *Demetrius*.

was that ſhe had the company of her Brother. At length ſhe wrought ſo much, that *Polemon* King of *Cilicia* cauſed himſelf to be circumciſed, to the end he might marry her, purpoſing by that means to make it known how falſly ſhe had been accuſed. Whereunto *Polemon* gave ear becauſe ſhe was rich. But this Marriage continued not any long time: For *Bernice* through her impudency, as it is reported, abandoned *Polemon*, who giving over that Marriage forſook alſo the Religion of the Jews. At the ſame time *Mariamne* having forſaken *Archelaus* her Husband, married *Demetrius*, one of the chiefeſt Jews that were in *Alexandria*, both in regard of his deſcent, as alſo his riches; who at that time alſo exerciſed the office of *Alubarcha*, that is to ſay, the Governour of *Arabia*. She cauſed the Son ſhe had by him to be called *Agrippinus*. But of all this I will ſpeak more exactly hereafter. I

Hedio & Ruffinus, chap. 10. *alias* 15.

Agrippina, *Meſſalina*, and *Pætina Claudius*'s Wives.

The Emperour *Claudius* died after he had reigned thirteen years, eight moneths and twenty days. Some ſay that he was poyſoned by *Agrippina* his wife the daughter of *Germanicus*, *Claudius*'s Brother. She was firſt married to *Domitius Ænobarbus*, one of the greateſt men of *Rome*; after whoſe death and long Widowhood, ſhe was at length married to *Claudius*, into whoſe houſe ſhe brought her Son called *Domitius*, by his own Fathers name. *Claudius* had put *Meſſalina* his wife to death, for the jealouſie he had of her; although he had had children by her, namely *Britannicus* and *Octavia*: And for his daughter *Antonia*, who was the eldeſt of all his children and begotten on *Pætina* one of his former Wives, ſhe was married to *Nero*, whom *Claudius* ſo named, and adopted for his Son. *Agrippina*, fearing leſt *Britannicus*, growing to mans K eſtate, ſhould ſucceed his Father in the Empire, and deſirous to make her own Son Emperour, as is reported; ſhe left nothing unattempted that might bring her Huſband to his death; and preſently ſent *Burrus*, who was General of the Army, with ſome other Captains, and thoſe of the greateſt power among his free-men, to bring *Nero* into the field, and to proclaim him Emperour. He being thus eſtabliſhed in the Empire, cauſed *Britannicus* to be ſecretly poyſoned; and not long after this, he openly cauſed his Mother to be put to death, yielding her this recompence, not only for that ſhe had born him in her womb, but alſo becauſe by her means he had obtained the Empire. He likewiſe murthered *Octavia* his wife, the Emperour *Claudius*'s daughter, and divers other Noble men, under colour of ſome Conſpiracy intended againſt L him. But I will not proſecute this matter, for that there are divers who have writ *Nero*'s Hiſtory; of whom ſome have no regard of the truth, but have ſpoken at their pleaſure, for that he had been their Benefactor: others tranſported with hatred and deſpite againſt him, having not been aſhamed to publiſh ſuch impudent lies againſt his renown, that they deſerve to be condemned. Neither do I wonder that they have invented ſo many lies againſt *Nero*, conſidering that in thoſe Hiſtories which they wrote of the former Emperours, they have not ſtudied to ſpeak truth, although they had not any occaſion to hate them, conſidering that they lived a long time after their death. For my own part I am reſolved never to deviate from the truth, contenting my ſelf to touch only by the way thoſe things that concern my M purpoſe; neither will I treat in particular but of what relateth to my Country, without diſſembling our own faults any more than the afflictions that they brought upon us. I will therefore return to the diſcovery of our Affairs. *Azizus* King of *Emeſene* being dead the firſt year of the Emperour *Nero*'s reign, his Brother obtained the Kingdom: *Ariſtobulus* the ſon of *Herod* King of *Chalcis*, had the Government of the leſſer *Armenia* from *Nero*, who gave *Agrippa* a certain portion of *Galilee*, commanding thoſe of *Tiberias* and *Tarichæa* to live under him. Beſides this, he gave him *Julias* ſituate beyond *Jordan*, with fourteen Burroughs near adjoyning thereunto.

Nero Emperor.

The year of the World, 4019. *after Christ's Nativity*. 57.

Nero a tyrant. *Nero*'s tyranny.

N

CHAP. VI.

6. Fœlix, *Governour of* Judæa, *cauſeth* Eleazar *the High-Prieſt to be murthered; and his Murtherers commit other Murthers, even in the Temple. Robbers and Falſe Prophets are puniſhed. A great debate betwixt the Jews, and the other Inhabitants of* Cæſarea. *King* Agrippa *eſtabliſheth* Iſhmael *High-Prieſt. Violences committed by the High-Prieſts.*

Alias cap. 16. *Fœlix* puniſheth the thieves and Magicians, and other ſeducers of the people. *Eleazar* the ſon of *Dinæus* ſent to *Rome*.

BUt the affairs of *Judea* grew daily worſe and worſe: For the Country was ſtored again with Thieves and Inchanters, who deceived the common People. *Fœlix* ap- O prehended many of them daily, and cauſed them to be executed. He took *Eleazar* alſo the Son of *Dinæus*, who was Captain of thoſe Outlaws and Thieves that ranged in

A in the Countrey. *Fœlix* had given him his word, that he ſhould no ways be endangered; whereupon he came and ſubmitted himſelf, and was preſently fettered and ſent to *Rome*. Whereas the Governour hated extreamly *Jonathan* the High Prieſt, becauſe he uſed to find fault with him for his miſ-behaviours, leſt he ſhould be blamed for him, becauſe it was through his means, that the Emperour had made him Governour; he reſolved to make an end of him; there being nothing more unſufferable to the wicked, than to be rebuked. To compaſs his deſign, he bribed a man called *Dora*, who was born in *Jeruſalem*, and was one of thoſe in whom *Jonathan* repoſed his greateſt truſt; to bring in certain Thieves to murther *Jonathan*; who willingly liſtened to his demands: and deſirous to gratifie the Governour, by this means that enſu-
B eth, brought that to effect which he had intended. There were certain Thieves that came up to *Jeruſalem*, under colour of Devotion; who carrying their Swords cloſe hidden under their Garments, accoſted *Jonathan*, and killed him. Now, for that this Murther was let ſlip, and not puniſhed; from that day forward, the Thieves reſorted boldly to ſolemn Feaſts, having their weapons hidden under their garments, and thronging in among the people, killed ſome of thoſe who were their Adverſaries and others, to pleaſure thoſe who had hired them with ready money to rid them of thoſe they miſ-liked. And they did ſo, not only up and down the City, but in the Temple likewiſe; where they killed ſome who little ſuſpected that any impiety ſhould be committed in that place. For my own part, I think that God hath deſtroyed our City, in
C deteſtation of that Impiety: and for that he accounted the Temple impure, he hath ſent us the Romans, who hath ſet it on fire to purge the City, and make us ſlaves, with our Wives and Children; intending thereby to teach us Wiſdom by our own miſeries. Thus was the City filled with theſe Thefts and Murthers. And as for the Enchanters and Deceivers, they perſwaded the common people to follow them into the Deſart, promiſing them to ſhew them ſigns and miracles done by the power of God; whereunto divers gave ear, and at laſt ſuffered the penalty of their folly: For *Fœlix* recalling them back again, puniſhed them.

The year of the World, 4019. *after Chriſt's Nativity*, 57.

Fœlix conſpireth againſt *Jonathan*.

The deceitful Magician.

At the ſame time there came a certain man from *Egypt* to *Jeruſalem*, who termed himſelf a Prophet; who incited the common people to follow him to the Mount called
D *Olivet*, ſituate not far off from *Jeruſalem*, and only diſtant ſome five furlongs from thence; telling them, that from thence he would make them ſee the Walls of the City fall unto the ground, by which way he promiſed to give them entry: Which being reported to *Fœlix*, he cauſed the Souldiers to arm themſelves; and departing out of *Jeruſalem* with great ſtore of Horſe and Foot, he ſet upon them, and killed four hundred of them, and took two hundred alive; as for the Egyptian, he eſcaped out of the skirmiſh, and no man knew what became of him. The Thieves alſo, incited the people anew to make War againſt the Romans, telling them that they ought not to yield them obedience; and they burned and ſpoiled divers of thoſe Boroughs, which oppoſed themſelves againſt them. It chanced alſo, that the Jews that inhabited *Cæſa-*
E *rea*, mutined againſt the Syrians that were in the ſame City, in that they ſtrove to have an equal Authority in the Government of the State as well as they. The Jews pretended the Title of Superiority, becauſe that *Herod*, who was a Jew, had builded the City of *Cæſarea*; on the other ſide, the Syrians owned the Jews ſayings to be true? but they replied alſo, that *Cæſarea* was formerly called the Tower of *Straton*, and that at that time there was not one Jew that inhabited the ſame. Which when the Governours of that Countrey heard, they laid hands on the Authors of this Sedition, as well of the one, as of the other party, and gave them the Baſtinado; pacifying by this means, the trouble for a little ſpace. For the Jews once more being puffed up with their Riches, and contemning the Syrians, injuriouſly reviled and provoked them: On
F the other ſide, the Syrians being weaker in ſubſtance, but as great in heart (by reaſon the greateſt number of thoſe that bare Arms with the Romans, were Cæſareans and Sebaſtens) at ſome times break out into opprobious ſpeeches againſt the Jews; and at length the quarrel grew to that heat, that they caſt ſtones at one another, ſo that on both ſides divers of them were both killed and hurt; yet the Jews had the upper hand. *Fœlix* perceiving that this debate might breed a War, came in between them, requiring the Jews to deſiſt from further violence, and commanding his Souldiers to beat down thoſe who would refuſe to obey him; by which means a great number were killed, and divers taken Priſoners. Moreover, he gave his Souldiers liberty to ſpoil, and rob divers very rich houſes. The other Jews, who, beſides their Authority, were re-
G nowned for their moderation, fearing leſt the like miſery ſhould befall them, beſought *Fœlix* to ſound a retreat, and to call in his Souldiers, and to ſpare that which as yet remained, being ſore grieved at that which had happened; to which *Fœlix* condeſcended.

Hegio & Ruffinus, chap. 12. *alias, chap.* 17. A falſe Prophet draweth the Jews to the Mount *Olivet*.

Hegio & Ruffinus, chap. 13. *Alias*, 18. A broil in *Cæſarea* between the Syrians and the Jews.

The year of the World, 4002. *after Chriſt's Nativity*, 58.

The year of the World, 4002. *after Christ's Nativity*, 58.

ſcended. At the ſame time King *Agrippa* gave the Prieſthood to *Iſhmael*, the Son of *Phabeus*. There aroſe alſo a diſſention betwixt the High Prieſts, and the other Prieſts and Governours of *Jeruſalem*; and each Faction walked forth, accompanied with a Troop of proud and mutinous perſons, who decided their debates with bitter words, and flinging of ſtones, ſo that no man might pacifie them: For all things were ſo out of order, as if there had been no Magiſtrates in the City; and the impudency and audaciouſneſs of the High Prieſts permitted ſo much, that they ſent their Servants to the Barns, to ſeize the Tenths that were due unto the Prieſts; whereby it came to paſs, that ſome poor Prieſts died for want: ſo much did the violence of the Seditious at that time prevail above all right.

Iſhmael the ſon of *Phabeus* High Prieſt. The ſtrife between the High Prieſts and the Prieſts.

CHAP. VII.

Feſtus *ſucceeds* Fœlix *in the Government of* Judæa. *The Inhabitants of* Cæſarea *obtain of* Nero *to have the Jews Freedom recalled. King* Agrippa *cauſeth an Apartment to be built, from whence all that was done about the Temple might be ſeen; the people of* Jeruſalem *cauſe a high Wall to be built to hinder it, by the Emperor's Authority.*

Alias, 19. *Fælix* accuſed

After that *Portius Feſtus* had been ſent by *Nero* to ſucceed *Fœlix* in the Government of *Judea*, the chiefeſt of thoſe Jews that inhabited *Cæſarea*, repaired to *Rome* to accuſe *Fœlix*; and without all doubt he had been puniſhed for the injuries he had committed againſt the Jews, if *Nero* had not pardoned him upon his Brother *Palas*'s ſubmiſſion and entreaty, who importuned him, and was at that time in great reputation with him. Furthermore, two of the chiefeſt among the Syrians wrought *Berillus*, who had ſometimes been *Nero*'s Maſter, and at that time was Secretary of Eſtate in the Greek Tongue, by mighty Bribes, to beg of *Nero* the revocation of the Right and Title which the Jews enjoyed in the Government and Adminiſtration of the Commonweal. For which cauſe *Berillus* ſolicited the Emperour, and obtained a Letter from him, which was the cauſe of thoſe miſchiefs that afterwards happened in our Nation; for the Jews of *Cæſarea*, underſtanding what Commiſſion the Syrians had gotten, were ſo much the more encouraged to make War.

Hegiſip & Ruffinus, chap. 14.

The Cutthroats among the Jews.

Therefore, as ſoon as *Feſtus* was arrived in *Judea*, he found the Countrey grievouſly afflicted with Robberies, and the whole Countrey was ruined with Fire and Sword. The Thieves likewiſe at that time encreaſed mightily; they uſed ſhort Swords, after the manner of a Perſian Cymetre, and crooked like the Roman Faulchion; with which they killed divers: For, thruſting themſelves into the preſs of the people that came in great multitudes on the Feſtival days, to celebrate God's ſervice, they killed thoſe very eaſily whom they pleaſed; and oftentimes repairing to their enemies Villages, they ſpoiled and burnt them. But *Feſtus* ſent divers Forces, both of Horſe and Foot, againſt certain Jews that were ſeduced by an Enchanter, who had promiſed them to free them from all their troubles, if they would follow him into the Deſart; they killed both the deceiver and the deceived that followed him. At that time King *Agrippa* erected a ſtately Building within the Palace at *Jeruſalem*, near unto the Porch. This Palace in times paſt appertained to the Aſmoneans, and was ſcituate in a high place, with a fine Proſpect, from whence they might with pleaſure behold the City of *Jeruſalem*, wherein the King took great delight, and beheld from thence that which was done in the Temple. The chiefeſt men of *Jeruſalem*, ſeeing this building, were very much diſpleaſed; for neither doth our Cuſtom or Law permit that any one ſhould look on that which is done in the Temple, and eſpecially forbiddeth that any man ſhould behold the Sacrifices and Oblations: They therefore builded a high Wall upon the Gallery, which was within the Temple on the Weſt ſide, which did not only hinder the ſight of the Royal Chamber, but alſo that of the Gallery without the Temple on the Weſt ſide, where the Romans kept Guard near unto the Temple, on the Feſtival days. Herewith was King *Agrippa* highly diſpleaſed, and the Governour *Feſtus* far more than he, who commanded them to pull down the Wall: But they beſought him that he would give them Licence to ſend their Ambaſſadours to *Nero*, to this intent; alledging that it was impoſſible for them to live, if any part of their Temple ſhould be beaten down. Which being granted them, they ſent ten of their chiefeſt Nobility, and with them *Iſmael* the High Prieſt, and *Chelcias*, the Treaſurer of the Temple unto *Nero*; who no ſooner heard their ſuit, but he pardoned them, not only for that they had done, but he commanded that

Feſtus diſcomfiteth a great deceiver, with all his followers. *Hegiſip & Ruffinus, chap.* 15. *alias, chap.* 10.

The chiefeſt men of *Jeruſalem* ſtop up the Proſpect of *Agrippa*'s houſe.

A that the building ſhould remain as it was. All which he did in favour of his Wife *Poppea*, who was entreated by the Jews, ſhe being a devout Princeſs, to ſue for them. She therefore commanded the ten Ambaſſadours to return, and kept *Chelcias* and *Iſmael* for Pledges with her. The King underſtanding how all things had paſt, gave the High Prieſthood to *Joſeph*, ſurnamed *Cabi*, which was the Son of *Simon*, who in times paſt, had been High Prieſt.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

Joſeph Cabi the Son of *Simon* made High Prieſt.

CHAP. VIII.

B Albinus *ſucceeds* Feſtus *in the Government of* Judæa; *and King* Agrippa *giveth and taketh away often the High Prieſthood.* Ananus *the High Prieſt cauſeth Saint* James *to be put to death.* Agrippa *enlargeth the City of* Cæſarea, *and calleth it* Neronias. *The Favours he granted to the Levites. The Liſt of the High Prieſts ſince* Aaron.

Albinus Governour of *Judea.*

CÆſar being advertiſed of *Feſtus*'s death, ſent *Albinus* to govern *Judæa*. But King *Agrippa* commanded *Joſeph* to lead a private life, and advanced in his ſtead a certain man called *Ananus*, the Son of *Ananus*, who was reported to have been moſt happy; for he had five Sons, all which ſupplied the place of the High Prieſt, after him-
C ſelf had long time before them enjoyed it; the like whereof hath never hapened to any of our Prieſts. The younger *Ananus*, who, as we ſaid, was advanced to this place, was a raſh and head-ſtrong man, that followed the Sect of the Saducees, who (as we have already declared) were amongſt all other the Jews, the moſt ſevere in executing Juſtice: Whereas therefore, *Ananus* was of this diſpoſition, he thought that he had a fit occaſion offered him to do what he pleaſed after *Feſtus*'s death, and whilſt *Albinus* was as yet upon his way. He therefore aſcended and ſate down in the Tribunal, aſſiſted by the Judges; and cauſed *James*, the Brother of JESUS, who was called CHRIST, to appear before him, with certain others, and accuſed them for tranſgreſſing the Law, and Blaſphemy againſt God, and cauſed him to be ſtoned to death. They
D that were men of upright Conſcience within the City, and diligent obſervers of the Law, were very much diſpleaſed with this Act; and ſent ſecretly to the King, beſeeching him to prohibit *Ananus*, that hereafter he ſhould commit no ſuch like offence: For that his firſt action was not allowable. Some of them alſo went to meet *Albinus*, being on his way to *Alexandria*, to inform him that it was unlawful for *Ananus* to aſſemble the Council without his Licence. *Albinus* perſwaded by theſe words, wrote a cholerick Letter to *Ananus*, wherein he threatned to puniſh him. And for the ſame cauſe, King *Agrippa* diſpoſſeſſed him of the Prieſthood, after he had held the ſame for the ſpace of three months; and in his ſtead he eſtabliſht *Jeſus* the Son of *Damnæus*. After that *Albinus* was arrived in *Jeruſalem*, he employed all his care and ſtudy to pacifie the
E Countrey, by executing divers of the Thieves.

Hedio & Ruffinus, chap. 16. *Alias* 21.

Ananus had five Sons that ſucceeded him in the Prieſthood.

The year of the world, 4025. *after Chriſt's Nativity*, 63.

James the Brother of our Lord ſtoned.

Ananus accuſed before *Albinus.*

Jeſus the Son of *Damnæus* poſſeſſeth *Ananus*'s place.

But the High Prieſt *Ananias* daily encreaſed in honour and credit, and purchaſed the good will of the Citizens, by his liberality and great gifts. But he had ſome miſchievous Servants about him, who converſed with thoſe that were moſt intemperate and audacious; who repaired from Barn to Barn, and took up many Tithes that belonged to the Prieſts, and beat thoſe that refuſed to render them. The Prieſts uſed no leſs violence than their ſervants, having no man that might reſtrain them; whereby it came to paſs, that the Prieſts, who were formerly maintained by the Tenth, died at that time for want of Victuals. And the Thieves renewing their entrance into the City by night, during the Feaſt that was celebrated at that time, took the Secretary of Captain *Elea-*
F *zar* alive, who was *Ananias*'s Son, who was the High Prieſt: And having bound him, led him out of the City; ſending *Ananius* word, that they would deliver his Secretary, if he would prevail ſo much with *Albinus*, as to deliver them their ten Companions then Priſoners, who were taken by him. To the performance whereof, *Ananius* perſwaded *Albinus* by manifeſt reaſons: And by obtaining his demand, encreaſed and begat a number of miſeries. For the Thieves uſed all the cunning means they could deviſe, in apprehending ſome one of *Ananius*'s houſe; and when they had taken any one of them alive, they would not deliver him, except before, they might have one of their own delivered. So that encreaſing both in courage and number, they became more and more inſolent to afflict the Countrey.

Some forcibly gather the Tenths of the Prieſts.

The Thieves apprehend *Ananias*'s Kindred and Servants.

Cæſarea Philippi new builded by *Agrippa*, and called *Neronias.*

G At that time King *Agrippa* enlarged the City of *Cæſarea*, ſurnamed *Philippi*; and in honour of *Nero*, called it *Neronias*. He builded alſo to his great charge, a Theatre in favour of the Berytians: he diſtributed Oyl and Corn for every one of the people, and

The Berithians receive much kindneſs at *Agrippa*'s hands.

The year of the World, 4026. after Christ's Nativity. 64.

adorned all the City with moſt antick and fine Portraitures upon the Porches. In H
ſhort, he tranſported into that City almoſt all the Ornaments of the reſt of the Kingdom: For which cauſe his Subjects began to hate him, ſeeing he deprived them of their rare Ornaments, to adorn one ſtrange City. *Jeſus* the Son of *Gamaliel* ſucceeded in the Prieſthood, which the King had given him, and taken away from *Jeſus* the Son of *Damnæus*; who reſigned his place againſt his will. Whereupon, there aroſe a diſcord between them; for having aſſembled their reſoluteſt followers, they came from bitter words to blows and ſtones. But amongſt all the reſt, *Ananias* was the richeſt in wealth, and by his bounty reconciled the more unto him. *Coſtobarus* alſo, and *Saul*, gathered each of them a Band of Raſcals, and deſperate men. Theſe two were of the Blood-Royal; and by reaſon of their affinity and alliance with *Agrippa*, they were well be- I
loved: For which cauſe they were inſolent and violent, oppreſſing always the weaker ſort. From this time forward the eſtate of our City grew deſperate, encreaſing daily more and more in wickedneſs.

Ananias Coſtobarus, and *Saul* prepared to ſpoil the weaker.

When *Albinus* underſtood that *Geſſius Florus* came to ſucceed him, deſiring that they of *Jeruſalem* ſhould acknowledge ſome of his good deeds, he called before him all thoſe Priſoners that were notoriouſly guilty of Murther, and cauſed them to be executed. As for thoſe that were impriſoned upon any ſmall or ſlight cauſe, upon payment of their Fines, he delivered them; and in ſo doing, the Priſon was cleanſed of Malefactors; and from that time, the Countrey remained full of Thieves and Robbers.

Hegio & Ruffinus, chap. 17. alias, cap. 22. Albinus executeth the hainous Malefactors.

The Levites, who were ordained to ſing Hymns to God, ſolicited the King to aſſem- K
ble the Council, and thereby to permit them to wear the Linnen Robe, which the Prieſts were accuſtomed to uſe; telling him that ſuch an Ordinance would dignifie his Eſtate very much, in that he would be always famous in memory of this new Eſtabliſhment. This Suit of theirs was eaſily granted; for the King, after he had conſulted with thoſe who were his Aſſiſtants, ſuffered the Levites that ſung the Hymns, to lay aſide their ordinary Robe, and to apparel themſelves in Linnen, as beſt liked them. He permitted alſo, that another part of the Levites, who intended the ſervice of the Temple, ſhould learn to ſing the Hymns and Pſalms, as they had required: All which he did contrary to the Ordinances of the Countrey; which being broken, there was nothing elſe to be expected but puniſhment. L

Agrippa giveth them of the Tribe of *Levi* leave to wear the Linnen Garments. *Agrippa* permitteth the Miniſters of the Temple to ſing the Sacred Hymns.

At that time the building of the Temple was finiſhed. And the people perceiving that more than eighteen thouſand Work-men ſhould be idle, and deprived of Wages, whereupon they were accuſtomed to live by the building of the Temple: on the other ſide, being loath to reſerve their money through the fear they had of the Romans; to provide for thoſe Workmen (in the entertainment of whom they reſolved to employ their Treaſure, for if any one of them wrought but one hour of the day, he was ſuddenly paid his wages) they requeſted the King, that it would pleaſe him to repair the Eaſtern Gate, on the outward part of the Temple, ſcituate in a Deſcent, the Walls whereof were in height four hundred Cubits; made of ſquare ſtones of white Marble, from the top to the bottom; and every ſtone twenty foot long, and ſix M
foot thick.

The people of the Jews beſeech the King that it may be lawful for them to repair the Porch.

This Work was firſt builded by King *Solomon*, who was the firſt that builded our Temple. But *Agrippa*, to whom *Claudius Cæſar* had given the Commiſſion of building of the Temple; thinking with himſelf, that it was very eaſie to break it down, but very hard to build it up; and that to re-edifie the Porch, it would coſt much time and expence, he denied their requeſt; permitting them nevertheleſs, to pave their City with broad Stone. He took the Prieſthood from *Jeſus* the Son of *Gamaliel*, and gave it to *Matthias*, the Son of *Theophilus*; in whoſe time, the Wars betwixt the Romans and the Jews began.

Matthias, the Son of *Theophilus*, High Prieſt.

But I think it not amiſs, but very anſwerable to the courſe of this preſent Hiſtory, N
to ſpeak of the High Prieſts, and to ſhew how they had their beginning, and to whom this honour way be lawfully communicated, and how many they were in number until the end of the War. The firſt of them was *Aaron*, *Moſes*'s Brother, after whoſe death, his Children ſucceeded him; and from that time forward, the honour hath continued with their Succeſſors. For it is a Law obſerved by our Anceſtors, that no man ſhould be admitted to the Prieſthood, except he be of *Aaron*'s Poſterity: for albeit he were a King, if ſo be that he were of another Line, it was impoſſible for him to obtain the Prieſthood. All the Prieſts after *Aaron*, who (as we have ſaid) was the firſt, until *Phanaſus*, whom the Seditious created Prieſt in the time of the War, have been in number eighty three, whereof thirteen have executed the Office, from the time that O
Moſes erected God's Tabernacle in the Deſart, until ſuch time as arriving in *Judæa*, King *Solomon* builded a Temple to God. For in the beginning, the High Prieſthood continued with

Hegio & Ruffinus, chap. 18. The Succeſſion and number of the High Prieſts among the Jews. There were eighty three High Prieſts in all.

A with the Poſſeſſors for term of life; but afterwards, although the Prieſts were yet alive, yet were there other Succeſſors put in their rooms. Theſe thirteen were of *Aaron*'s Poſterity, and obtained this degree in ſucceſſion, the one after the other. Their firſt Government was Ariſtocracy, which is the Government of the Nobility; afterwards a Monarchy; and at laſt a Royal Government. The number of years wherein theſe thirteen flouriſhed, were ſix hundred and twelve years, from the day that our Fathers departed out of *Egypt*, under the conduct of *Moſes*, until the building of the Temple in *Jeruſalem* by King *Solomon*. *The year of the World, 4096. after Chriſt's Nativity, 64.*

After theſe thirteen High Prieſts, there were eighteen others; who after *Solomon*'s time ſucceeded one after another, until the time that *Nabuchodonozor* King of *Babylon*,
B having encamped before the City, took it, and burned the Temple, and tranſported our Nation into *Babylon*, and led away the High Prieſt *Joſedech* Priſoner. The time of the Prieſthood and continuance of theſe eighteen, was four hundred ſixty years, ſix months and ten days; ſo long as the Jews have had the Royal Government. After the ſurprizal of *Jeruſalem* by the Babylonians, until ſuch time as *Cyrus*, King of *Perſia*, diſmiſſed the Jews, and gave them leave to return from *Babylon*, into their own Countrey, with permiſſion to re-edifie their Temple, there are ſeventy two years; and at that time the Captives being returned, *Jeſus*, the Son of *Joſedech*, took upon him the High Prieſthood; who, with thoſe of his Poſterity, to the number of fifteen, have governed in a Democracy, or Popular Government, until the time of *Antiochus*, ſurnamed
C *Eupator*, for the ſpace of four hundred and fourteen years. This *Antiochus* was the firſt, who, with his General *Lyſias*, diſplaced *Onias*, ſurnamed *Menelaus*, of his Prieſthood, commanding him to be killed at *Berith*; and after he had driven his Son out of the Succeſſion, he eſtabliſhed *Jacim* High-Prieſt; who notwithſtanding, was of *Aaron*'s Race, but not of his Family. For this cauſe *Onias*, the Son of *Onias*, and Nephew to the deceaſed *Onias*, retired himſelf into *Egypt*: Where growing familiar with *Ptolemey*, *Philometor* and *Cleopatra* his Wife, he perſwaded them to build a Temple in the Confines of *Heliopolis*, not unlike to that of *Jeruſalem*, and to create a High Prieſt in the ſame; of which Temple in *Egypt*, we have made very oftentimes mention. After that *Jacim* had held the Prieſthood for the ſpace of three years, he died without
D Succeſſor; ſo the City remained ſeven years without a High Prieſt. Again, the Almoneans recovered the Government of their Nation, and after they had made War againſt the Macedonians, they eſtabliſhed *Jonathan* High Prieſt, who exerciſed the Office ſeven years; but afterwards he was killed in an Ambuſh, and Treaſon conſpired againſt him by *Tryphon*, as we have declared elſewhere. After him, *Simon* his Brother undertook the Prieſthood, who was, not long after, killed treacherouſly by his Son-in-law at a Banquet. After him ſucceeded his Son *Hircanus*; who enjoying this Dignity for the ſpace of thirty one years, died when he was very old, leaving behind him *Judas*, ſurnamed *Ariſtobulus*; who dying, left his Brother *Alexander* his Heir, both of the Kingdom and High Prieſthood. After that *Ariſtobulus* had obtained the
E Royal Government, he enjoyed both Dignities one whole year. For this *Judas* ſurnamed *Ariſtobulus*, was the firſt that ſet the Diadem on his head, cauſing himſelf to be called a King; the which *Alexander* did continue; for he alſo joyned the Kingdom with the High Prieſthood, and reigned twenty ſeven years: And feeling himſelf draw near to his death, he left in *Alexandra* his Wives hands, to diſpoſe of the Prieſthood as ſhe pleaſed: She therefore beſtowed it on *Hircanus*; and as for the Kingdom, ſhe kept it in her own hands nine years, and afterwards died. Her ſon *Hircanus* was High Prieſt for ſo long time: For after *Alexandra*'s death, his Brother *Ariſtobulus* made War againſt him; and having overcome him, he took the Kingdom from him; and not only ſeized on the Crown, but the Prieſthood. After he had reigned three
F years, and as many months, *Pompey* repaired to *Jeruſalem*, and took it perforce; and laying hold of *Ariſtobulus*, ſent him bound unto *Rome* with his Children. After which, he reſtored the Prieſthood once more to *Hircanus*; committing the Government of the Nation unto his hands, forbidding him in the mean ſpace to wear the Diadem. Beſides the firſt nine years, *Hircanus* governed twenty and four: But *Barzapharnes* and *Pacoras*, Princes of the Parthians, paſſed *Euphrates*, and made war againſt *Hircanus*, and took him alive Priſoner, and made *Antigonus*, *Ariſtobulus*'s Son, King. But after he had governed three years and three months, *Soſius* and *Herod* took him alive perforce, and *Antonius* ſent him to *Antioch*, where he was beheaded. After that *Herod* was created King by the Romans, there was never any High Prieſt created of
G the Poſterity of the Aſmoneans (for he gave the High Prieſthood to certain men of obſcure and baſe extraction, who were of the Order of Prieſts) *Ariſtobulus* only excepted. This *Ariſtobulus* was *Hircanus*'s Nephew, who was a Priſoner among the Parthians;

The year of the World, 4026. after Christ's Nativity, 64.

Aristobulus slain by Herod. supra l. 15. c. 3.

and having given him the Priesthood, he married *Mariamne*, his Sister, to the intent H
to continue himself in the good liking of the people, in remembrance of *Hircanus*:
But afterwards fearing, lest all of them should turn to *Aristobulus*'s side, he caused him
to be killed, by finding out a means to cause him to be stifled, at such time as he bath-
ed himself in a Fish-pond near to *Jericho*, as we have declared before this. After him,
he bestowed the Priesthood no more on any of the Line of the Asmoneans. *Archelaus*
his Son, followed his Father's steps in respect of the Priesthood; and from that time
forward, the Romans have enjoyed the Soveraignty over *Jewry*. All they then, that
have exercised the Priesthood from *Herod*'s time, until the day that *Titus* took the City
and the Temple, have been in all, twenty and eight: All the continuance of their Go-
vernment was one hundred and seven years. Some of these governed during *Herod*'s I
life, and in the days of *Archelaus* his Son: But after these two were dead, the Govern-
ment was Aristocratical, or of the Nobility, wherein the Priests had the Government
over the whole Nation. Thus much have we thought fit to speak at this time concern-
ing the High Priests.

CHAP. IX.

How Florus, Albinus's *Successor, offered many injuries to the Jews, which constrained them to take Arms against the Romans.* K

The year of the World, 4028. after Christ's Nativity. 66.

Gessius Florus Governour of *Judea.*

Gessius Florus worse than *Albinus.*

GEssius *Florus* being sent by *Nero*, to succeed *Albinus*, filled all *Judea* with many
mischiefs and miseries. He was a Clazomenian born, and was married to a cer-
tain Woman called *Cleopatra*, no less mischievous than himself; who, being beloved
by *Poppea*, *Nero*'s Wife, obtained this Dignity for him. He behaved himself so inso-
lently and violently in all his Government, that through the great injustice he com-
mitted, the Jews praised *Albinus*, as if he had been their Benefactor. For he con-
cealed his mischief, taking care lest it should be discovered: But *Gessius Florus* behav-
ed himself so, as if he had been sent to make open shew and sail of his Villanies, pub-
lished his injustice in the ears of our Nation, without omitting any injustice in execut- L
ing and inflicting punishment on the innocent. For he was pitiless and covetous, and
made no difference between Noble and Ignoble, and was not ashamed to be partak-
er with Thieves; of whom there were divers, who made it their profession to steal,
without any fear, in that they were assured of their safety, because he was partaker
with them. And in a word, there was no moderation in him; so that the poor Jews

The year of the World, 4030. after Christ's Nativity, 68.

being unable to endure such insolence, were constrained to abandon their own houses,
and to fly their Countrey, and remain in some more commodious place of security;
yea, though it were among strangers. What need I speak any more? he that con-

Florus the original cause of the Wars of the Jews.

The beginning of the Wars.

strained us to draw our Swords against the Romans, was *Florus*, we made this ac-
count, that it was better for us to die all at once, than to perish by little and little. M
In short, the War began the second year of *Florus*'s Government in that Province,
which was the twelfth year of *Nero*'s Empire. But they that desire to know exactly
all that which we have been constrained both to do and suffer, may peruse my Books
of the Wars of the Jews. For which cause, in this place I will end this ancient Hi-
story.

The Epilogue of the Antiquities of the Jews.

This ancient History containeth all that which hath been reported to be done since
the first Creation of man, until the twelfth year of *Nero*'s Empire, omitting nothing
that hath befallen the Jews, as well in *Egypt*, as in *Syria* and *Palestine*: All that like-
wise, which we have been enforced to suffer under the Assyrians and Babylonians; as
also our Estate under the Persians and Macedonians, and finally under the Romans. N
All this, as I suppose, I have compiled and gathered together with careful diligence;
and I have enforced my self to recite the number of those, who have been High Priests
for the space of two thousand years. I have also collected the Succession of Kings,
their Actions and Government, with the Power of their Monarchies, according as it
is amply described in Holy Scriptures, as also I have promised in the beginning
of my History. Moreover, I dare boldly say, that whatsoever I set down, is so
true, that there is no man, either Jew, or of what Nation soever, yea, although
he should have employed the uttermost of his power, could more exactly commu-
nicate the same unto the Greeks, than I have done. For in their Confessions and O-

Joseph expert in the Greek and Hebrew Tongue.

pinions who are of our Nation, I have such knowledge in that which concerneth our O
Doctrine, as I surpass them all: And as for the Grecian Disciplines, I have studied
and learned the Tongue, although I cannot boast of the familiar and fit Pronunciation

of

of the ſame, for that I have lived in the Countrey. For amongſt us we make but ſlender reckoning of thoſe, who are exerciſed in divers Tongues; for that this ſtudy is accounted prophane by us, and common, not only to free perſons but alſo unto ſlaves; and they only are eſteemed to have profited in Wiſdom, who fully know the Contents of the Law, and who can expond the Holy Scriptures. For this cauſe, although divers have buſied themſelves in this exerciſe of writing Hiſtories, yet there are ſcarcely two or three of them that have written ſucceſsfully, and have received the Fruits of their Labours. And it may be that it will not be thought amiſs, if I freely ſpeak ſomewhat of my Progeny and Life; conſidering that there are men at this day living, who can approve or reprove me in that I ſet down. And in this place I will make an end of my Antient Hiſtory, which I have reduced into twenty Books, containing ſixty thouſand Verſes. And if God grant me life, I will ſhortly treat of our Wars, and the events of the ſame that have happened hitherto, which is the thirteenth year of *Domitianus Cæſar*'s Empire, and the fifty ſixth year of my Age. Moreover, I am reſolved to diſcover in four Books, the divers opinions of the Sects of the Jews, as touching God and his Eſſence, and our Laws; according to which certain things are permitted us, and others are forbidden.

The year of the World, 4030. *after Chriſt's Nativity*. 61.

This Volume was written.

The year of the World, 4057. *after Chriſt's Nativity*, 95.

The end of the Antiquities of the Jews.

THE
Lamentable & Tragical
HISTORY
OF THE
WARS
AND
UTTER RUINE
OF THE
JEWS.

Compriſed in Seven Books.

BY

FLAVIUS JOSEPHUS, The Son of MATTHIAS.

Formerly Tranſlated into Engliſh, By *Tho. Lodge*, D. M. P.
And now Reviſed, the Tranſlation refined, according to the late French Copy of it Publiſhed by Monſieur *Arnauld*, D' *Andilly*.

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A

B

THE PREFACE,

C

In which the Author taxeth divers Hiſtoriographers of untruth; and declareth his intent, and ſpecifieth the principal points of this Hiſtory.

D *THe War of the Jews againſt the Romans, was of all other the greateſt that ever was attempted in our Age, or heard of in any other, either between City and City, or Nation againſt Nation: Yet there have been ſome perſons, who (rather building their diſcourſe on the vain and falſe reports of others, than their own knowledge) have written the Hiſtory of it by hear-ſay; and filled their diſcourſe not only with Vanity, but alſo with Contradiction. Others there are, who, though Witneſſes or Actors in the ſame; nevertheleſs, have according to their own fancy, related many falſhoods, either out of flattery to the Romans or hatred againſt the Jews: Whoſe Writings are full of nothing but Accuſations of the one, and Praiſes of the other, without obſervation of Hiſtorical*

The duty of an Hiſtoriographer, and how things that are paſt ſhould be written.

E *Verity. For this cauſe, I* Joſeph *the Son of* Matthias, *by Birth an Hebrew, a Citizen and Prieſt of* Jeruſalem; *who, in the beginning of thoſe Wars, bore Arms againſt the Romans, and afterwards (being thereunto forced by neceſſity) was preſent at all thoſe things, which are attempted and proſecuted in thoſe Wars; have thought good to write in the Greek Tongue (in favour of all thoſe who acknowledge the Sovereignty of the Roman Empire) all that which heretofore in my own Language I have written, to inform other Nations. When theſe great Wars began, the Romans were at Civil Wars among themſelves: And the younger and more turbulent ſort of Jews, truſting to their Riches and Courage, excited ſo great troubles in the Eaſt, to make uſe of this opportunity, that whole Nations were in apprehenſion to be brought into ſubjection to them, be-*

Joſeph himſelf had a hand in the Wars of the Jews.

F *cauſe they had confederated with thoſe of their Nation, that inhabited the parts beyond* Euphrates, *to revolt all together. Moreover, at that time the Gauls, who bordered upon the Romans, ſuffered them not to live in peace: And the Germans alſo began to take Arms. In a word, after the death of* Nero, *Seditions reigned every where: ſo that by reaſon of the opportunity of theſe times, many went about to make themſelves Kings: And the Souldiers led with the hope of gain, deſired nothing more than trouble and alteration. Now, becauſe theſe matters were important, the trouble I had to ſee the truth diſguiſed, made me take care to inform exactly the Parthians, Babylonians, and the farthеſt diſtant Arabians, and thoſe of our Nation, inhabiting beyond* Euphrates, *together with the Adiabenites, of the true cauſe of this War, of all that*

After *Nero's* time all things full of trouble.

Joſeph had written this Hiſtory in the Hebrew Tongue before.

G *paſſed in it, and how it was ended, leſt thoſe who were not preſent it, ſhould be ignorant thereof, and deceived by flattering and fabulous Hiſtorians. Yet ſome of theſe there be,*

who

who (beſides their falſe informations) ſtick not to write Hiſtories, not only void of all truth, but alſo no ways anſwerable to the Subject which they undertake. For whereas they labour to extol the Romans, and debaſe the Jews; I cannot underſtand how they can be held great, who triumph in the Conqueſt of men ſo obſcure and abject. Nay, whilſt they thus extol the Romans valour in conquering the Jews, they conſider not the continuance of the War, nor the multitude of the Roman Forces, nor the honour of their Captains; whoſe Glory is much impaired, if they leſſen that of the reſiſtance, by which the valour of the Jews render'd the execution of the enterprize ſo difficult. For my own part, I am not reſolved to contradict thoſe, who ſhall enhance the Glory and Noble Actions of the Romans, nor to extol and cry up the deſerts of my own Nation; but my reſolution is, in all truth and ſincerity to ſet down each Occurrent, without reſpect or partiality towards either part. In performance whereof, I will order my diſcourſe according to the matter I treat of, and as my grief and ſorrow ſhall invite me to lament the miſeries of my Countrey. For the Civil Diſſenſion, that diſmember'd the ſame, was the cauſe that brought it to confuſion: And thoſe Tyrants that reigned amongſt us were ſuch, who forcibly drew the Romans, with Sword and Fire, to effect the Deſolation of our Holy Temple. The truth whereof Titus Cæſar himſelf can juſtifie, who deſtroyed the ſame; who during all thoſe Wars, ſtill pitied the people, for that they (as he well perceived) were kept in awe by the Seditions: And oftentimes, of his own accord, he deferred the taking of the City, and purpoſely protracted the Siege, to the intent, that in the mean time the Authors of the Seditions might have leiſure to repent and ſubmit themſelves. Now, if any man think that I write this, as one that exclaimeth againſt the Tyrants, and their Depredations; or that in bewailing the miſeries of my loſt Countrey, I accuſe their Villanies too paſſionately, and thereby tranſgreſs the limits of a Hiſtory; let it be imputed to my grief, and ſo pardoned. For amongſt all the Cities that ever were conquered by the Romans, our City only attained to the top of felicity; but now, alas, 'tis brought into extream Miſery, Captivity and Deſolation. Nay, if all the Misfortunes and Calamities which the World from the beginning hath ſeen, be compared with the infelicity and fall of the Jews, they are ſlight and inconſiderable.

The Glory of the Romans is diminiſhed, if you derogate from their labours at the Siege of *Jeruſalem*.

Titus his Piety towards the Jews.

All Calamities that hapned ſince the beginning of the World, being compared with thoſe the Jews ſuffered, are of no moment.

And to encreaſe our ſorrow, 'tis not to Foreigners, but to our own Countrey-men, that we are to attribute the cauſe of our miſeries. Wherefore, if any man too ſevere and Stoical, reprehend this my Lamentation, let him conſider only the deeds I recount in the Hiſtory which I write, and paſs over the Lamentations and ſorrows of me, who am the Hiſtoriographer. I confeſs I have often blamed, and perhaps with reaſon, the moſt eloquent Grecians; that (although theſe our moſt miſerable and memorable Wars hapned in their days, in reſpect whereof, all other former troubles are obſcure and of no reckoning) they have reſtrained their Tongues and Pens, to the end they might carp at thoſe with greater liberty, who undertake the publiſhing thereof; whom, though in Learning and Eloquence, they exceed, yet they have the advantage of having managed publick Affairs. Theſe cenſurers of others, write the Hiſtories of the Aſſyrians and Medes, as if the ancient Writers had ill reported the ſame; though indeed they come as far behind thoſe ancient Authors, in their manner of writing, as they do in the deſign they had in writing. For ſuch as, in times paſt, publiſhed any worthy Hiſtory, endeavoured to write that which they themſelves had ſeen; and they were Eye-witneſſes of thoſe Affairs they committed to writing; they more effectually performed all that they promiſed, becauſe they accounted it an act of diſhoneſty, to report and publiſh Lyes inſtead of Hiſtory. And truly, in my opinion, that man is worthy commendation, who ſtriveth by his ſtudious endeavours, to Regiſter, not only the Occurrences of times paſt, but alſo thoſe memorable events that have happened in his own days: And he only and truly, is to be accounted induſtrious, not that altereth and pruneth at his pleaſure another man's Works, but he that of himſelf compileth an Hiſtory whereof no man hath before written. For my own part (being a ſtranger) I have ſpared no labour and expence, to declare the truth of theſe events in the ears of the Greeks and Romans. For, as touching their own learned men, their mouths are always open where their own intereſt, publick or private, is concerned; but if they come to a Hiſtory, wherein they ſhould both tell truth, and with great labour enquire of thoſe things that are paſt; here the travel is too tedious, the bit is in their teeth, ſo that they leave the matter to their performance, who are uncapable and unapt both in ſtile and ſtudy to regiſter the Actions of Princes and great Captains; whereby it appears, that the Grecians make as little account of the truth of Hiſtory, as we eſteem and ſeek it.

The Grecian Hiſtoriographers overpaſs the Wars of the Jews with ſilence.

Who may rightly be called a Hiſtoriographer.

Now,

A *Now to discover unto you the Original of the Jews, what their Estate hath been in times past, and after what manner they departed out of* Egypt; *to shew what Countreys they conquered, and what Colonies they planted; were in my judgment, both impertinent and to little purpose; considering that divers of mine own Nation have before my time written an exact History of the actions of our Ancestors: yea, many Greeks also have translated these men's Writings into their own Tongue, without much deviating from the truth. I will therefore begin my History in that time where these Writers, and our own Prophets have ended theirs, and set down at large all those Wars that happened in my time. As for those things that precede*
B *my particular knowledge, I will only touch them briefly, and in a word or two. First, I will relate how* Antiochus, *surnamed* Epiphanes, *took the City of* Jerusalem, *and possessed the same for the space of three years and six months; and how he was driven out of that Countrey at last, by the Asmoneans. After this I will set down the Dissentions that happened amongst* Antiochus's *Successors for the Kingdom; and how by this means they drew* Pompey *and the Romans into their Affairs. How* Herod *likewise the Son of* Antipater, *being assisted by* Sosius, *put an end to the Rule of the Asmonean Princes: And how, in* Augustus Cæsar's *time, after the death of* Herod, *and during the Government of* Quintilius Varus, *a Sedition was raised among the people: And how in the twelfth year of* Nero's *Reign, the War began. What*
C *likewise happened in* Cestius's *time; and what Warlike exploits the Jews performed in their first Attempts and Revolts; how they strengthened the Cities and Forts about them; and how* Nero *(hearing of the great Overthrow, which his Army received under* Cestius *their General, and fearing lest he should lose all) made* Titus Vespasian *General of his Army; who being attended by his eldest Son, came into* Judea, *accompanied with as great a number of Romans as he could possibly gather; how a great number of his Allies were defeated in* Galilee; *what Cities they took in that Province, either by Assault, or by Composition. Besides all these things, I will express what Order and Discipline the Romans observe in their Wars, and how they are accustomed to exercise their Souldiers. I will describe also the places and nature*
D *of the Countrey of* Galilee *and* Judea, *together with the Mountains, Lakes and Fountains thereof, with all the Properties of the same; not forgetting those miseries which the Captive Cities suffered; and how they were surprized. All which (together with all those evils and miseries which during those troubles befel my self) I will discourse with all truth and diligence, the rather because I publish them to many who are no ways ignorant of them.*

Antiochus Epiphanes, the first Author and Fountain of the Wars of the Jews. The Epitome of the Wars of the Jews.

After this, I will set down how (upon the declining and downfal of the Jews) Nero *died; and how at such time as* Vespasian *had undertaken the expedition to* Jerusalem, *he was re called from it, to receive the Imperial Dignity; and how when*
E *he returned into* Egypt *to establish that Province, the Jews began to mutiny among themselves; how many Tyrants arose among them, who hatched much civil discord and debate in their Government. Moreover, how* Titus *departing out of* Egypt, *came the second time into* Judea, *and ranged over the Countrey; and how and where he levied and encamped his Armies. How, and how often, the City was vexed by Seditions, especially at such time as he himself was present. What Onsets he gave, and how many Mounts he raised, in begirting the City with a triple Wall: The strength and Provision of the City: The Scituation and Plat-form of the Temple, and the Altars therein: The Rites and Ceremonies used on Festival days: The se-*
F *ven Purifications, and the Offices of the Priests: The Garments also of the High Priest, and the Holy Sanctuary of the Temple. All which I will recount without any dissimulation, or swerving from the truth of History. After this, I will relate what cruelty the Tyrants used towards their own Countrey-men, what Humanity the Romans shewed to strangers, and how often* Titus *(who desired to save both the City and Temple) exhorted the Seditious to mutual Amity. Furthermore, I will report how the people of the Jews (after the many and grievous Calamities which they suffered in the Siege, by War, Sedition, and Hunger) were at length reduced into servi-*
G *tude after the taking of that great and potent City. Neither will I omit the slaughter of such as deserted their Nation, neither the punishment inflicted on those that were Captive: I will set down how the Temple was burnt against* Cæsar's *Will, and what an infinite Mass of Sacred Treasure was consumed by the Fire, and what signs and wonders happened before the same: The Captivity also of the Tyrants themselves, and*

The signs and changes after *Nero*'s death.

Titus besieged *Jerusalem*. The manners and Sacrifices of the Jews.

The Humanity of the Romans towards the Jews.

The burning of the Temple, and the overthrow of the City.

and the number of those that were led away into Captivity, and what miseries they endured: How the Romans continuing their Wars, utterly ruined the Fortresses of their Captives: Finally, how Titus *travelling through the whole Countrey, established a Form of Government; and afterward returning into* Italy, *triumphed with much honour. All these things I have comprehended in seven Books, endeavouring as much as in me lieth, to avoid all occasion of reproof, from those men who know these Affairs, and were Actors in the War. Which I have done for their sakes, who love truth. And according to that Order and Form I promised, I will begin my History.*

The Romans triumph over the Jews.

The cause why he wrote this History.

THE

A

THE FIRST BOOK OF THE ANTIQUITIES of the JEWS:

B

Written by FLAVIUS JOSEPHUS.

The Contents of the Chapters of the First Book.

1. *The Deſtruction of* Jeruſalem *by* Antiochus *King of* Syria. *The overthrow of the Syrians by* Matthias Maccabæus *and his Sons.*
C 2. *The Succeſſion of Princes, from* Jonathan *to* Ariſtobulus.
3. *Of* Ariſtobulus, Antigonus, Judas, Eſſæus, Alexander, Theodore, *and* Demetrius.
4. *Of the War of* Alexander, *King of the Jews, with* Antiochus *and* Aretas; *and of* Ariſtobulus *and* Hircanus.
5. *Of the War between* Hircanus *and the Arabians*; *and of the taking of* Jeruſalem.
6. *Of the War of* Alexander *with* Hircanus, *and alſo of* Ariſtobulus.
7. *Of the death of* Ariſtobulus, *and the War undertaken by* Antipater *and* Mithridates.
8. *How* Antipater *was accuſed before* Cæſar; *of the Prieſthood of* Hircanus, *and how* Herod *made War.*
9. Cæſar's *death.* Caſſius *comes into* Syria; Herod *ingratiates with him.* Malichus *poyſons* Antipater, *who had ſav'd his life: For which* Herod *cauſes him to be ſlain.*
D 10. *How* Herod *was accuſed, and ſet free.*
11. *Of the War of the* Parthians *againſt the* Jews; *and of* Herod's *Flight and Fortune.*
12. *Of* Herod's *War for the recovering of* Jeruſalem, *after his return from* Rome; *and how he warred againſt the Thieves.*
13. *Of the death of* Joſeph. *How* Herod *beſieged* Jeruſalem; *and how* Antigonus *was ſlain.*
14. *Of the treacherous practices of* Cleopatra *againſt* Herod. Herod's *War againſt the* Arabians, *and of a very great Earth-quake.*
15. *How* Herod *was confirmed in the peaceable Poſſeſſion of the Kingdom of* Judæa, *by* Auguſtus Cæſar.
E 16. *Of the Cities and Monuments repaired and builded by* Herod, *and of his felicity and liberality towards ſtrangers.*
17. *Of the diſagreement between* Herod *and his Sons,* Alexander *and* Ariſtobulus.
18. *Of* Antipater's *Conſpiracy againſt his Father* Herod.
19. *How* Herod *ſhould have been poyſoned, and how the Treaſon was diſcovered.*
20. *How* Antipater's *malicious practices againſt* Herod *were diſcovered and puniſhed.*
21. *Of the Golden Eagle, and of* Antipater's *and* Herod's *death.*

F

CHAP. I.

The Deſtruction of Jeruſalem *by* Antiochus *King of* Syria. *The Overthrow of the* Syrians *by* Matthias Maccabæus *and his Sons.*

G AT ſuch time as *Antiochus*, ſurnamed *Epiphanes*, made War againſt *Ptolomey* the Sixth King of *Egypt*, for the whole Dominion of *Syria*, thoſe of the chiefeſt Authority and Nobility among the *Jews*, were divided into two Parties: And that of *Onias* the High Prieſt being become the ſtrongeſt, expelled the Sons of *Tobias* out of the City; who fleeing to *Antiochus* for refuge, beſought him in all humility, that he would lead his Forces into *Judæa*; offering themſelves to be his Guides in the Expedition. *Antiochus*

The year of the world, 3800. before Chriſt's Nativity, 162.

The year of the World, 3800. after Christ's Nativity, 162.

tiochus (who had long desired such an occasion) easily condescended to their request; and levying a great Army, he entred their Countrey, took *Jerusalem*, and slew most part of them who favoured *Ptolomey*. He gave his Souldiers liberty to sack the City, spoiled the Temple of the great Riches which were in it; and for the space of three years and six months forbad the Sacrifices, which before time were accustomed to be offered every day to God in that place. Whereupon *Onias* the High-Priest fled to *Ptolomey*; of whom having obtained the grant of a piece of Land, within the Liberties and Precincts of *Heliopolis*; he built a Town and Temple there, resembling the City and Sanctuary of *Jerusalem*; of which we shall speak in due place. H

Ant. l. 12. c. 6. Antiochus being stirred up by *Tobias*'s Sons invadeth *Judæa*, and surpriseth *Jerusalem*.

But *Antiochus* not satisfied with the unexpected surprize of the City, nor with the pillage and slaughter of the Citizens, was so far transported by his passions, and incensed with the remembrance of those toyls which he had sustained during this War, that he compelled the Jews to renounce their Religion, to forbear the Circumcision of their Children, and to immolate Swine upon the Altar. The abhorrence, which the chiefest and honestest amongst them could not refrain to declare against those Abominations cost them their lives. For *Bacchides*, who was Governour of all the Garrisons of *Judæa*, by the appointment of *Antiochus*, being naturally very cruel, omitted no occasion to execute his wicked Orders; insomuch that he particularly tormented such as were of Noble Birth and Quality; and every day represented to them the fresh face and memory of the desolation of their City. But, at length, a Tyranny so insupportable animated those that suffered it, to attempt the means of freeing themselves from it; and of executing revenge upon the Authors. *Matthias* (or *Mathathias Maccabæus*) the Son of *Asmoneus*, one of the Priests, who dwelt in a Village called *Modin*; accompanied with his five Sons and his own Houshold, armed with Swords, slew *Bacchides*; and fearing the power and multitude of the Enemy's Garrisons, presently retired himself into the Mountains. Thither resorted divers of the people unto him; by which conflux, growing more confident and couragious, he descended from the Mountains; and overcoming the Captains of *Antiochus*, drave them out of the Borders of *Judæa*. By many instances of such happy success, he became so renown'd, that he was by common consent of the people (whom he had delivered from the subjection of strangers) made their Ruler: And when he died, he left his eldest Son who was called *Judas*, to succeed him in the Government. This brave Son of so brave a Father, could not doubt of the endeavours which *Antiochus* would use, to revenge the losses he had received; and therefore he gathered together an Army of his own Countrey-men, and was the first among the Jews that made a League with the Romans. *Antiochus* failed not (as he had foreseen) to enter into *Judæa* with a powerful Army; and this great Captain repell'd him with a great Overthrow. And whilst the remembrance of this Victory was yet fresh in mens minds, he assaulted the Garrison of *Jerusalem*, which as yet was entire; in which Conflict he forced them to forsake the high Town, which is called Holy, and betake themselves to the lower part: And having recovered the Temple, he purified it, and compassed it with a Wall, and made new Vessels for the Service of God, and placed them there; (because those that had been formerly consecrated there, were prophaned:) He built likewise another Altar, and began to renew the accustomed Sacrifice, and observe the Rites of Religion. I K L M

Ant. l. 1. c. 8. Matthias confederated with others, maketh war against *Antiochus*.

Antiochus dieth, and leaveth the Kingdom to his Son *Antiochus*; who gathereth a huge power, and invadeth *Jewry*.

Scarce was the City brought to its former Estate, but *Antiochus* died; leaving behind him *Antiochus Eupator*, his Son and Heir; not only of his Kingdom, but also of his hatred against the Jews: Who having gathered together fifty thousand Foot, and almost five thousand Horse, and fourscore Elephants, entred by the Mountains into *Judæa*, and took a Town called *Bethsara*; near which *Judas* met him, in a place called *Bethzacary*, where the passage was something strait: And before they joyned Battel, *Eleazar*, *Judas*'s Brother, seeing one Elephant higher than the rest, bearing a great Tower on his back, and adorned with golden Furniture, thought *Antiochus* had been there; and ran from his Company, breaking the Ranks of the Enemies, till he came to the Elephant: but he could not reach him whom he deemed to be the King, he was so highly mounted; all he could do, was to wound the Elephant in the belly with his Sword, till the Beast fell upon him, and pressed him to death; which act of his had no other success but this, that by attempting so great a matter, he gave testimony that he preferred Glory before his Life. For he that rid on this Elephant, was but a private person; and although *Antiochus* had been there, *Eleazar* had atchieved nothing more in this valiant attempt; but yet he adventured his life, in hope to perform some great exploit. This act of his was a presage unto his Brother *Judas*, of the event of that days Battel; for the Jews fought stoutly, and a long time; but yet *Antiochus*'s Army (being both more in number, and more fortunate) obtained the Victory; and N O

Ant. lib. 12. c. 14, 15. Eleazar dieth being slain by an Elephant.

Eleazar preferreth honor before life.

Judas

A *Judas* after the loſs of many of his company, fled to the Gophonites, with thoſe of his ſide who eſcaped. *Antiochus* advanced afterwards to *Jeruſalem*, from whence after ſome ſtay he departed for want of Proviſions, leaving a ſufficient Garriſon there; as for the reſt of his Army, he led them for their Winter-quarters into *Syria*. But notwithſtanding the King's departure, *Judas* reſted not; but encouraged by many of his Nation, who daily came to him, and gathering alſo together thoſe who eſcaped out of the former Battel, he fought with the Forces of *Antiochus* at a Village named *Aduſa*, where after many proofs of his valour in aſſaulting and ſlaughtering a great number of his Enemies, he himſelf at length was ſlain; and within a few days after, his Brother *John* alſo was betrayed, and ſlain by their Treacheries who favoured
B *Antiochus*.

The year of the World, 3800. *before Chriſt's Nativity*, 162.

Antiochus departing from *Jeruſalem*, leaveth a ſufficient Garriſon there. *Ant.* l. 12 c. 18.

Judas fighteth with *Antiochus* Captains, and is ſlain. *Ant.* l. 13. c. 1.

CHAP. II.

The Succeſſion of Princes, from Jonathan *to* Ariſtobulus.

AFter *Judas* ſucceeded his Brother *Jonathan* in the dignity of Prince of the Jews. He carefully ſtudied the Peace and ſecurity of his People, and fortified himſelf by the friendſhip of the Romans, and was reconciled to *Antiochus* his Son; yet did not all theſe
C things procure his ſafety. For *Tryphon* (who was Tutor to the young *Antiochus*) laying wait for him, and ſeeking to ſpoil him of his friends, took *Jonathan* at ſuch a time as he came with a ſmall company to *Antiochus* who was at *Ptolemais*, and binding him, led an Army againſt *Judæa*: from whence being repulſed by *Simon*, *Jonathan*'s Brother, in diſpleaſure and revenge thereof, he ſlew *Jonathan*.

The year of the World, 3805. *before Chriſt's Nativity*, 157.

Jonathan taken by *Tryphon*'s ſubtilty is ſlain. *Ant.* l. 15. c. 9.

But *Simon* valiantly beſtirring himſelf in the Conduct of the affairs of the Commonwealth, took *Zara*, *Joppe* and *Jamnia* (which were bordering Towns;) and overcoming the Garriſon of *Accaron*, he deſtroyed the City, and aſſiſted *Antiochus* againſt *Tryphon*, who beſieged *Dora*, before that expedition which he made againſt the Medes. Yet would not the greedy mind of the King be ſatisfied, notwithſtanding *Simon* had thus
D faithfully ſerved and aſſiſted him to the ruine and death of *Tryphon*: but in a ſhort time after, he ſent *Cendebeus* (the General of the Army) to haraſs and ſpoil *Judea*, and to take *Simon* Priſoner. But *Simon* though very aged, acted both youthfully and valiantly, and ſent his Sons before with the moſt reſolute men he had againſt *Antiochus*, and himſelf with the reſidue of his Army, aſſaulted another quarter of the Enemies Camp; and having laid many ambuſhes in the mountains, he obtained a great victory. After which he was made High Prieſt, and delivered the Jews from the ſubjection of the Macedonians, under which they had been two hundred and ſeventy years. Finally, by the treachery of *Ptolemy* his Son-in-law, he was murthered at a Banquet; who impriſoning his Wife and two Sons, ſent certain men to kill
E his third Son *John*, otherwiſe called *Hircanus*. But the young man underſtanding the deſign, fled to *Jeruſalem*, accompanied with a great multitude; for he greatly hoped that the people would remember his Father's proweſs, eſpecially becauſe *Ptolemey*'s iniquity was hated of all men. *Ptolemey* alſo haſted to enter the City at another gate: but he was ſpeedily repulſed by the people, who had already received *Hircanus*. For which cauſe he preſently retired himſelf into a Caſtle named *Dagon*, ſituate beyond *Jericho*.

The year of the World, 3802. *before Chriſt's Nativity*, 142.

Simon encounteth with *Cendebeus*, and overcometh him. *Ant.* l. 13. c. 14.

Simon by the treachery of his Son-in-law *Ptolemæus*, is taken and ſlain: *John* otherwiſe called *Hircanus*, the Son of *Simon*.

After that *Hircanus* had obtained the office of High Prieſt, which was left him by his Father, and had offered Sacrifices to God, he led forth his forces with all ſpeed to beſiege *Ptolemey*, hoping to deliver his Mother and Brethren that were there detained
F Priſoners there by him. His tenderneſs of nature was the only obſtacle that hinder'd him from forcing the Caſtle. For when *Ptolemey* perceived himſelf to be in danger, he brought *Hircanus*'s Mother and Brethren upon the walls, and beat them where he might behold them in their torments, threatning to caſt them down from the wall, except *Hircanus* would preſently depart. How great ſoever the indignation of *Hircanus* was, it was forc'd to give place to the affection he had for perſons ſo dear to him, and to his compaſſion of ſeeing them ſuffer. But his Mother being no way diſmayed with the ſtripes which ſhe endured, nor with the Death wherewith ſhe was threatned, lifted up her hands to her Son, beſeeching him that he would not in regard of her miſeries be moved to ſpare ſo impious a perſon; for ſhe ſhould eſteem her Death
G happy, if ſo be *Ptolemy* might receive juſt puniſhment for the villany which he had impiouſly committed againſt their houſe. *Hircanus* ſeeing the reſolute mind of his Mother and hearing her entreaty, was moved to aſſault the Caſtle; but ſtraightway

The year of the World, 3831. *before Chriſt's Nativity*, 131.

Hircanus obtaineth the honour of the high-Prieſthood which his father had: *Ptolemeus*'s his cruelty againſt *Hircanus*'s Mother.

The year of the World, 3831. *before Christ's Nativity*, 131.

Ptolomæus murthereth *Hircanus*'s Mother and Brethren.

The year of the World, 3839. *before Christ's Nativity*, 123.

Antiochus, upon the payment of three hundred Talents, raiseth his Siege. *Ant. lib.* 13. *cap.* 15.

Aristobulus and *Antigonus* besiege *Sebaste*.

Sebaste overthrown and spoiled.

seeing her beaten and torn, he relented with compassion, and his mind agitated with different Sentiments, was full of confusion and trouble. By which means the Siege continued long, and the Jubilee year was come, which falleth out every seventh year. *Ptolomey* was no sooner delivered from the Seige by this occasion, but he put *Hircanus*'s Mother and his Brethren to death, and afterwards fled to *Zeno*, the Tyrant of *Philadelphia*, who was also surnamed *Cotylas*.

In the mean while, *Antiochus*, to be revenged for the Victory which *Simon* had got over his Generals, entred with an Army into *Judæa*, and besieged *Hircanus* in *Jerusalem*; who opening the Sepulchre of *David* (who had been one of the richest of all the Kings of *Judæa*) took more than three thousand Talents from thence; of which he gave three hundred to *Antiochus*, and so obliged him to depart the Countrey. This *Hircanus* was the first Prince that entertained Forreign Soldiers. But so soon as *Antiochus* had bent his Power and Forces against the Medes, he took that opportunity to revenge himself, and presently assaulted the Towers of *Syria*; assuring himself he should find them (as indeed they were) void of Soldiers to defend them. He made himself Master of *Medaba*, *Samea*, *Sichem* and *Garizim*, and subdued the Cuthæans, who inhabit the places adjoyning to the Temple, that was built in imitation of that which is at *Jerusalem*. Moreover he took many Cities of *Idumæa*, and amongst the rest, *Doteon* and *Marisa*; and coming into *Samaria* (which *Herod* afterwards rebuilt, and called *Sebaste*) he besieged it on every side, and left his two Sons, *Aristobulus* and *Antigonus*, to continue the Seige: They omitted nothing to the purpose; and there came such a Famine in the City, that the Inhabitants were constrained to eat very unaccustomed Meats. In this extremity, they desired aid of *Antiochus*, surnamed *Spondius*, who speedily came to relieve them; but he was overcome by *Aristobulus* and *Antigonus*, and was pursued by them to *Scythopolis*, whither he retired himself. But they, returning again to *Samaria*, straitned the City; and at last, taking it by force, destroyed the same, and led away their Inhabitants Captives. Whilst thus Fortune favoured them, they ceased not to pursue their good success, but led their Army beyond *Scythopolis*; and shared between them all the Land of Mount *Carmel*.

CHAP. III.

Of Aristobulus, Antigonus, Judas, Essæus, Alexander, Theodorus, *and* Demetrius.

The Seditious overcome in War.

Hircanus, after he had happily governed the Countrey for thirty three years space dieth.

The year of the World, 3861. *before Christ's Nativity*, 101.

Ant. lib. 13. *cap.* 19.

Aristobulus famisheth his Mother.

Aristobulus loved *Antigonus* very dearly.

THis Felicity and good hap of *Hircanus* and his Sons, was accompanied with the envy of many of his Countrey-men; and their discontent was the cause of an open Rebellion: For divers of the Jews rising up in Arms against them, were so much over-ruled by their ambitious passion, that they could not contain themselves from the prosecution of an open and bloody War; wherein, notwithstanding, they were put to the worst. From that day forward, *Hircanus* passed the remainder of his Life in all Tranquillity and Happiness; and after he had governed the Commonwealth for the space of thirty and three years, he departed this Life, leaving behind him five valiant Sons. He was a man of more than ordinary felicity, being possessed of three excellent endowments together; for he was the Prince of his Countrey, High Priest, and a Prophet, to whom God spake, and gave him the knowledge of future Accidents. He foresaw, and foretold, that his two eldest Sons should not continue long in the Government, (whose ends are worth rehearsal, being very different from their Father's felicity;) for the eldest Son *Aristobulus*, after his Father's death, changed the Principality into a Kingdom; and was the first that put a Crown on his head; four hundred twenty one years, and three months, after the deliverance of the People from the Captivity of *Babylon*. As for *Antigonus* (who was his second Brother, and whom in appearance he seemed to love most entirely) he made him partaker of his Dignity, and committed the rest of them to Prison: He imprisoned his Mother also, for that she had contended with him for the Government of which *Hircanus* had made her Regent. And he was so given over to all kind of Cruelty, that he not only kept her Prisoner in Bonds, but also put her to Death by Famine: To which Impiety he added that of killing his own Brother *Antigonus*, whom he had entirely loved, and made Partner with him in the Kingdom. For by reason of certain scandalous slanders, which his envious and malignant Courtiers contrived and invented against him, he commanded him to be put to Death. Upon their first information, *Aristobulus* (swayed by Brotherly affection) gave them no credit; conceiving those Accusations to proceed from envy, rather than any good ground. But when *Antigonus* returned from the War, at that Festival time, wherein according

A according to the cuſtom of our Countrey, we celebrate the Feaſt of Tabernacles; it happened that *Ariſtobulus* fell ſick; *Antigonus* therefore, about the end of thoſe Feſtival days, attended with a great Equipage and Train of armed men, aſcended up into the Temple, to offer Sacrifice, and to pray God for the health of the King his Brother. Hereupon, certain curſed and wicked detractors repaired to the King, and told him, that this great Guard of Souldiers which accompanied *Antigonus*, and his magnificent Pomp, ſhew'd that he was not contented with the honour he had done him, in aſſociating him in the Royalty, but was minded to poſſeſs it wholly to himſelf; in which reſolution they ſaid he was come accompanied with ſo many Souldiers, that it could not be doubted, but that it was to murther him. *Ariſtobulus*, though unwillingly, yet at
B laſt being won to believe them, deſirous to hide his ſuſpicion, commanded his Guard to hide themſelves in a certain place under ground (himſelf then lodging in a certain Caſtle, which in times paſt was called *Bari*, and afterwards *Antonia*, by *Herod*, in honour of *Antonius*) with this Commiſſion, that if *Antigonus* came un-armed, they ſhould let him paſs; if otherwiſe, they ſhould kill him. He ſent certain Meſſengers alſo, to *Antigonus*, requiring him to repair unto him diſ-armed: But the wicked Queen prevented this good intent of his by a ſubtil ſtratagem complotted by thoſe, that with her conſpired againſt him; for ſhe perſwaded thoſe that were to carry this meſſage, to diſcover nothing of what the King had commanded them; but to tell *Antigonus*, that his Brother having intelligence that he had brought very goodly Armour, with other fair Fur-
C niture for War, from *Galilee*, deſired him to come to him, arm'd as he was, that he might have the pleaſure to ſee him in his Warlike Ornaments. Which when *Antigonus* underſtood, (who, by reaſon of his Brother's affection, ſuſpected no miſchief) he armed himſelf, and reſorted to him, intending to content him with his appearance. But no ſooner arrived he in the ſtrait, which is called the Tower of *Straton*, but the Guard of *Ariſtobulus* ſet upon him, and ſlaughtered him; yielding by this means a demonſtrative teſtimony, that Detraction is able to deſtroy all good nature and friendſhip; and that there is no union of affection ſo great, as it can always reſiſt the attempts of envy, to ruine it.

The year of the World, 3861. before Ch. it's Nativity, 103.

Antigonus in honour of his Brother, aſcended up into the Temple.

Antigonus falſly accuſed to his Brother.

Ariſtobulus commandeth his Guard, that if *Antigonus* came armed, they ſhould kill him.

The Queen's cunning Stratagem againſt *Antigonus*.

Antigonus ſuſpecteth not his Brother.

In this Occurrence there happened a thing which cannot be too much admired: One
D *Judas*, who was of the Sect of the *Eſſeans*, had ſo certain a knowledge of the Future, that his Predictions were never found falſe. This man beholding *Antigonus* paſs through the Temple, cried out to his familiars, who attended him in no ſmall number (as ordinarily, divers of his Diſciples did:) *Ah, how happy were it for me at this preſent, if I were dead, ſince truth is dead before me, and one of my Predictions is found faulty! For behold* Antigonus *yet liveth, who ſhould this day have died in the Tower of* Straton, *which is diſtant from this place ſix hundred furlongs, and 'tis now the fourth hour of the day; now therefore is the time, wherein my Divination ſhall be falſified.* Having ſpoken to this effect, the old man ſate down, being altogether diſconſolate and penſive; within a while after, it was told him that *Antigonus* was ſlain in a place under ground, called the
E Tower of *Straton*, being of the ſame name of that of *Cæſarea*, which is ſcituate upon the Sea-coaſt; which conformity of names, was the cauſe that *Judas* ſtaggered in his Divination.

Judas the Prophet foretelleth *Antigonus*'s death.

The ſorrow which incontinently ſeized *Ariſtobulus*, for committing this hainous Murther, augmented his ſickneſs in ſuch ſort, that his Soul was continually troubled with the thought of his ſin; and his body, through extream heat of paſſion, became dried up; and the grief that he felt was ſo vehement, that his Entrails became exulcerated, ſo that he voided blood in great abundance. And it ſo fell out, by God's Providence, that one of his Servants, who was deputed to that Office, bearing out that blood which came from him, miſſed his way, and came to that place where *Antigonus* had
F been ſlain, where ſtill there appeared ſome ſigns and ſtains of the blood of *Antigonus*; on which he poured out the blood of the Murtherer, *Ariſtobulus*: Which, when they perceived who ſtood hard by, imagining that the Servant had purpoſely ſpilled the blood in that place, as it were in Sacrifice to the Ghoſt of that Prince; they cryed out ſo loud, that *Ariſtobulus* hearing their cry, demanded the cauſe thereof; and the more that each man feared to diſcover the ſame to him, the more inſtantly he deſired to underſtand the truth; ſo that at length, after he had uſed threats, he was certified of what had paſſed. Whereupon, his eyes were ſuddenly filled with tears; and in vehement agony of mind, he cryed out, and ſaid; *How could I hope, but that the great eye of the Divine Majeſty ſhould ſee my wicked acts, and the ſudden vengeance of my Brother's blood*
G *purſue and overtake me? How long, O thou miſerable Body, wilt thou detain my Soul from being ſacrificed to the vengeance of my Mother and Brother's death? Why do I thus lingeringly languiſh, in offering a part of my blood unto them? Let them take it all at once; and*

Ariſtobulus through the grief he conceived at his Brother's death, falleth ſick.

A Servant ſpilleth blood in the ſame place where *Antigonus* was ſlain.

The Eye of God diſcovereth every ſin.

Ariſtobulus dieth miſerably.

The year of the World, 3862. before Christ's Nativity, 100.

Ant. l. 13. c. 9. Alexander advanced to the Kingdom, useth much cruelty.

let not the Divine Vengeance laugh any longer to see the effusion of mine Entrails. This said H he died, after he had only reigned one year.

His Wife after his Death delivered his Brother *Alexander* from Prison, and established him King, who was both the eldest, and seemed to be the most moderate among the rest of his Brethren. But growing by this means both proud and potent, he put one of his Brethren to death, for aspiring after the Kingdom; but spared the other alive, for that he contented himself with a private and contemplative life. He made War also against *Ptolomey*, that was called *Lathyrus*, who had surprized the City of *Asoth*, and put a great number of his enemies to the Sword; nevertheless, *Ptolemey*'s side obtained the Victory: But retiring himself into the Countrey of *Egypt*, by reason that his Mother *Cleopatra* pursued him with open War; *Alexander* forcibly entred the City of *Gadara*, I

Alexander is overthrown by *Theodore.*

and the Fort of *Amath* (one of the greatest of all those that were beyond *Jordan*) in which place *Theodore*, *Zeno*'s Son, had hoarded up his chiefest and most precious Moveables, which he took, but enjoyed not long; for *Theodore*, suddenly setting upon him, recovered all that which was his; and furthermore, laid hands on the King's Carriage; in seizing which, he slaughtered many Jews, to the number of ten thousand. But *Alexander*, after he had recovered this loss, invaded the Frontire Towns upon the Sea-coast, and won *Rapha*, *Gaza* and *Anthedon*, which afterwards by King *Herod* was called *Agrippias*. But after he had conquered these places, the common sort of the Jews raised a

The Sedition of the Jews against *Alexander* upon a Festival day.

mutiny against him, during a certain solemn and holy Feast; (as Mutinies and Seditions are commonly raised at Banquets) and it is thought that he could not have prevailed a- K gainst those Rebels, had he not been assisted by the Pisidians and Cilicians, whom he hired to help him; for the Syrians he refused to hire, by reason of their natural hatred they bare against the Jews. Having therefore slain eight thousand of the Rebels, he warred upon *Arabia*; and overcoming the Galaadites and Moabites (and imposing upon them a Tribute) he returned to besiege *Amath*. But *Theodorus*, daunted with his

Alexander assaileth the Castle of *Amath*, and razeth it.

prosperous success, and finding the Castle without any to defend it, razed it to the ground. After this, he assaulted *Obodas* King of the Arabians; who having laid Ambushments in the Countrey of *Galaad*, in a place fit for such a purpose, discomfited him and his whole Army, being driven into a deep Valley, where they were pestered with a multitude of Camels. L

But *Alexander* escaped to *Jerusalem*, where the people who had conceived a hatred against him, being encouraged by his great loss and slaughter of men, began again to rebel; but then also he overcame them: and in six years space, in sundry Battels, slew above fifty thousand Jews: Notwithstanding, he never rejoyced in his Victory, because the strength of his Countrey was consumed thereby. For which cause, giving over his Wars, he began to seek the people's favour by sweet and mild courses; but they so much hated his inconstant and variable manners, that when he demanded of them what he should do to win their favours, they answered, that he should die, and that scarcely they could pardon him if so be he were dead, who had done them so much

Demetrius cometh to help the Jews. *Ant. lib.* 13. *cap.* 20.

mischief. The Jews sent to *Demetrius*, surnamed *Eucerus*, for help; who, in hope of M great Rewards, came and joyned his Forces with the Jews about *Sichem*, being three thousand Horse, and forty thousand Foot: *Alexander* met them both with a thousand Horse, and six thousand Foot, that were strangers, besides ten thousand Jews that remain'd faithful to him. Before the fight began, the two King's sent Messengers to one another's Army, perswading one another's men to forsake their Colours and Captains: For *Demetrius* hoped that *Alexander*'s hired men would have forsaken his service, and come unto him; and *Alexander* hoped that the Jews that followed *Demetrius*, would have left *Demetrius*, and come to him. But when both parts perceived that the Jews continued obstinate in their purpose, and the Greeks kept their fidelity, the two Armies encountred; in which Encounter, *Demetrius* had the upper hand (al- N

The War betwixt *Demetrius* and *Alexander*, wherein *Demetrius* is Conqueror.

though *Alexander*'s Hirelings evidently shewed their strength and courage.) But the end of this Victory was such, as neither party expected; for they who sent for *Demetrius*, after his Victory, forsook him; and Fortune changing her Colours, six thousand Jews fled to *Alexander*, into the Mountains, whither for safety he had betaken himself. This revolt much displeased and discouraged *Demetrius*; so that he now thought, that *Alexander* uniting his Forces, was able to give him Battel; and he feared that all the Jews would at that present follow *Alexander*; for which cause, he returned home. Yet

The Jews revolt from *Demetrius.*

the rest of the Jews, having thus lost the help of *Demetrius* would not desist from their Rebellion; but they so long warred with *Alexander*, till at last (the most of them being slain) he drave the rest into the City of *Bemezeli*; and when he had surprized and O sack'd the City, he led them Captive to *Jerusalem*. But immoderate anger turned his Cruelty into Impiety; for having crucified eight hundred Captives in the midst of the

Alexander's immoderate wrath, who crucified eight hundred Captives.

City,

A City, he killed their Wives, and the Children he maſſacred before their Mother's Faces; and this pitiful ſpectacle he beheld with pleaſure, as he was a drinking, and making merry with his Concubines. Whereat the People were ſo terrified, that the night after, eight thouſand of the contrary part fled out of the Countrey of *Judæa*, and ſtayed in Baniſhment, during the Life of *Alexander*. Thus, after he had by ſuch actions ſought the tranquility of his Kingdom, which he obtained not, but with long time and great difficulty, he ceaſed to make War againſt his Countrey.

The year of the World 3862. before Chriſt's Nativity, 100.

Alexander ceaſeth from War.

CHAP. IV.

B

Of the War of Alexander, *King of the Jews, with* Antiochus *and* Aretas; *and of* Ariſtobulus *and* Hircanus.

AFter this, *Antiochus* (who likewiſe was called *Dionyſius*, Brother to *Demetrius*, and the laſt of all the Race of *Seleucus*) raiſed up new broils againſt *Alexander*; who fearing him becauſe he had overcome the Arabians, drew a deep Trench along that ground which lieth between *Antipatris*, and the Sea-coaſt of *Joppa*: and before the Trench he built a very high Wall, and raiſed Towers of wood to hinder his Enemies paſſage. But all this could not keep out *Antiochus*; who burning the Towers, and fil-
C ling up the Trenches, entred and paſſed over them with his Forces. But not tarrying at that time to revenge himſelf of him who had thus forbidden him paſſage, he preſently marched forward againſt the Arabians. *Aretas*, King of *Arabia*, retiring himſelf into certain places of his Countrey which were fitteſt for defence, and returning ſuddenly to Battel with his Horſe (who were in number ten thouſand) ruſhed ſuddenly upon *Antiochus*'s Soldiers, and found them unprovided; ſo that a hot Skirmiſh began betwixt them; in which the Soldiers of *Antiochus*, whilſt he lived, ſhewed themſelves valiant (though they were on every ſide maſſacred by the Arabians) but ſo ſoon as he was ſlain (who was always ready to aſſiſt thoſe that were in danger) all of them fled; and the greateſt part of them were ſlain in the Battel, and in flight: As for thoſe that eſcaped,
D they fled to the Town of *Cana*, where all (except very few) died for hunger. After this, the people of *Damaſcus* being incited with the hatred they bare to *Ptolomey* the Son of *Menneus*, ſent for *Aretas*, and eſtabliſhed him King over *Cœloſyria*; who warring againſt *Judæa*, and overcoming *Alexander* in Battel, retired upon Compoſition. *Alexander* having taken *Pella*, reſorted once more to the Town of *Geraſa*, in that he was deſirous to get *Theodorus*'s Riches; and took the place, notwithſtanding that it was fortified with three Walls, and that upon every Wall there was planted a Garriſon. He took *Gaulan* and *Seleucia*, and that Town which is called the Valley of *Antiochus*. Moreover, having taken *Gamala*, which was a very ſtrong Caſtle, and impriſoned the Governour thereof, who was called *Demetrius*, becauſe he was a wicked Perſon; he returned into
E *Judæa* after he had ſpent three years in War; where, for his proſperous ſucceſs, he was joyfully received of his Nation. But no ſooner ceaſed he from War, but he fell ſick of a Quartane Ague; and he thought that he ſhould drive away his ſickneſs, if he employed himſelf in ſome buſineſs; for which cauſe, labouring under his Diſeaſe, he applied himſelf to War, and toiling above his ſtrength, amidſt thoſe tumults, he yielded up the Ghoſt in the thirty ſeventh year of his Reign; leaving the Kingdom to *Alexandria* his Wife, fully accounting that the Jews would in all things obey her, becauſe that ſhe, always miſliking and ſeeking to hinder his cruelty and iniquity, had won the hearts of the People: Neither was he deceived; for ſhe being admired for her Piety amongſt them, they eaſily ſubmitted to her; the rather for that ſhe was well acquainted with the
F Cuſtoms of her Countrey, and even from her Childhood deteſted them who violated our holy Laws. She had by *Alexander* two Sons, the eldeſt was called *Hircanus*, whom by reaſon of his years, ſhe made High Prieſt; and becauſe of his dull nature, ſhe thought that though he were in Princely Authority, yet he would moleſt no man: As for the youngeſt Son *Ariſtobulus*, becauſe he was of a hot ſpirit, ſhe was willing that he ſhould lead a private life.

Alexander fearcth *Antiochus, Demetrius*'s Brother.

The King of the Arabians invaderh *Antiochus*'s Souldiers unawares.

The King of *Arabia* put's *Antiochus*'s Forces to flight, and killeth a great number of them.

They of *Damaſcus* and *Aretas* againſt *Alexander*.

Alexander ſick of a Quartane Fever. *Ant. lib.* 13. *cap* 22.

Alexandra, Alexander's Wife, through the opinion of Vertue, obtaineth the Kingdom.

Hircanus firſt made High Prieſt, and afterwards King.

Now there was a certain Sect among the Jews, which were called Phariſees, who joyned themſelves with the Queen: Theſe people were thought to be of the godlieſt ſort, and to be more skilful than others, in interpreting the Scriptures; and *Alexandra* favoured them the more, becauſe ſhe was much given to Religion. Theſe having by
G little and little inſinuated themſelves into her favour, domineer'd at their pleaſure, diſplacing, diſpoſing, impriſoning, and reſtoring to liberty whom they pleaſed, for no other purpoſe, but that they might enjoy the Profits and Commodities of the

The Phariſees getting in favour with the Queen, are made herchief Governours, and enjoy all honours.

The year of the World, 3862. *before Christ's Nativity*, 100.

the Kingdom; leaving to *Alexandra*, nothing but the Expences and care of the Government. This Queen was always desirous of high attempts, and daily studied to encrease her wealth: She levied two Armies, and hired many strangers, whereby she not only strengthened her own Countrey, but also made her self feared by other Nations. She ruled others, but her self was ruled by the Pharisees, who at last killed *Diogenes*, a gallant man, and highly in favour with King *Alexander*; affirming, that through his counsel, the King commanded those eight hundred before-mentioned to be crucified: And further, they perswaded the Queen *Alexandra*, that she should put to death all others, through whose councel *Alexander* her Husband had been incited against those eight hundred. The Queen being blinded with Superstition, thought it unlawful to deny any thing which they requested; so that they put to death whom they pleased, till such time as the chiefest of those, who were in this danger, in humble wise came to *Aristobulus*, who perswaded his Mother to spare some, and to banish others, who she thought had deserved punishment; which Exiles dispersed themselves through the whole Countrey. Now *Alexander* sent an Army to *Damascus*, and because *Ptolomey* daily vexed the City, she took it without doing any thing worthy of memory. She also solicited *Tigranes*, King of *Armenia*, with Gifts and Promises (who with an Army had besieged *Ptolemais*, wherein *Cleopatra* was) but he, for fear of troubles in his own Countrey, in that *Lucullus* had entred into *Armenia*, withdrew himself from thence.

Alexandra willingly obeyeth the Pharisees. The Pharisees by their envy and Accusations, are the death of many good men. *Aristobulus* expostulateth with his Mother.

Shortly after *Alexandra* falling sick, her youngest Son *Aristobulus*, with his Servants (which were many in number, all trusty, and in the heat of their youth) got all the Castles; and hiring Soldiers with the money he found in those Castles, he proclaimed himself King. But *Alexandra* (pitying the complaints of *Hircanus*) imprisoned the Wife and Children of *Aristobulus*, in a Castle near the North part of the Temple, which in old time was called *Baris* (as we said before) afterwards *Antonia*, from *Antonius*, as in like manner *Sebaste* and *Agrippias*, other Cities were named of *Augustus* and *Agrippa*. But *Alexandra* died before she could revenge *Hircanus* of the wrongs which *Aristobulus* had done him. This Queen reigned nine years, and left *Hircanus* in possession of all, whom during her life time she had advanced to the Kingdom. But *Aristobulus* being both stronger in power, and greater in authority, encountred with his Brother about *Jericho*; where many of *Hircanus*'s Soldiers forsaking their King, fled to *Aristobulus*; so that he, and the remnant that followed him, were forced to fly into the Castle called *Antonia*, where he found Hostages to redeem them, for (as we have already said) *Aristobulus* his Wife and Children were imprisoned in that place: And lest any worse mis-hap should betide him, he concluded a Peace, upon condition that *Aristobulus* should be King, and that he, as Brother to the King, should enjoy some other Dignities. Upon these conditions they were made friends in the Temple, where in the presence of all the people, they friendly embraced each other; which when they had done, they changed houses, and *Aristobulus* went to the King's Palace, and *Hircanus* to *Aristobulus*'s house.

Aristobulus proclaimeth himself King. *Alexandra* imprisoneth *Aristobulus*'s Wife and Children.

The year of the World, 3862. *before Christ's Nativity*, 99.

Alexandra dieth, and *Hircanus* succeedeth her in the Kingdom. *Ant. l.* 14. *c.* 1.

The Brethren contending for the Kingdom, are accorded upon certain conditions. *Ant. lib.* 14. *cap.* 2, 3, 4.

CHAP. V.

Of the War between Hircanus *and the Arabians; and of the taking of* Jerusalem.

NOw a sudden fear invaded all the Enemies of *Aristobulus*, when they saw him (contrary to all expectation) made King; and especially *Antipater*, above all others, whom *Aristobulus* had long hated. This *Antipater* was an *Idumæan* born; and for Nobility and Riches, the chief, and best reputed of his Nation. This man perswaded *Hircanus* to fly to *Aretas* King of *Arabia*, and crave his help to set him in his Kingdom: He exhorted *Aretas* likewise to receive *Hircanus*, and to help him to recover his Kingdom; speaking much against the manners of *Aristobulus*, and praising *Hircanus*: Adding, that he being King of so famous a Nation, ought to assist those who were unjustly oppressed; and that *Hircanus* had manifest injury offered him, being forced to forsake his Kingdom, which by the right of Succession, was due unto him. After he had thus made his way, he took in the night time *Hircanus*, and fled with him out of the City; and making all haste possible, they arrived safe at a Town called *Petra* (a Town where the King's of *Arabia* are accustomed to keep their Court) there he delivered *Hircanus* into the King's hands, and by many gifts and entreaties, obtained of him that he would assist him to recover his Kingdom. And to the effecting of the same, *Aretas* gave him an Army of fifty thousand Horse and Foot; which power, *Aristobulus* not able

Antipater perswadeth *Hircanus* to fly to *Aretas* King of *Arabia*, and to crave his assistance to recover his Kingdom.

Antipater with *Hircanus* fly from *Jerusalem* by night, to *Aretas* King of *Arabia*.

Aretas furnisheth *Hircanus* with fifty thousand Soldiers.

A able to reſiſt, was overcome at the firſt onſet, and forced to fly to *Jeruſalem*. *Aretas* beſieged him there, and he had been ſurely taken, if *Scaurus*, a Captain of the Romans, taking opportunity at thoſe troubles, had not raiſed the Seige: For *Pompey* the Great (who warred againſt *Tigranes*) ſent him out of *Armenia* into *Syria*: And he coming to *Damaſcus*, found it newly taken by *Metellus* and *Lollius*; wherefore, underſtanding how matters ſtood in *Judæa*, he haſted thither in hope of a booty. As ſoon as he entred into the Confines of the Countrey, both the Brethren ſent their Ambaſſadors to him, deſiring him to take their parts: But *Ariſtobulus* having ſent him four hundred Talents, theſe made him neglect Juſtice; for *Scaurus* upon receipt of that Sum, ſent Meſſengers to the Arabians and *Hircanus*, threatning the diſpleaſure of the Romans and *Pom-*

B *pey*, except they would preſently raiſe their Siege: Whereupon *Aretas* being much terrified, returned out of *Judæa*, to *Philadelphia*, and *Scaurus* to *Damaſcus*. Yet it ſufficed not *Ariſtobulus*, that he had eſcaped from being taken; but gathering all his Forces together, he purſued his Enemies; and joyning Battel with them about *Papyron*, he ſlew ſix thouſand of them; in which number was *Cephalon*, *Antipater*'s Brother. But *Hircanus* and *Antipater* being deſtitute of the Arabians help, thought fit to ſeek for ſuccour from the Romans, who had hinder'd them from receiving that of the Arabians. For which cauſe, as ſoon as *Pompey* had enter'd *Syria*, and was come to *Damaſcus*, they in humble manner addreſſed him with many gifts, and made the ſame remonſtrances to him, that they had made before to *Aretas*; earneſtly requeſting him, that he would

C conſider the violence offered by *Ariſtobulus*, and reſtore *Hircanus* to the Kingdom, to whom both by Birthright, and for his virtue, it was due.

Ariſtobulus, who became confident in that he had gained *Scaurus* by Preſents, failed not to repair to *Pompey* alſo, and he went with the Equipage and Pomp of a King; but not abiding to debaſe himſelf, and thinking it diſparagement longer to pay him reſpects in more abject manner than beſeemed a King, he returned to *Dioſpolis*: Whereat *Pompey* being angry, at the requeſt of *Hircanus* and his followers, he went againſt *Ariſtobulus*, accompanied both with the *Roman* Army, and the Syrians, their Auxiliaries. When they had paſſed *Pella* and *Dioſpolis*, and came to *Corea* (where the Confines of *Judæa* begin) as they paſſed through the midſt of the Countrey, they underſtood that *Ariſto-*

D *bulus* was fled to *Alexandrium* (a Caſtle ſtrongly built, and ſcituate upon a very high hill.) *Pompey* arriving there, ſent Meſſengers to him, commanding him to deſcend: Which imperious manner of ſo proceeding, appearing inſupportable to *Ariſtobulus*, he determined rather to hazard himſelf, than obey. But when he ſaw that the People began to fear, and that his friends adviſed him to conſider the power of the Romans, whoſe ſtrength he was no ways able to reſiſt; he followed their counſel, and came to *Pompey*; where having alledged many reaſons to ſhew that he had juſt Title to the Crown, he returned again into the Caſtle. And afterwards, being urged by his Brother to come and plead his Title, he came, and returned thither again, without contradiction from *Pompey*: As he fluctuated thus betwixt hope and fear, and doubted how

E the matter would go with him, he reſolv'd to go to *Pompey*, and tell him that he would do all that he ſhould deſire of him; but as he was in the midſt of his way, fearing leſt he ſhould ſeem to derogate any thing from the Majeſty of a King, he returned back again. *Pompey* willed him to write to the Governours of his Towns and Caſtles, to ſurrender (becauſe he had commanded them not to do it, except they received Letters written by his own hand:) In this he fulfilled *Pompey*'s mind; yet being angry and diſcontented, he departed to *Jeruſalem*, and now fully determined to fight with *Pompey*: But *Pompey* not thinking it beſt to give him time to prepare himſelf, followed him with all ſpeed; and ſo much the more willingly, becauſe that near *Jericho*, he had news of *Mithridates* his death. This is the fruitfulleſt place of *Judæa*,

F where there are great ſtore of Palms and Balm. This Balſam is a Shrub, whoſe Stem being cut with ſharp ſtones, droppeth Balm out of the wounds thereof, which men gather as it droppeth from them. After he had reſted there that night, in the morning he haſted to *Jeruſalem*. At his ſudden arrival, *Ariſtobulus* being diſmayed, in humble manner came to him, and by promiſing him money, and to yield himſelf and the City into his hands, he appeaſed his anger. But he performed no part of his promiſe; for his Aſſociates would not ſuffer *Gabinius* (who was ſent for the money) to enter into the City: For which cauſe *Pompey* being moved to diſpleaſure, retain'd *Ariſtobulus* in Priſon; and coming near the City, he took a view at what place it might be eaſilieſt entred, for he did not lightly perceive how he could batter the Walls, they were ſo

G ſtrong. Moreover, there was a deep Ditch before the Wall; and hard by he beheld the Temple ſo fortified, that though the City were taken, it might be a ſecond Refuge for the Enemy. Whilſt thus he long deliberated what to do, there aroſe a Sedition within

The year of the World, 3673. before Chriſt's Nativity, 89.

Scaurus Captain of the Romans.

The year of the World, 3680. before Chriſt's Nativity, 63.

Scaurus receiveth four hundred Talents from *Ariſtobulus*, and commandeth the Arabians and *Hircanus* to depart out of the Countrey.

Antipater and *Hircanus* ſeek for *Pompey*'s help.

Ant. lib. 14. cap. 6, 7.

Pompey furniſhed with the Syrians and *Roman* Army, ſetteth forth againſt *Ariſtobulus*.

Pompey commandeth *Ariſtobulus* to deſcend.

Ariſtobulus reſorteth to *Pompey*.

Ariſtobulus intends to fight with *Pompey*.

Hedio.

Idumæa.

Pompey beſiegeth *Jeruſalem*.

Ariſtobulus humbly preſenteth himſelf to *Pompey*.

Ant. lib. 14. cap. 7, 8.

Pompey vieweth the City which way it might moſt eaſily be battered.

Sedition within the City betwixt *Hircanus* and *Ariſtobulus*'s friends.

The year of the World, 3903. *before Christ's Nativity*, 59.

within the City; wherein *Ariſtobulus*'s Confederates thought it beſt to fight, and deliver the King out of Priſon: But thoſe that favoured *Hircanus*, would that the Gates ſhould be opened to *Pompey*. At laſt, *Ariſtobulus*'s Friends not prevailing, fled into the Temple; and to the end that they might fight it out to the laſt, they cut down the Bridge which leads out of the City into the Temple. When the reſt had received the Romans into the City, and delivered to them the King's Palace, *Pompey* ſent a Captain called *Piſo*, with Souldiers to ſeize the ſame; who leaving a Garriſon in the Town (ſeeing he could perſwade none of them that were in the Temple to Peace) prepared all things neceſſary to batter it. All which time *Hircanus* and his friends ſhewed themſelves ready to help them to their power, and to do whatſoever they were commanded. *Pompey* at the North ſide filled the Ditch and Valley with earth, which his Souldiers carried; though by reaſon of the great depth, and for that the Jews made reſiſtance, it was a hard thing to be done; and it had been left undone, had not *Pompey* (obſerving the ſeventh day, wherein the Jews Religion obliged them to abſtain from all labour) cauſed it to be filled up thoſe days; forbidding the Souldiers to fight at that time, to the intent he might fill the Ditch more conveniently (for it was lawful for the Jews only to do what was neceſſary to ſuſtain and defend their Lives upon the Sabbath.) At laſt, when the Ditch was filled, and the Towers were built upon the Rampire, he batter'd the Walls with thoſe Engines that he brought from *Tyre*; but they were beaten back by thoſe who reſiſted from the top of the Walls, who rouled ſtones at them: Againſt the violent power whereof, the Towers that were built in that Quarter, being of a great and goodly building, reſiſted extreamly well. But the Romans found hard work in this place, and *Pompey* admired the valour of the Jews; that being amongſt the thickeſt of their Enemies Darts, they omitted no Ceremony of their Religion; but (as though they had had firm Peace) they every day obſerved their Ceremonies, offered Sacrifices, and moſt diligently performed the Divine Service; yea, though every day they were killed at the Altar, they ceaſed not from the Lawful Rites of their Religion. At laſt, in the third Month of the Siege, during which ſcarcely one Tower was beaten down, they brake into the Temple; and the firſt that attempted to climb over the Wall, was *Cornelius Fauſtus*, *Sylla*'s Son; and after him two Centurions, *Furius* and *Fabius*, with their Regiments; who compaſſing the Temple about (while ſome ſought to hide themſelves, and others reſiſted) they ſlew them all. There were many Prieſts alſo among the reſt; who, although they ſaw the Enemies with naked Swords ruſhing upon them, yet being nothing at all diſmayed thereat, continued ſtill their Sacrifices, and were ſlain even whilſt they offered and incenſed in the Temple; preferring the duty they ow'd to their Religion, even before their own ſafety. Many alſo were ſlain by their own Countrey-men that favoured the adverſe part, and many caſt themſelves down headlong upon the Roeks; others in their fury, having deſperately fired all things upon the Walls, burnt themſelves for company. So that twelve thouſand Jews were ſlain, but very few Romans, though many hurt: And amongſt all that Maſſacre, there was nothing ſo grievous to the Jews, as that the Holy Sanctuary (which never any one ſaw before that time) was revealed to ſtrangers. For *Pompey*, with his followers, came into the Temple, where it is lawful for none but the High Prieſt to come, and ſaw the Candleſticks, Lamps, Table, Cenſers, and all the Golden Veſſels, and whatſoever was within the Temple. Moreover, he beheld the great quantity of Odoriferous Drugs, which were kept in ſtore in that place, and two thouſand Talents of Holy Money; yet did he not take away theſe things, nor any thing elſe belonging to the Temple. But the day after it was taken, he commanded the Sacriſtans to purge and make clean the Temple, and to offer the uſual Sacrifice. He likewiſe confirmed *Hircanus* High Prieſt (who had in all things ſhewed himſelf very forward, and eſpecially at the time of the Siege; and alſo hindred a multitude of People, from joyning themſelves with *Ariſtobulus*) and thus, like a good Captain, he got the good will of the People more by love, than by fear.

Amongſt others that were Captives, there was *Ariſtobulus*'s Father-in-law, who was alſo his Uncle: as for thoſe that had been the chief cauſe of theſe Wars, *Pompey* cauſed them to be beheaded. He rewarded *Fauſtus* likewiſe, and thoſe who had fought valiantly with him, with very rich Gifts, and impoſed a Tribute upon *Jeruſalem*, and took from that Nation the Cities which they had gotten in *Cœloſyria*, and appointed them to be governed by him who then was Preſident for the Romans; making them keep within the bounds of their own Countrey. And in favour of *Demetrius* of *Gadara* (a freed-man of his) he re-edified *Gadara*, which the Jews had deſtroyed: He delivered the Mediterranean Cities from their Government (for they had not as yet deſtroyed them, becauſe they were ſuddenly prevented) namely, *Hippion*, *Scythopolis*, *Pella*,

Pompey and his enter the City, and ſearch the King's houſe. *Ariſtobulus* his friends fly to the Temple.

Twelve thouſand Jews ſlain in the Temple.

Pompey and his followers enter the Sanctuary.

Pompey's Continency.

Hircanus made High Prieſt.

Pompey cauſeth the chiefeſt Conſpirators to be beheaded.

Pompey delivereth many goodly Cities from the ſubjection of the Jews.

A *Pella*, *Samaria*, *Mariſſa*, *Azotus*, *Jamnia*, and *Arethuſa*. The Towns alſo upon the Sea-coaſts, *Gaza*, *Joppa* and *Dora*, which was called *Straton*'s Tower, and afterward by *Herod* built ſumptuouſly, and called *Cæſarea*. All theſe Cities he reſtored to the Inhabitants, and joyn'd them to *Syria*. Of which, and of *Judæa*, and of all places from the Borders of *Egypt* to *Euphrates*, he made *Scaurus* Governor, leaving him two Legions of Souldiers. Which done, he took his journey to *Rome* by *Cilicia*, leading *Ariſtobulus* and his Family Captives, with his two Daughters, and two Sons; the elder whereof, called *Alexander*, eſcaped in the way; the younger, whoſe name was *Antigonus*, was with his Father and Siſters carried to *Romé*.

The year of the world, 3903. *before Chriſt's Nativity*, 59.

Ariſtobulus and his Family carried to *Rome*.

B

CHAP. VI.

Of the War of Alexander *with* Hircanus, *and alſo of* Ariſtobulus.

Scaurus advanced with his Army into *Arabia*; but being by the difficulty of the place hindred, that he could not come to *Petra*, he waſted all the Countrey adjoyning to *Pella*; although, whilſt he ſtayed to do this, he endured much evil; for C there aroſe a great Famine in his Army, notwithſtanding that *Hircanus*, by *Antipater*'s means, ſent them Victuals. *Scaurus* alſo ſent the ſame *Antipater*, as his familiar Friend, to *Aretas*, to perſwade him that by diſburſing ſome money, he ſhould work his Peace. To which motion *Aretas* condeſcended, and gave him three hundred Talents, and ſo *Scaurus* with his Army departed out of *Arabia*.

Ant lib. 14. *cap.* 9. The Arabian is reconciled to *Scaurus*. *Ant. lib.* 14. *cap.* 10.

In the mean time *Alexander* the Son of *Ariſtobulus* (who, in the way to *Rome*, eſcaped from *Pompey*) gathered together a great Army, and ſtraitly beſet *Hircanus*; waſting all *Judæa*; and hoped quickly to take *Jeruſalem*, becauſe the Wall which was deſtroyed by *Pompey*, had not been built up again. But *Gabinius*, a great Captain, who was ſent into *Syria* to ſucceed *Scaurus*; march'd with an Army againſt him. Whereupon, fearing D the worſt, he aſſembled all the Forces he could, to make reſiſtance; ſo that he had ten thouſand Foot, and a thouſand and five hundred Horſe: He fortified alſo the commodious places of the Countrey; to wit, *Alexandrium*, *Hircania* and *Machæron*, which are near the Mountains of *Arabia*. *Gabinius* ſent *Marcus Antonius* before him with part of the Army, and followed after with the reſt; and certain choſen men out of *Antipater*'s Company, and other Companies of the Jews, whereof *Malichus* and *Pitholaus* were made chief, joyned themſelves with *Marcus Antonius*; and preſently after them followed *Gabinius* with all his Company, to meet *Alexander*.

Alexander, *Ariſtobulus*'s Son, gathers a great power againſt *Hircanus*.

The year of the World, 3904. *before Chriſt's Nativity*, 58.

Alexander gathereth ten thouſand Foot and fifteen hundred Horſe.

Alexander perceiving himſelf unable to encounter all thoſe united Forces, fled; but drawing near *Jeruſalem*, he was conſtrained to hazard the fight; where loſing to the E number of ſix thouſand (whereof three thouſand were taken alive, and other three thouſand ſlain) he eſcaped with the reſt: *Gabinius* purſued him, and as ſoon as he came to the Caſtle called *Alexandrium*, underſtanding that many Jews had forſaken their Colours, he, by promiſing them Pardon, ſought to unite them to his Party again; but when he perceived that they hammered on no abject reſolution, he ſlew the moſt of them; and for the reſt, he drove them into the Caſtle. In this Battel *Marcus Antonius* did many things worthy of renown; and although he had always ſhewed himſelf valiant, yet there eſpecially his courage appeared. *Gabinius* leaving ſome to beſiege the Caſtle, went to the Cities of the Province, and ſtrengthned thoſe that were not yet aſſaulted, and re-edified thoſe that were deſtroyed; and by his Command-F ment *Scythopolis*, *Samaria*, *Anthedon*, *Apollonia*, *Jamnia*, *Raphia*, *Mariſſa*, *Dora*, *Gadara* and *Azotus*, and many more began to be inhabited, ſo that their Inhabitants joyfully returned and dwelt therein. Which when he had done, he returned to *Alexandrium*, and began a more cloſe Siege; whereat *Alexander* being terrified and made deſperate, ſent Ambaſſadors to him, beſeeching him to pardon him; promiſing to render unto him the Caſtles of *Machæron* and *Hircania*, which were in his power, beſides *Alexandrium*: All which, *Gabinius*, by counſel of *Alexander*'s Mother, deſtroyed, leſt they might be occaſion of new Wars: For the apprehenſion which this Princeſs had for her Huſband, and for her other Children, Priſoners at *Rome*, made her omit nothing to endeavour to gain the affection of *Gabinius*. After this, *Gabinius* carried G *Hircanus* to *Jeruſalem*; and committing the Temple to his charge, he committed to others of the Nobility the care of the Commonwealth, and divided the whole Nation of the Jews into five parts and Governments, whereof one was eſtabliſhed at *Jeruſalem*, another

Alexander fighteth with his Enemies, and loſeth ſix thouſand men.

Antipater with his Forces goeth out to meet *Alexander*.

Marcus Antonius a Captain.

What Cities the Jews received to inhabit. *Ant. lib.* 14. *cap.* 11.

Alexander's Mother ſtriveth to pacifie *Gabinius* with Rewards.

The change of the Government of the Jews. *Ant. lib.* 14. *cap.* 12.

The year of the world, 3904. *before Christ's Nativity*, 58.

another at *Doris*, the third at *Amathon*, the fourth at *Jericho*, and the fifth at *Sephoris*, a City of *Galilee*: And the *Jews* being delivered from the Government of one man only, willingly ſuffered themſelves to be ruled by an Ariſtocratical Government. But ſhortly after, *Ariſtobulus* eſcaping from *Rome*, raiſed new troubles; and gathering a great Army, partly of thoſe that deſired a change, and partly of ſuch as loved him before, took *Alexandrium*, and began to compaſs it again with a Wall: But hearing that *Gabinius* had ſent *Siſenna*, *Antonius* and *Servilius* againſt him with an Army, he went to *Machæron*; and diſmiſſing thoſe that were not fit for War, he took with him only eight thouſand armed men, amongſt whom was *Pitholaus*, Governour of them that were revolted, who with one thouſand men, fled out of *Jeruſalem*: But the Romans purſued them; and joyning Battel with them, *Ariſtobulus* with his men fought valiantly, till being by force overcome, the Romans ſlew five thouſand of them, and almoſt two thouſand men fled into a Mountain; and the other thouſand, breaking the Ranks of the Romans with *Ariſtobulus*, retreated to *Machæron*; where the King hiding himſelf the firſt night amongſt the Ruines, hoped that having reſpit, he might gather another Army, and fortifie the Caſtle: But having for two days ſuſtained the Forces of the Romans with extraordinary courage, at laſt he was taken; and with his Son *Antigonus*, who had been impriſoned with him at *Rome*, he was carried to *Gabinius*, and from thence to *Rome*, where the Senate put him in Priſon; but his Sons they ſent into *Judæa*, becauſe *Gabinius* writ that he had ſo promiſed *Ariſtobulus*'s Wife, upon condition the Caſtles might be yielded.

Ariſtobulus eſcaping from *Rome*, raiſeth new troubles.

Ariſtobulus fighteth with the *Romans*.

The *Romans* obtain the victory, and carry away *Ariſtobulus* and his Son to *Rome*.

Whilſt *Gabinius* prepared to war againſt the Parthians, *Ptolomey* hindred him, being returned from *Euphrates*, into *Egypt*: *Antipater* and *Hircanus* aſſiſted him with all things belonging to the War; as Money, Weapons, Corn, and Men; and *Antipater* perſwaded the *Jews* who kept the ways that lead to *Peluſium*, to ſuffer *Gabinius* to paſs. Now, in the other part of *Syria*, at the departure of *Gabinius* there began a Commotion; and *Alexander*, *Ariſtobulus*'s Son, once more incited the *Jews* to Rebellion; and having gathered a mighty power, purpoſed to deſtroy all the Romans that were in that Countrey: Which *Gabinius* fearing (who was returned out of *Egypt* at the beginning of theſe tumults) he ſent *Antipater* before, who perſwaded ſome of the Rebels to be quiet; yet thirty thouſand remained with *Alexander*: For which cauſe he was very forward to fight, and went out to Battel; near *Itabyrium* they fought, the Romans prevailed and ten thouſand were ſlain, and the reſt were put to flight, and *Gabinius* returned to *Jeruſalem* by the counſel of *Antipater*; where having eſtabliſhed all things, he marched thence, and overcame the *Nabathæans* in Battel; he likewiſe permitted *Mithridates* and *Orſanes*, two Parthian Noblemen, who were fled to him from the Parthians, ſecretly to depart, ſaying, that they had eſcaped from the Souldiers. In the mean time *Craſſus*, who was appointed to be his Succeſſor, had *Syria* delivered him; and towards the maintenance of the Parthian Wars, he took all the Gold that was in the Temple of *Jeruſalem*, beſides the two thouſand Talents which *Pompey* had forborn to touch: But paſſing over *Euphrates*, he was both himſelf and his whole Army utterly overthrown; of which matter it behoveth us not to ſpeak in this place. After the death of *Craſſus*, the Parthians endeavoured to enter *Syria*; but *Caſſius* who ſucceeded him in the Government, repulſed them; and having gotten the upper hand, he ſpeedily paſſed into *Judæa*; and taking *Tarichea*, carried away about three thouſand men captive; and put *Pitholaus* to death, for gathering a company of ſeditious people to *Ariſtobulus* his part. He that counſelled his death was *Antipater*, who was married to a Noble Woman of *Arabia* called *Cypris*, by whom he had four Sons, *Phaſælus*, *Herod*, afterwards King, *Joſeph* and *Pheroras*; and one Daughter called *Salome*. His wiſe Conduct and Liberality got him the friendſhip of many Princes, and eſpecially that of the King of *Arabia*, to whoſe fidelity he committed his Sons, when he undertook the War againſt *Ariſtobulus*. But *Caſſius* made a Truce with *Alexander*, and in the mean time went to *Euphrates*, to hinder the paſſage of the Parthians; as we ſhall ſhew in another place.

Alexander, *Ariſtobulus*'s Son once more provoketh the Jews to Rebellion.

The Jews overcome by the Romans.

Gabinius overcometh the Nabathæans in Battel. *Ant. lib.* 14. *cap.* 13.

Marcus Craſſus taketh away the reſt of the Gold of the Temple.

Antipater's Wife a Noble woman of *Arabia*.

CHAP.

A

CHAP. VII.

Of the death of Ariſtobulus, *and the War undertaken by* Antipater *and* Mithridates.

The year of the World, 3917. before Chriſt's Nativity, 45.

AFter that *Cæſar* had forced the Senate and *Pompey* to flee beyond the Ionian Sea, and by that means made himſelf ſole maſter of *Rome*, he ſet *Ariſtobulus* at liberty, and with two Legions of men ſent him in haſt into *Syria*, hoping through his means ſpeedily to reduce both it, and alſo all places adjoyning to *Judea*: But both the hope of *Cæſar*, and the forwardneſs of *Ariſtobulus* were fruſtrated by ill
B Fortune; for *Ariſtobulus* was poyſoned by *Pompey*'s favourers, and even in his own Countrey his body lay unburied, which notwithſtanding was preſerved from putrefaction with honey, till ſuch time as *Antonius* ſent it to the Jews, commanding them to bury it in the Sepulchre of the Kings. His Son *Alexander* alſo was beheaded at *Antioch* by *Scipio*, being firſt according to the tenour of *Pompey*'s Letters accuſed before the Tribunal-ſeat, of ſuch things as he had committed againſt the Romans. *Ptolemy* Prince of *Chalcis* which is upon Mount *Libanus*, ſent his Son *Philippio* to *Aſcalon*, to the widow of *Ariſtobulus*, to counſel her to ſend her Son *Antigonus* and her daughters to him. *Philippio* falling in love with the youngeſt named *Alexandra* took her to wife. But ſometime after he was put to death by his Father, who himſelf married
C this *Alexandra*; and for that affinity ſake, was more careful of her Brethren. After the death of *Pompey*, *Antipater* ſought all means to get into *Cæſar*'s favour: and when *Mithridates* of *Pergamena* was hindred by the Garriſon at *Peluſium* to paſs further with an Army into *Egypt*, and was by that means ſtayed at *Aſcalon*, *Antipater* not only perſwaded the Arabians to aſſiſt him, but he himſelf ſeconded him with almoſt three thouſand armed Jews. Moreover, he incited the Potentates of *Syria* and *Ptolemy* who inhabited *Libanus*, and *Jamblicus*, and his Son *Ptolemy* to aſſiſt him; for whoſe ſakes the Cities of that Country did willingly undertake the War. And now *Mi-*
D *thridates* ſtrengthened by *Antipater*'s means came to *Peluſium*; and becauſe they would not ſuffer him to paſs, he beſieged the City. In which ſiege *Antipater* ſhewed his valour; for making a breach on that ſide of the wall where his Quarter was, he firſt of all with his company brake into the City, and ſo *Peluſium* was taken. After which the Inhabitants of the Province bearing the name of *Onias* reſolved not to ſuffer him to paſs any further: But *Antipater* handled the matter ſo diſcreetly with them, that they did not only ſuffer him to paſs, but alſo ſupplied victuals for his Army. Whereupon the City of *Memphis* would not fight, but yielded of their own accord to *Mithridates*: ſo that paſſing thorough *Delta*, he fought with the other Egyptians, in a place called The Camp of the Jews; and being with all his compa-
E ny in danger, he was reſcued by *Antipater*, who marching along the River ſide, ſet upon and diſcomfited the left wing of the Enemies battel, and ruſhing upon them that preſſed upon *Mithridates*, he ſlew many, and purſued the reſt that fled, till he got their Camp, and all this with the loſs of fourſcore men. But *Mithridates* loſt eight hundred men; and being thus againſt all hope preſerved from being cut in pieces, he was without all envy a true witneſs before *Cæſar* of all that *Antipater* had done and deſerved. Whereupon *Cæſar* rewarded his courage with praiſe and promiſes, and ſo made him forward to hazard himſelf for him. In a word, he proved and ſhewed himſelf a ſtout Warriour, and the many wounds he had in every part of his body, were badges and teſtimonies of his valour and vertue. Afterward when the eſtate of *E-*
F *gypt* was quiet, *Cæſar* returned into *Syria*, where he made him a Citizen of *Rome*, and granted him the immunities thereof; adding ſo many other proofs of his eſteem and affection, that he render'd him worthy of envy; and for his ſake confirmed *Hircanus* in the High-Prieſthood.

Ant. lib. 14. cap. 14. *Cæſar* deliver-eth *Ariſtobulus* from his bonds. *Ariſtobulus* and his Son ſlain by *Pompey*'s friends.

Ant. l. 14. c. 5. *Ptolomæus* Son marrieth *Antigonus* younger Daughter, and for that cauſe is ſlain by his Father. *Ant. lib. 14. cap. 16.*

Mithridates goeth to *Peluſium*, and thereby obtaineth *Antigonus*'s help.

Mithridates victory againſt the Egyptians.

Antipater performeth many noble exploits, and expoſeth himſelf to all dangers for *Cæſar*'s ſake. *Cæſar* maketh *Antipater* a free Citizen of *Rome*.

CHAP. VIII.

How Antipater *was accuſed before* Cæſar; *of the Prieſthood of* Hircanus, *and how* Herod *made War.*

Antigonus, Ariſtobulus's Son cometh to *Cæſar* to accuſe *Pompey*'s friends for his fathers death.

G AT the ſame time *Antigonus* the ſon of *Ariſtobulus* repairing to *Cæſar*, was againſt his will a cauſe of *Antipater*'s greater felicity: for coming to complain of his Fathers death (who was, as it was thought, poyſon'd by *Pompey*'s partiſans;) with as great hatred as ſorrow he accuſed *Hircanus* and *Antipater* of having been the cauſe

The year of the World, 3917. before Christ's Nativity, 45.

that he and his brethren had been ſo unjuſtly driven out of their native ſoil, and H
that their Country had ſuffer'd ſo great calamities only to ſatisfie their Paſſion: al-
ledging that they had ſent aid into *Egypt* to *Cæſar*'s forces, not for good will, but for
fear, and that hereby they might blot out the memory of the good will they had
born to *Pompey*. At theſe words *Antipater* (drawing aſide his veſture) ſhewed the
number of his wounds, ſaying, it was not needful to uſe words to prove what affe-
ction he had born to *Cæſar*; for his very body ſhew'd it, although he himſelf held
his peace: adding, that he admired the impudent boldneſs of *Antigonus*, who being
Son to an enemy of the Romans, and a fugitive from *Rome*, and as inclinable as his
Father to Rebellion, dar'd to accuſe before the Roman Emperour others that had been
always faithful to him; and that inſtead of accounting himſelf happy in having his I
live preſerv'd, hop'd to obtain ſuch favours and aſſiſtance as he had no need of, and
which he deſir'd not but to make uſe of the ſame to raiſe ſeditions againſt thoſe to
whom he ſhould be beholding for them.

Antigonus falſly accuſeth *Hircanus* and *Antipater*.

Antipater caſting off his garment, ſheweth his many wounds.

Cæſar createth *Hircanus* High Prieſt, and to *Antipater* he giveth the Government of *Judea*. *Ant. lib.* 14. *cap.* 16.

Which when *Cæſar* heard, he ſaid that *Hircanus* was moſt worthy to be High Prieſt,
and bad *Antipater* name what Charge he would have: who leaving that to the
pleaſure of the giver, he was made Governour of all *Judæa*. And moreover he obtain-
ed leave to re-edifie the razed walls of his Country; and *Cæſar* commanded that this
Decree ſhould be engraven in Tables of Braſs and in the Capitol, that it might be a
memorial in time to come of *Antipater*'s juſtice and vertue. *Antipater* having attend-
ed *Cæſar* out of *Syria*, firſt of all repaired the ruined walls of his Country, which *Pom-* K
pey had razed: and going throughout all the Country, he threatned the obſtinate,
and perſwaded the ſeditious to obedience, admoniſhing them, that if they obeyed
Hircanus, they might live in wealth and peace, and enjoy happineſs; but if they
ſuffered themſelves to be led away with the vain hopes of thoſe, who for their pri-
vate commodity ſought alteration, then they ſhould find him inſtead of a Govern-
our, a ſevere Maſter, and *Hircanus* inſtead of a King, a Tyrant; and the Romans
and *Cæſar*, inſtead of friends, deadly enemies: for that they would not ſuffer his
power to be overthrown, whom they themſelves had eſtabliſhed King. *Antipater*
in ſpeaking thus, conſidered himſelf and the need of providing for the ſafety of the
State, becauſe he well knew the ſloth and ſtupidity of *Hircanus*. He made *Phaſælus* L
his eldeſt Son Governour of the Army, and of *Jeruſalem*, and of the whole Pro-
vince; and ſent *Herod* his youngeſt Son to govern *Galilee* (although he was very
young) who being by nature valiant and ambitious, ſought out occaſion to ſhew his
brave mind. He took *Ezechias* Captain of a troop of Thieves, who, as he under-
ſtood, were wont to prey upon the confines of *Syria* with a great multitude, and
put him to death with many other Thieves: Which thing was ſo grateful to the Sy-
rians, that in all Towns and Villages they made ſongs of *Herod*, as though he had
reſtored them to peace and to their Poſſeſſions. This action alſo made his merit
known to *Sextus Cæſar*, who was *Cæſar* the Emperour's Kinſman and Governour of
Syria. *Phaſælus* alſo ſtriving to exceed the vertue and gallantry of his Brother, us'd M
all his endeavours to win to himſelf the good will of the Inhabitants of *Jeruſalem*:
ſo that during the time he governed the City, he did nothing inſolently or by force.
For which cauſe the people honoured *Antipater* no leſs than if he had been their King,
yet was his fidelity and affection never the leſs towards *Hircanus*. But it is impoſſible
that any man that liveth in proſperity, ſhould not be envied. For *Hircanus*, al-
though before time he were moved ſomething at the glory of the Father and the
young men, and eſpecially with the proſperous ſucceſs of *Herod*; yet in particular he was
ſtirred up by many envious perſons (who uſe to haunt the Courts of Princes) who were
grieved that *Antipater* and his Sons ruled without offence. Theſe men told *Hircanus*
that he only enjoyed the bare name of a King, and that *Antipater* and his Sons ruled N
all; and that he would ſo long permit and wink at them, till at the laſt, they would
make themſelves Kings; for they now did no more pretend themſelves to be Mini-
ſters, but leaving that Title, they acted as Lords and Soveraigns, without any re-
gard or reverence towards him; as appeared in *Herod* who had put to death a great
multitude of Jews againſt the Law, whereas neither by word of mouth, nor by wri-
ting, the King had given him any ſuch authority: and that *Herod*, if he were not a
King but a private perſon, was to be brought into judgment, there to anſwer the
matter, and ſhew the King a reaſon, and ſatisfie the Laws of his Country; which
permit no man to be put to death, before by Law he be convicted. By theſe per-
ſwaſions *Hircanus* grew angry: ſo that not concealing his wrath, he cauſed *Herod* O
to be ſent for to anſwer the matter: who both for that his Father advertiſed him
thereto, and becauſe he truſted to the equity of his cauſe, firſt leaving a Garriſon

Phaſælus and *Herod*, *Antipater*'s Sons. *Herod*'s fortitude. *Herod* baniſheth the thieves out of *Syria*.

Phaſælus obtained the favour of the people of *Jeruſalem*.

Hircanus animated by envious men againſt *Antipater* and his Sons.

Herod called to his anſwer before the Council.

in

A in *Galilee*, he repaired to the King, accompanied with a ſufficient Guard, not ſo great as to give jealouſie to *Hircanus*, nor ſo ſmall as to expoſe him to the attempts of his Adverſaries. *Sextus Cæſar*, who lov'd the young man much, and feared leſt any evil ſhould betide him amongſt his enemies, ſent to *Hircanus*, warning him to abſolve *Herod* from the crimes of which he was accus'd. Which *Hircanus*, who alſo loved *Herod*, made no difficulty to do. But *Herod*, ſuppoſing he had done it unwillingly, went to *Damaſcus* to *Sextus*, purpoſing not to appear, if hereafter he were ſent for. Hereupon *Hircanus* was once again incited againſt *Herod* by his enemies, who certified him that he was gone away in a rage, with deſign to enterprize ſomething againſt him: which *Hircanus* believing, knew not what to do, ſeeing his enemy more potent than himſelf.

The year of the world, 3622. before Chriſt's Nativity, 40.

Hircanus abſolveth *Herod*. *Hircanus* once more incited by the wicked.

B Shortly after *Sextus Cæſar* proclaimed him General of the Army, both in *Syria* and *Samaria*; ſo that now he was greatly to be feared by *Hircanus*, not only for that he was highly in favour with the Commonalty, but alſo for the forces which he commanded. Herepon *Hircanus* fell into extreme fear, verily perſwading himſelf that *Herod* with his whole Army would preſently come againſt him. Neither was his ſuſpicion vain: for *Herod* angry at the pretended crime whereof he was accuſed, came with a great Army to *Jeruſalem*, intending to depoſe *Hircanus*; which he had effected, had not his Father and Brother gone forth to meet him, and pacified him, intreating him that he would account that terrour (wherein he had put his enemies) C and his own indignation a ſufficient revenge, and that he would ſpare the King, by whoſe favour he came to be ſo potent; adding moreover, that he ought not to take it ill that he was called to anſwer his accuſations, ſince he was acquitted of them, and conſequently ought to ſhew himſelf grateful to the King who had ſaved his life. Moreover, that Prudence obliged him to conſider the fortune of war, together with the cauſe thereof; that the juſtice of *Hircanus* ſide might do more for him than a whole Army; and that he ought not to hope for victory, being to fight againſt his own King, who had always been gracious unto him, and never had thought of doing him hurt, but only being as it were urged thereunto by ſome of his Council, who through meer envy, and to ſatisfie their own paſſions, had framed a ſhadow of an D accuſation againſt him. *Herod* was ſatisfied herewith, and ſuppos'd it to be ſufficient in order to his great deſigns, to have ſhewed his forces and his power unto his Nation.

Herod gathering a great Army cometh to *Jeruſalem* to depoſe *Hircanus*. *Herod* diſſwaded by *Antipater* from attempting againſt *Hircanus*.

At this time began Civil war among the Romans near *Apamia*, in which *Cæcilius Baſſus*, for the love he bare to *Sextus Pompey*, ſlew *Sextus Cæſar* at unawares, and made himſelf Governour of his Army; and other Captains of *Cæſar*'s to revenge his death, made after *Baſſus* with all their forces; unto whom *Antipater* by his two Sons ſent aid, both for the ſake of *Cæſar* that was ſlain and of him that was yet alive (for he was an entire friend and well-willer unto them both) and theſe Wars continuing long, *Marcus* came out of *Italy* to ſucceed *Sextus*.

Baſſus murthereth *Sextus Cæſar* by treaſon.

E

CHAP. IX.

Cæſar's *death.* Caſſius *comes into* Syria; Herod *ingratiates with him.* Malichus *poyſons* Antipater, *who had ſaved his life. For which* Herod *cauſes him to be ſlain.*

AT this time aroſe great and bloody Civil Wars amongſt the Romans, after *Cæſar* was ſlain by the treaſon of *Caſſius* and *Brutus*, having ruled the Empire F three years and ſeven months. By reaſon of which murther their troubles daily increaſed, and the Nobility being at variance amongſt themſelves, every one followed that courſe, that they thought moſt expedient for themſelves. Whereupon *Caſſius* preſently marched into *Syria*, to take poſſeſſion of the Government of the Army which was about *Apamia*; where he made *Marcus* and *Baſſus* friends, took the conduct of the Legions which they commanded, and raiſed the ſiege from *Apamia*, and leading the Army in his own perſon, he forced every City to be tributary, and exacted without meaſure. He commanded the Jews to contribute ſeven hundred Talents: *Antipater* fearing his diſpleaſure, appointed his Sons and others of his friends preſently to gather the money; and eſpecially amongſt the reſt, he G gave this charge to one *Malichus* a friend of his. But *Herod* firſt of all got *Caſſius* his favour, having brought him an hundred Talents which he had collected out of *Galilee*, which was his part or Province. As for the reſt, he accuſed them of

Marcus, Sextus Succeſſor. *Ant. l. 14. c. 2. Julius Cæſar* ſlain by *Brutus* and *Caſſius*. *Caſſius* levieth money in the Cities. *Herod, Caſſius* friends. *Caſſius* ſevere in his exactions.

The year of the World, 3922. *before Christ's Nativity*, 40.

negligence, and was angry at the other Cities: So that having pillaged *Gophna*, and H
Ammauntes, and other two ſmall Cities, he march'd onwards with intent to kill *Malichus*, for that he had been ſo careleſs and negligent in gathering the tribute-money. But *Antipater* (preſently diſburſing unto *Caſſius* an hundred Talents) ſaved both him and all the reſt of the Cities. Yet *Malichus* after *Caſſius* was departed, did no more remember how beneficial *Antipater* had been unto him, but oftentimes treacherouſly laid wait to murther him becauſe he hindred and withſtood his villanous pretentions; notwithſtanding that himſelf had often confeſſed that *Antipater* had ſaved his life. *Antipater*, fearing both his power and ſubtilty, paſſed over the River *Jordan* to gather an Army, that he might prevent thoſe treacheries. But *Malichus* being diſcovered, ſaw nothing left for him to do but to diſſemble; and accordingly by many I
oaths and excuſes he won *Phaſælus* chief of the Garriſon in *Jeruſalem*, and *Herod* who was maſter of the Army, that they ſhould be a means to reconcile him unto *Antipater*. Whereupon *Antipater* intreating *Marcus* (who was General of the Army in *Syria*, and had determined to kill him) he was ſaved. The reaſon that *Marcus* would have put him to death, was, becauſe *Malichus* was of a turbulent and factious ſpirit.

Malichus forgetful of *Antipater*'s kindneſs.

Antipater gathereth an Army againſt *Malichus*.

Octavius Auguſtus ſucceedeth after *Cæſar*.

The young *Cæſar*, ſurnamed afterwards *Auguſtus*, and *Antonius* warring againſt *Caſſius* and *Brutus*: *Brutus* and *Caſſius*, gathered an Army in *Syria*; and in conſideration of the great capacity of *Herod*, they made him Procurator of all *Syria*, giving him a band of horſe and foot. Moreover *Caſſius* promiſed him, that if the war had an K
happy end, he would make him King of *Judæa*. But it came to paſs, that the merit of *Herod*, which rais'd this hope ſo high, was the cauſe of *Antipater* his Fathers death. For *Malichus* being hereby put in fear, hired one of the Kings Officers for a certain ſum of money to poyſon *Antipater*; by which means he died, being thus unjuſtly rewarded for his good will toward wretched *Malichus*. He was a worthy man and fit to govern, and recovered the Kingdom being loſt for *Hircanus*: *Malichus* (perceiving the people incenſed againſt him, becauſe they ſuſpected that he had poyſoned *Antipater*) pacified and moderated their diſpleaſure by denying the fact; yet for his better ſecurity, he gathered about him a Guard of armed men: for he thought that *Herod* would not let the matter ſlip ſo, but would preſently come with an Army to L
revenge his fathers death. But by the counſel of his brother *Phaſælus* (who ſent him word not openly to encounter *Malichus*, leſt a ſedition might ariſe among the people) he patiently permitted it ſo to be, and ſuffered *Malichus* to juſtifie himſelf, and celebrated a ſolemn Funeral for his Father: which done, he went to *Samaria*, and appeaſed the ſedition wherewith that City was diſquieted. After this he returned to *Jeruſalem*, intending to celebrate the Feſtival, and having ſent certain of his armed men before him, he appointed the reſt to accompany him. But *Malichus*, who feared this approach of his, ſolicited *Hircanus* to give order, that no ſtrangers ſhould intermingle themſelves among the people, to diſturb their devotion. But *Herod* contemning this Prohibition entred the City by night: whereupon *Malichus* once more came to him, M
and wept for *Antipater*. *Herod*, although he could very hardly bridle his diſpleaſure, yet diſſembled the ſame: and ſent letters to *Caſſius*, wherein he complained of his fathers death. *Caſſius* already hated *Malichus* ſufficiently, and ſo he writ again to *Herod*, willing him to revenge his father's death; which that he might the better effect, he ſecretly commanded the Captains of his Regiment to aſſiſt him. Now for that after the ſurprizal of *Laodicea*, all the beſt of the City came to *Herod*, bringing preſents and crowns, he appointed this for a fit time of his intended revenge: which *Malichus* ſuſpecting as he was near *Tyre*, he purpoſed ſecretly to get away his ſon, who was there a pledge, and to flee into *Judea*. But deſpair of his own ſafety urged him to greater matters; for he hoped to incite the Jews to take Arms againſt the Ro- N
mans, whilſt *Caſſius* was now buſie in the War againſt *Antonius*; ſo that he thought he might eaſily depoſe *Hircanus*, and make himſelf King. But God prevented theſe vain hopes: For *Herod*, ſuſpecting he had ſome great deſign, invited him and *Hircanus* to ſupper, in order to which he made a ſhew as though he had ſent one of his ſervants to cauſe a banquet to be prepared, but indeed he ſent him to the Roman Captains to tell them to lie in wait for *Malichus*: who remembring what charge *Caſſius* gave them, came forth of the City to the ſhore next adjoyning to the Town, all armed with ſwords; where compaſſing *Malichus* round about, they killed him with many wounds. *Hircanus* hereat aſtoniſhed, fell in ſwoun, and being ſcarcely come to himſelf, he demanded who killed *Malichus*; one of the Captains anſwered, that *Caſſius* O
gave the commandment: whereupon he anſwered, truly *Caſſius* hath preſerved me and my Countrey, in killing him who was a Traitor to us both: but whether herein he

Herod intendeth to revenge his Father's death.

Malichus joyneth with *Hircanus*.

Caſſius chargeth *Herod* by letters to revenge his fathers death.

The decree of fate laugheth at humane hope.

Herod's Tribunes kill *Malichus*.

A he ſpake as he thought, or that for fear he approved the fact, it is uncertain. Thus was *Herod* revenged upon *Malichus*.

The year of the World, 3923. before Chriſt's Nativity, 39.

CHAP. V.

How Herod *was accuſed, and ſet free.*

B AFter *Caſſius* was departed from *Syria*, there aroſe another ſedition in *Jeruſalem* for *Felix* came with an Army againſt *Phaſælus*, to be revenged upon *Herod* for killing *Malichus*. It chanced that *Herod* was at that time at *Damaſcus* with *Fabius* a Roman Captain, and would have come to aſſiſt *Phaſælus*, but by the way he fell ſick, ſo that he could not ſuccour him: but it ſo fell out, that *Phaſælus* without any help, did of himſelf overcome *Felix*, and afterwards reproached *Hircanus* as ungrateful, in that he had both favoured *Felix*, and ſuffered *Malichus*'s brother to ſeize upon divers places (as already he had done, and eſpecially one of greateſt ſtrength called *Maſſada*:) Yet all theſe did not protect him from *Herod*, who was no ſooner recovered of his ſickneſs, but preſently he retook them all, and at *Hircanus*'s requeſt permitted him to depart. He alſo chaſed *Marion*, whom *Caſſius* had made Prince of the Ty-

C rians out of *Galilee*, who had got three Caſtles in that Country. As for the Tyrians that he took, he ſpared their lives, and ſent ſome away with rewards; whereby he got the good will of the City, and the hatred of the Tyrant. When *Marion* had gotten into his hands all *Syria*; and for the hatred he bore to *Herod*, took with him *Antigonus*, *Ariſtobulus*'s Son, and marched againſt him: and by *Fabius*'s means, whom *Antigonus* had gained to himſelf by money: he alſo got *Ptolemy* to aſſiſt him in this expedition; which *Ptolemy* was father-in-law to *Antigonus*, and furniſhed him with all neceſſaries. *Herod* likewiſe, having prepar'd himſelf againſt them, gave them battle in the entrance into *Judea*, and got the victory: and having put *Antigonus* to flight, he returned to *Jeruſalem*, where he was honoured by all men for his courage in that victory; ſo that even they

D that before deſpiſed him, now by reaſon of his affinity newly contracted with *Hircanus*, ſought his friendſhip and familiarity. This *Herod* long before this time had a wife which was a noble woman of his own Countrey, named *Doris*, and had by her a Son named *Antipater*: but he then married *Mariamne*, daughter of *Alexander* (who was *Ariſtobulus* his ſon) and of *Alexandra Hircanus* his daughter, by reaſon whereof he came to be in favour with the King. But when *Caſſius* was ſlain near *Philippi*, *Cæſar* departed into *Italy*, and *Antonius* into *Aſia*; at which time the chief of the Jews came and accuſed *Phaſælus* and *Herod*, alledging that they by force got unto themſelves the rule of the Countrey, and left *Hircanus* only the bare name of King. But *Herod* being then preſent, ſo wrought himſelf into *Antonius*'s favour by a great ſum of mo-

E ney, that he permitted not his enemies to ſpeak one word more; who thereupon returned home. Afterward an hundred men of the moſt honourable amongſt the Jews, repaired to *Daphne* near *Antioch* to *Antonius* (now doting on the love of *Cleopatra*) and offered an accuſation againſt the two brethren, having choſon ſome of the greateſt Quality and Eloquence to ſpeak for them, *Meſſala* undertook their defence being aſſiſted by *Hircanus*. *Antonius* having heard both parties, demanded of *Hircanus*, whom he thought the fitteſt to Govern the Common-wealth? who anſwered, *Herod* and his brethren. Whereat *Antonius* was exceeding glad (for he had been moſt courteouſly entertained by *Antipater*, when he came with *Gabinius* into *Judea*;) and thereupon he made them Tetrarchs, committing to them the rule of all *Judea*:

F which, when the Jews Ambaſſadours miſliked, he put fifteen of them in priſon, and was near reſolving to put them to death; the reſt he ſent away after he had treated them very ill: Whereupon there aroſe greater tumults in *Jeruſalem*, and the Jews ſent another Embaſſage of a thouſand men to *Tyre*, where *Antonius* reſided with an intent to come againſt *Jeruſalem*. *Antonius* diſpleaſed with their murmurs and complaints, commanded the Magiſtrates of *Tyre* to kill all they could catch of the Jews, and to maintain their Authority, whom he himſelf had conſtituted Tetrarchs. But *Herod* and *Hircanus* went to theſe Deputies, who walked on the Sea-ſhore, admoniſhing them earneſtly to be contented, leſt by their indiſcreet proceeding, they ſhould become not only the cauſe of their own deaths, but alſo of War againſt their own Coun-

G trey; but becauſe they would not be reclaimed by theſe admonitions, *Antonius* ſent out certain armed men, who killed many of them, and wounded the reſt. *Hircanus* after this diſaſter cauſed the dead to be buried, and the wounded to be cured, notwithſtanding

Ant. lib. 14. cap. 20.

Felix cometh with an Army againſt *Phaſælus*.

Phaſælus overcometh *Felix*, and reproacheth *Hircanus* with ingratitude.

Antigonus Ariſtobulus's Son put to flight by *Herod*.

Doris, *Herod*'s firſt wife, of good birth, by whom he had *Antipater*.

The chieſeſt Jews repair to *Cæſar* to accuſe *Phaſælus* and *Herod*. *Ant. lib. 14. cap. 21.*

Antonius maketh the two brothers Tetrarchs.

The Jews once more complain againſt the two brothers.

Antonius commandeth in *Tyre*.

The year of the world, 3922. before Christ's Nativity, 39.

all this, they that escaped would not contain themselves in Peace, but so troubled the H
City, that *Antonius* in displeasure, slew those that he had in hold.

CHAP. XI.

Of the War of the Parthians against the Jews. Of the flight of Herod, *and his being made King of* Judea.

Ant. lib. 14. cap. 21.

Lysanias perswadeth Barzapharnes to depose Hircanus, and enstate Antigonus.

TWo years after this, and when *Barzapharnes*, a great Noble man of the Parthians, governed *Syria* with *Pacorus* the King's Son, *Lysanias* who had succeeded his Father *Ptolomæus*, Son of *Mineus*, promised them a thousand Talents, and five hundred I
Women, to put *Antigonus* in possession of the Kingdom of *Judea*, and depose *Hircanus*. Being induced by these promises, *Pacorus* march'd along the Sea-coast, and *Barzapharnes* pass'd through the midst of the Countrey. But amongst the rest of the places bordering on the Sea, the Syrians would not receive *Pacorus* (notwithstanding the Citizens of *Ptolemais* and *Sidon* had given him entertainment) wherefore he gave part of his Horse unto one who was the King's Butler, called *Pacorus* (as himself was;) commanding him to pass into *Judea*, and learn what their enemies meant to do, and to help *Antigonus* where need required. As they wasted the Countrey about *Carmel*, many Jews came of their own accord, and joyned with *Antigonus*, shewing themselves K
very prompt to fight; for which cause he sent them before to take a place called *Drymos*; where having fought with his enemies, and put them to flight, he pursued them with all speed as far as *Jerusalem*: And his number being augmented, he came to the King's Palace. But *Hircanus* and *Phasælus* met them with a strong Company, and fought with them in the Market-place, where the enemies were forced to fly, and part of them were by *Herod* shut up in the Temple; and he appointed to keep them sixty men, which he placed in the houses next adjoyning. But the people bearing a grudge to the two Brethren, set the houses on fire: Whereat *Herod* being angry (for that his men were consumed with fire) set upon the people, and killed a great many of them, and every hour one laid wait for another, so that every day some were murthered. L
Now the Feast of *Pentecost* drawing nigh, all places about the Temple, and the whole City, was filled with people of the Countrey, whereof the most part was armed; and *Phasælus* kept the Walls, and *Herod* with a small Company, kept the King's Palace; and assaulting their enemies upon the sudden, as they were in the Suburbs, they killed a great many of them, and put all the rest to flight; part of them he couped up in the City, others he shut in the Temple, and the rest between that and the uttermost Rampire. Whereupon *Antigonus* requested that *Pacorus* might come and treat a Peace betwixt them. *Phasælus* moved by these prayers received the Parthian into the City, and entertained him into his house, accompanied with five hundred Horse, who came under a pretence to make Peace; but in effect he resorted thither M
to help *Antigonus*; for craftily conspiring against *Phasælus*, he perswaded him to repair to *Barzapharnes* as an Ambassadour to treat a Peace, notwithstanding that *Herod* altogether dissuaded him, willing him to kill the Traitor, and not to trust his subtilty; adding that the Parthians were naturally unfaithful.

A sore fight in the Market-place, betwixt *Antigonus* and *Hircanus*. Daily slaughters in *Jerusalem*.

Phasælus entertaineth the Parthian, and with him five hundred Horse *Pacorus*'s Treason and subtilty.

The year of the world, 3924. before Christ's Nativity, 38.

Pacorus departing out of the City, took *Hircanus* with him that he might be the less suspected; and leaving some Horse with *Herod*, named * *Eleutheri*, he followed *Phasælus* with the rest. When they came near *Galilee*, they found the Inhabitants at variance, and up in Arms, and met with *Barzapharnes* (who craftily, with pretence of courtesie and friendship, hid his Treachery) who after he had bestowed Presents upon them, and that they were retired, laid an Ambush for them; whereof they had in- N
telligence as they came to a place near the Sea-coast named *Edippon*. Here they were informed of the thousand Talents that were promised, and how that *Antigonus* had given the Parthians more than five hundred women of those that were amongst them; and that oftentimes they had been laid wait for, and had been lately taken, but that delay was made till such time as *Herod* was surprized in *Jerusalem*, lest he hearing what was become of them, might provide for himself. Now they perceived that these were not only words, for they beheld some Guards not far off: Yet would not *Phasælus* forsake *Hircanus*, notwithstanding that *Oselius* (to whom *Saramalla*, the richest among the Syrians had declared all the Treason) exhorted him to fly; but he chose rather to go to *Barzapharnes*, and to upbraid him to his face, that he had treacherously laid Q
wait for him, and for money had suffered himself to be corrupted; whereas he himself would have given more for his life and liberty, than *Antigonus* had done for the Kingdom.

* Or free.

Herod in *Jerusalem*, and *Phasælus*, in the Camp, are in danger of their lives.

A dom. At theſe words the Parthian with Oaths and Proteſtations craftily freed himſelf from ſuſpicion, and repaired to *Pacorus*. But preſently the Parthians, who ſtayed behind, and had charge ſo to do, laid hands on *Phaſælus* and *Hircanus*, who openly exclaimed againſt their falſhood and perjury. *The year of the World*, 3924. *before Chriſt's Nativity*, 38.

In the mean time *Pacorus* was ſent out to ſurprize *Herod*, and by ſome ſtratagem to toul him out of the City: He wrought by all the means he could, according as he was inſtructed; but *Herod* who was always wont to miſtruſt the perfidious practices of the Parthian, and believed that the Letters which *Phaſælus* had writ to him to diſcover the Treaſon, were fallen into the enemies hands, would not go forth, though *Pacorus* incited him to ride out and meet them that brought the Letters, for he had already learnt B the taking of *Phaſælus*; and *Mariamne* a very wiſe woman, *Hircanus*'s Daughter, with many entreaties perſwaded *Herod* not to go forth, but to beware how he truſted himſelf to the mercy of that Barbarous people, whoſe ill deſigns he could not be ignorant of. Whilſt *Pacorus* was conſulting with his Complices, how he might privily effect his Treaſons (ſeeing it was not poſſible openly to circumvent a man of ſo great Wiſdom) *Herod* in the night time, whilſt his enemies neither knew nor ſuſpected his intent, took his neareſt kindred, and fled into *Idumæa*; which being once known, the Parthians followed him. For which cauſe he made his Mother, his Brethren and *Mariamne*, whom he had eſpouſed, and her Mother and youngeſt Brother to keep on their journey, and he with his Servants warily aſſaulted the Parthians; and having in divers aC ſaults killed a great number of them, he haſted towards the Caſtle of *Maſſada*; and in his retreat ſuſtained more harm by the Jews, than by the Parthians; who, as they had been always troubleſome, ſo now within threeſcore furlongs from the Town, they ſet upon him: The Battel was long, but *Herod* obtained the Victory, killed a great many of them; and in remembrance of the action, built on that place a moſt ſtately Palace, and a ſtrong Caſtle, which from his own name he called *Herodion*. In this retreat many joyned with him: But when he came to *Therſa*, a Town of *Idumæa*, his Brother *Joſeph* met him, and perſwaded him to leſſen the number of his followers, becauſe *Maſſada* could not receive ſuch a multitude (for the number amounted to above nine thouſand. *Herod*, according to his counſel, diſmiſſed thoſe that were unfit for D his turn, and ſent them into *Idumæa*, giving them neceſſaries for their journey. As for thoſe that were choſen men, and fit for his purpoſe, he retained them with him, and ſo he was received into the Caſtle; where leaving eight hundred Souldiers to defend the women, and Proviſion ſufficient for thoſe that were within, he himſelf went to *Petra*, a City of *Arabia*.

Herod is laid for to be betrayed.

Herod in the night time flyeth into *Idumæa*.

Herod more hotly purſued by the Jews than the Parthians.

Herod's Victory.

Herodion.

Maſſada.

Petra a City of *Arabia*.

In the mean time the Parthians at *Jeruſalem* began to ſack the houſes of them that were fled, and the King's Palace; they only abſtained from *Hircanus*'s money, which amounted to more than three hundred Talents. As for other men's Goods, they found not ſo much as they expected; for *Herod* long before, ſuſpecting the infidelity of the Parthians, had ſent all his Riches and Jewels into *Idumæa*, as his followers alſo had E done. When the Parthians had taken the ſpoil, they were ſo impious, that they left no place of the whole Country free from Pillage. They deſtroyed the City of *Marſa*, and bound *Phaſælus* and *Hircanus*, and delivered them in Chains to *Antigonus*, who preſently cut off *Hircanus*'s ears, to the end, that if by ſome alteration, he chanced hereafter to get looſe, he might be no more High Prieſt; for by our Law, none may offer Sacrifice, that wants any member of his body. But *Phaſælus* his fortitude prevented the cruelty of *Antigonus*; for having neither Weapon, nor his hands at liberty, he beat out his own brains againſt a ſtone, and died; demonſtrating himſelf by that act, to be the true Brother of *Herod* and not a Poltron like *Hircanus*: Yet ſome report that *Antigonus* ſent a Chirurgeon under pretence to cure the wound, who filled the ſame with veF nomous Medicines, and ſo killed him. It is reported likewiſe, that underſtanding before his death by means of a certain woman, that *Herod* was eſcaped, he ſpake theſe words; *Now I ſhall die without regret, ſince I leave behind me one that will take vengeance of my enemies*; and ſo he died. Although the Parthians had not yet received the five hundred women promiſed them (which was the chief thing they looked for) yet they eſtabliſhed *Antigonus* in *Jeruſalem*, and led *Hircanus* Priſoner into *Parthia*. But *Herod* with all ſpeed haſted into *Arabia*, as if his Brother had been yet alive, to the intent to borrow money of the King of *Arabia*, with which alone he hoped that the cruelty of thoſe barbarous Parthians might be mitigated towards *Phaſælus*: For his opinion was, that although the Arabian had now forgot his Father's Friendſhip, and G were hard-hearted; yet at leaſt he would lend him money, ſeeing it was to redeem his Brother, whoſe Son he meant to leave as a Pledge for it. For *Herod* took with him a Son of his Brother's into *Arabia*, that was ſeven years old; and purpoſed to give 300 Talents

The year of the World, 3925. *before Chriſt's Nativity*, 37.

Antigonus cuteth off *Hircanus*'s ears.

Phaſælus's words before he died.

The Parthians eſtabliſhed *Antigonus* King.

The year of the world, 3925. before Christ's Nativity, 37.

Talents for his Ranſom, and had made the **Tyrians** interceſſors for him to the Parthi- H
ans: But **Fortune** prevented his endeavour, ſo that his love and care for his Brother prevailed nothing. He found alſo that the Arabians renounc'd the League of Amity; for *Malichus* their King ſent to him as he was yet in the way, charging him with all ſpeed to depart out of his Dominions; pretending that the Parthians had ſent Ambaſſadours to him, to requeſt him to drive him out of his Countrey; but indeed the cauſe was, that his ingratitude ſuffered him not to pay that which *Antipater* had deſerved, or requite his Sons, now comfortleſs, for thoſe good turns that he had received at their Father's hands: And thoſe who counſelled him to this, were ſuch as offered to forſwear thoſe Sums which *Antipater* had put them in truſt with, who were the chiefeſt men about him. *Herod* perceiving the Arabians to be his foes for that which I
he thought would procure him friendſhip, anſwered the Meſſenger according as his reſentment moved him, and took his journey toward *Egypt*; and the firſt night he lodged in a Countrey Temple, to the intent that thoſe of his company that were behind him might overtake him. The next day coming to *Rhinoſura*, his Brother's death was told him; after he had paid what he could not refuſe to the firſt ſentiments of ſo violent a ſorrow, he went forward.

Herod perceiveth the Arabians to be his enemies.

In the mean time the King of *Arabia* (though too late) repented himſelf of that which he had done to *Herod*, and ſent Meſſengers after him to deſire him to return, but they could not overtake him, he had marched ſo faſt. When *Herod* was come to *Peluſium*, the Mariners of the City would not receive him into their Veſſels; for which K
cauſe, he in perſon went to the Governours; who reverencing the Fame and Dignity of the man, conducted him to *Alexandria*; whither he no ſooner came, but *Cleopatra* received him very honourably, intending to make him General of her Army which ſhe was preparing at that time. But he neither regarding the offers of the Queen, nor yet diſcouraged by the hard Winter Seaſon, nor the dangers of the Seas, took his journey towards *Rome*; and being in great danger of Shipwrack near *Pamphilia*, both he and the reſt of the Paſſengers, were forced to caſt away the moſt part of their lading: with much ado he arrived ſafe at *Rhodes*, which had been much ruined in the War againſt *Caſſius*; there he was entertained by two of his friends, *Ptolomy* and *Sapinas*; and although his money grew ſcant, yet there he built a great Galley with three Ranks of L
Oars; and in it (being accompanied with his friends) he ſailed to *Brunduſium*, and from thence went ſtraight to *Rome*. Where firſt of all (in regard of the familiarity between his Father and him) he went to *Antonius*, declaring unto him both his own calamity, and the miſerable deſolation of the whole Countrey; and how, leaving his deareſt friends beſieged in a Caſtle, himſelf through the ſtormy Winter Seas was come to him, to implore his aſſiſtance. *Antonius* compaſſionating his calamity, and remembring his familiarity with *Antipater*, and eſteeming the merit of *Herod* which ſtood before him, determined to make him King of the Jews, whom before, he himſelf had made Tetrarch: For he loved not *Herod* ſo well, but he hated *Antigonus* as much; holding him both a ſeditious perſon, and an enemy to the Romans. Now, to the ac- M
compliſhment of this, he found *Cæſar* far more ready than himſelf, when he called to mind the ſervice that *Antipater* did in *Egypt* under his Father, and his entertainment and friendſhip in all things: And beſides all theſe, he was much ſatisfied with *Herod*'s courage and ability. Wherefore he cauſed the Senate to be aſſembled, wherein *Meſſala* and himſelf, in the preſence of *Herod*, recounted his Father's deſerts and fidelity towards the Romans; declaring *Antigonus* to be an enemy, not only becauſe he had formerly revolted, but for that now lately, in deſpite of the Romans, he had by the aſſiſtance of the Parthians, uſurped the Kingdom. With which conſiderations the Senate being moved, and *Antonius* affirming it to be expedient for the Roman Wars againſt the Parthians, that *Herod* ſhould be created King, the whole Senate conſented: N
and when it was diſmiſſed, *Antonius* and *Cæſar* came forth with *Herod* between them, and the Conſuls marched before him accompanied with other Magiſtrates to offer Sacrifice, and to Regiſter the Decree of the Senate in the Capitol. After which *Antonius* feaſted *Herod* the firſt day of his Reign.

Herod in great dangers repaireth to *Rome*.

Herod repairing to *Rome*, hath conference with *Antonius*.

Ant. lib. 14. *cap.* 13. *Herod* findeth both *Cæſar* and *Antonius* favourable unto him.

Herod praiſed before the Senate.

Herod made King by the Roman Senate.

CHAP.

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CHAP. XII.

The year of the world, 3225. before Christ's Nativity, 37.

Of Herods *War for the recovering of* Jeruſalem *after his return from* Rome; *and how he warred againſt the Thieves.*

AT this time *Antigonus* beſieged thoſe that were left in the Caſtle of *Maſſada*, who had great ſtore of Victuals, and wanted nothing but Water. *Joſeph*, *Herod*'s Brother, who defended it, purpoſed to go to the Arabians with two hundred of his deareſt friends, for that he had intelligence that *Malichus* repented that he had given B *Herod* no better entertainment. And accordingly he had forſaken the Caſtle, had not great ſtore of rain fallen that very night, wherein he intended to flee; but the Wells and Ciſterns being now filled with Water, there was no cauſe to flee; ſo that iſſuing out of the Caſtle, he aſſaulted *Antigonus*'s Souldiers and killed very many of them; ſometimes in open fight, and ſometimes by policy: Yet, he fought not always with fortunate ſucceſs, but returned ſometimes with loſs. In the mean time, *Ventidius* (who was General of the Roman Army which was ſent to expel the Parthians out of *Syria*) after he had repulſed them, came into *Judea*, under pretence to ſuccour *Joſeph* and the reſt that were beſieged; but in effect, to get money from *Antigonus*. When therefore he drew near *Jeruſalem*, and had received the money he looked for, he departed with C the greateſt part of his Army, leaving *Silo* behind him with a few to colour his pretence: And *Antigonus* hoping for a ſecond ſupply from the Parthians, corrupted *Silo* not to moleſt him for the preſent. By this time *Herod* having ſailed from *Italy* to *Ptolemais*, and gathered a great Army of ſtrangers and his own Countreymen together, came into *Galilee* againſt *Antigonus*, being aſſiſted with the Forces of *Ventidius* and *Silo*, whom *Gellius*, who was ſent from *Antonius*, perſwaded to eſtabliſh *Herod* in his Kingdom. But *Ventidius* was buſie in appeaſing the Broils that the Parthians had made in the Cities, and *Silo* was corrupted by *Antigonus*: Yet did not *Herod* want aid; for every day, the further he marched into the Countrey, the more his Army encreaſed, all *Galilee* (very little excepted) yielding unto him. Whereupon he D purpoſed firſt of all to go to *Maſſada*, to deliver his friends that were there beſieged; but *Joppa* hindred his purpoſe; which being an enemy Town, he thought beſt to take it before he went any further, leſt whilſt he was going to *Jeruſalem*, his enemies ſhould have a place behind him to flee to. Now *Silo* joyned Armies with *Herod*, rejoycing that he had found occaſion to retire; but he was purſued by the Jews of *Antigonus*'s Party, who *Herod* with a looſe Wing of his Army, and a ſmall Company of men, encountred, and preſently put to flight, and ſaved *Silo*, who had much ado to make reſiſtance againſt them. This done, and *Joppa* taken, he haſted to *Maſſada*; and the people of the Countrey (ſome for his Father's ſake, others for his own, and many for both) joyned themſelves to him: Many alſo came to him for hope, becauſe he was E now King, ſo that now he had a very puiſſant Army: But *Antigonus* hindred his journey, by planting certain Ambuſhes in places convenient, where *Herod* was to paſs; though by all this they little harmed him.

Ant. lib. 14. *cap.* 23. *Antigonus* getteth *Maſſada.*

The Wars between *Antigonus*'s Souldiers and *Joſeph*, *Herod*'s Brother.

Ventidius the Roman General taketh money from *Antigonus.*

Ant. lib. 14. *cap.* 24. *Herod* againſt *Antigonus.*

Herod intendeth after he hath taken *Maſſada* and *Joppa*, to beſiege *Jeruſalem.*

Herod having raiſed the Siege of *Maſſada*, and reſcued his friends, from thence went to *Jeruſalem*; where both *Silo*'s Souldiers, and many of the City came and joyned with him. Being now terrified with the greatneſs of his Forces, there pitching their Tents at the weſt ſide of the Town, they that guarded that part, aſſaulted them with Darts and Arrows; and others iſſuing by Troops forth of the City, aſſaulted the Front of the Army: Whereupon *Herod* cauſed one to go about the Walls of the City, and to proclaim, how that he was come for the good of the whole City; and that he would F not take revenge of any, though his open enemy; but would pardon, even them that had been moſt ſeditious. But when *Antigonus* his followers with loud exclamations hindred the Crier's voice from being heard, leſt any man ſhould alter his mind; *Herod* preſently commanded his men to beat the enemies off from the Wall; upon which order they ſhot ſuch a flight of Arrows and Darts from the top of the Towers, that they forced them to retire. At this time *Silo* was detected to have been corrupted with money; for he ſolicited many Souldiers to cry out that they wanted Proviſions, and to ask money and Victuals, and to crave to be diſmiſſed and ſent into ſome fit place of Quarter during the Winter, becauſe *Antigonus* had laid waſte all the Countrey; and even *Silo* himſelf offered to be gone, and exhorted others to do the like. But *Herod* ſeeing G himſelf ready to be forſaken, went to the Captains that ſerved under *Silo*; and calling many of the Souldiers together, requeſted them not to forſake him at that exigent, whom *Cæſar*, *Antonius*, and the whole Senate (as they knew) had ſent thither; promiſing them

Herod begirteth *Jeruſalem* with a Siege, and proclaimeth the cauſe of his coming.

Silo's ſubtilty being corrupted by the Jews.

The year of the World, 3925. before Christ's Nativity, 37.

Herod gathereth great store of provision.

them that within one day he would relieve all their necessities. When he had thus entreated them, himself went about the Fields, and brought them so much Provision that he cut off all *Silo*'s excuses; and forecasting lest hereafter there should be any want, he sent Letters to *Samaria* (which City about this time had put it self under his protection) willing them to bring Victuals, and Wine, and Oyl, and Cattel to *Jericho*. *Antigonus* hearing this, presently sent certain of his men to lie in Ambush in the Fields, and suddenly to set upon those that came for Provision, and kill them, and so hinder them from carrying any Victuals to the Camp: according to his Commandment, there went a great number of Souldiers to *Jericho*, and placed themselves upon the Mountains, with an intent to espy if any body carried Provision to the Army. In the mean time *Herod* rested not; for taking with him ten Companies (five of the Romans, and five of the Jews, with three hundred Mercenaries, and a few Horse,) he came to *Jericho*, where he found the City without Inhabitants, and five hundred with their Wives and Families had placed themselves upon the tops of the Mountains; whom when he had surprized, he permitted to depart. But the Romans brake into the City, and sacked it (where they found the houses stored with all manner of Riches;) and the King leaving a Garrison at *Jericho* returned. He sent likewise the Roman Souldiers to the Provinces which were on his side; to wit, *Idumæa*, *Galilee* and *Samaria*, that they might abide there till winter was past. *Antigonus* also, through *Silo*'s means (whom by money he had made his friend) obtained that a part of his Army might (during the Winter time) abide at *Lidda*, that he might by this means obtain the favour of *Antonius*: and the Romans, being now discharged from the Wars, lived in great ease and plenty.

Herod accompanied with ten Troops, cometh to *Jericho*.

The Romans got a great Prey.

All this time *Herod* was not idle, but accompanied with two thousand Foot, and five hundred Horse, he went about *Idumæa*, and sent also his Brother *Joseph*, lest by *Antigonus*'s means the people should rebel. And having carried his Mother, and the rest of his Kindred, whom he took from *Massada*, into *Samaria*, and placed them where no danger might betide them; himself went into *Galilee* to subdue that part of the Countrey which as yet was not in his hands, and to expel from thence the Garrisons left by *Antigonus*. And when he was come to *Sephoris*, notwithstanding there was a very great Snow, he easily took it, for the Garrison fled before he assaulted it; and finding there great store of Provision, he refreshed his Souldiers, which now with winter weather were much harassed; and then sent them against the great number of Thieves that infested that Province, and lay lurking in Dens and Caves, and who making often incursions upon the Countrey, molested the Inhabitants no less than if they had been an Army of Enemies. And sending before three Companies of Foot, and one Troop of Horse into a Village called *Arbela*, himself forty days after came thither with the whole Army. For all this the Thieves feared him not, but arming themselves, came to meet him, trusting to their experience in Warlike affairs, and their own desperate courage. The Battel being joyned, the Right Wing of their Party put the Left Wing of *Herod*'s to flight; but he with his Right Wing presently succoured them, and recalled his men that fled; and rushing violently upon his enemies, he a little stopped their career; till at last the Fore-front of their Battel, not able to stand any longer, fled: *Herod* pursued them even unto *Jordan*, and killed many of them; those that escaped fled over the River. And thus he freed *Galilee* from that fear, save that yet there were left some lurking in the Caves, by whom he was constrained to make a longer stay. Wherefore, first of all he gave the Souldiers some fruit of their labours, distributing to every one of them an hundred and fifty Drachmes of Silver, and unto the Captains more, and so he sent them where they should pass the Winter. Also he writ unto his youngest Brother *Pheroras*, to provide necessaries for them, and to build a Wall about the Castle of *Alexandrium*; which he performed.

Ant. lib. 14. chap. 24. *Herod* taketh the City of *Sephoris*.

Herod setteth forth against the Thieves.

The year of the World, 3926. before Christ's Nativity, 36.

In the mean while *Antonius* passed the time about *Athens*, and *Ventidius* sent for *Silo* and *Herod*, to assist him in the War against the Parthians; after they had setled the affairs of *Judea*, so as no longer to need their presence. *Herod* willingly sent *Silo* unto *Ventidius*; and in the mean time he with his Army went against the Thieves in the Caves. These Caves were in very steep Mountains, so that there was no way to come to them, save only by crooked and very narrow passages: And these Mountains were all Rocks of Stone, hanging over the Valleys; so that the King a great while was doubtful what to do, seeing the place so inaccessible. At last, *Herod* devised a way scarcely heard of before; for he put the valiantest of his men into Chests, and so let them down to the mouths of the Caves, where they killed the Thieves and their Families, and put fire to them that resisted. And *Herod* seeking to save some of them, caused a Trumpet to publish to them, that they might come to him with safety; but there was not one that

Ant. lib. 14. chap. 25. The description of the Caves where the Thieves kept.

A that came; and those that were forced, chose rather to kill themselves than be his Captives: So that an old man having seven Sons and a Wife, who all requested him that they might go forth to the King and save their lives, killed them all after this manner: Himself stood before the door of the Cave, and bad them come forth one by one, and always as one of them came forth, he killed him. And *Herod* being in a place where he might behold this spectacle, being moved with compassion, stretched forth his hand and requested him to spare his Children: But he being nothing moved to compassion by *Herod*'s words, upbraided *Herod*'s meanness of mind; and having butchered his Sons, he also killed his Wife; and casting the dead Bodies down into the Valleys, at last he cast himself likewise down headlong. *The year of the world, 3926. before Christ's Nativity, 36.*

B *Herod* having thus taken the Caves, and slain those that were in them, left such a part of his Army, as he thought might suffice to repress any that should attempt a Rebellion, under the Command of *Ptolomey*, and returned to *Samaria*, carrying with him three thousand Foot, and six hundred Horse against *Antigonus*. After his departure, those that were accustomed to trouble *Galilee*, having now (as they thought) opportunity, assaulted *Ptolomey* at unawares, and killed him; and having wasted the Countrey, retired into Marish Grounds, and strong Holds. Which when *Herod* understood, he presently came to succour the Countrey, and killed most part of the enemies; and having taken all the Castles by force, he exacted an hundred Talents for a punishment of that revolt, to be paid by the Cities. In the mean time the Parthians being put to *Ptolomey* Captain of *Herod*'s Souldiers slain.

C flight, and *Pacorus* slain, *Ventidius*, in obedience to Letters from *Antonius*, sent *Machæra* to *Herod* with a thousand Horse, and two Legions of Foot, to assist him against *Antigonus*. *Antigonus* writ Letters to *Machæra*, desiring him to help him; and complaining that *Herod* had injured him, promised him a great sum of money: But he thinking it not best to forsake him he was sent to succour, especially seeing that *Herod* would give more, would not be suborned by him; yet counterfeiting himself to be *Antigonus* his friend, under that pretence to discover what Forces he had, contrary to *Herod*'s counsel, he went to him. But *Antigonus* distrusting his intent, kept him out of the City, and like an enemy drave him away from the Walls: *Machæra* ashamed of what he had done, returned to *Emmaus* unto *Herod*; and being in a rage that things fell out a- *Machæra*'s iniquity.

D gainst his expectation, he killed all the Jews he found, not respecting whether they favoured *Herod* or *Antigonus*. *Herod* hereat was moved, and purposed to be revenged upon *Machæra*, as an enemy; yet he bridled himself, and hasted to *Antonius*, to let him understand *Machæra*'s cruelty: *Machæra* remembring how he had offended, followed the King, and with many entreaties besought him to be reconciled, and obtained it. Yet *Herod* kept on his journey to *Antonius*; and hearing that he was now with a great Army besieging *Samosata* (a very strong City near *Euphrates*) he made the more haste; thinking it now a fit time to shew his affection and his courage, and that thereby he might win *Antonius*'s favour the more. His arrival hastned the taking of the place, which *Antiochus* was constrained to deliver; for he killed a great number of the *The year of the world, 3927. before Christ's Nativity. 35.*

E enemies, and had for his reward a great part of the Spoil; and *Antonius*, though before he admired his vertue, yet now his opinion of him encreased, so that he had a greater addition of his honour, and reason to hope his establishment in the Kingdom. *Antonius* admireth *Herod*'s valour.

CHAP. XIII.

Of the death of Joseph. *How* Herod *besieged* Jerusalem; *and how* Antigonus *was slain.*

F IN the mean time *Herod*'s Affairs in *Judæa* went backward. He had left his Brother *Joseph* Governour of all, and commanded him to attempt nothing against *Antigonus* till his return; for he little trusted to *Machæra*'s help, because of the part he had played before. But *Joseph* seeing his Brother to be far off, regarded not what charge was left him, but went to *Jericho* with his own Troops, and five Companies of Horse which *Machæra* sent with him, thinking now in Harvest time to have taken away their Corn; but being assaulted by the enemies upon the Mountains, and in difficult places, himself was there slain, after he had shewed himself in the fight a worthy and valiant man; and there was not one left alive of all the Roman Horse, for they had been newly levied in *Syria*, and they had no old Souldiers amongst them to assist their want of experience. *Ant lib. 14. cap. 25.*

G *Antigonus* not contented with the Victory, became such a Tyrant, that having the dead bodies in his power, he cut off *Joseph*'s head, and caused his body to be scourged, although *Pheroras* his Brother offered fifty Talents to redeem the same entire. *Antigonus*'s cruelty against *Joseph*'s Carkass.

After

The year of the world, 3927. before Christ's Nativity, 35.

Herod certified of his Brother's death in a Dream.

After *Antigonus* had obtained this Victory, there was such a change in *Galilee*, that H those who favoured him, took the chiefest of *Herod*'s Favourites, and drowned them in a Lake. Also there arose great Commotions in *Idumæa*, where *Machæra* was repairing the Walls of a certain Castle called *Githa*. All this while *Herod* heard nothing of the news; for after *Samosata* was taken, *Antonius* made *Sosius* Governour of *Syria*, leaving order with him to help *Herod* against *Antigonus*, and so he departed into *Egypt*. *Sosius* sent two Legions with *Herod* into *Judea* to help him, and he himself with the rest of the Army followed. When *Herod* was at *Antiochia*, near *Daphne*, his Brother's death was shewed him in a Dream; and being troubled at it, he leaped out of his bed, even at the same instant that the Messengers who brought tidings of his death, entred into the house. He could not forbear some expressions of grief; but he check'd his I sorrow, to hasten to revenge it upon his enemies with incredible speed. When he came to *Libanus*, he took eight hundred Inhabitants of that Mountain to help him, and joyned unto them one of the Roman Legions; and not expecting the day, with them he entred into *Galilee*; where meeting with some enemies, he forced them to flee to the place from whence they came, and besieged their Castle; but before he could take it, he was constrained by hard weather, to lead his Army into the next Village. Within a few days his number being encreased with another Legion which *Antonius* sent, he put his enemies in such fear, that in the night time they forsook the Castle. Then he hasted to *Jericho* to be revenged on those that killed his Brother; where there befel him a most strange accident, from which being against all hope delivered, he per- K swaded himself that God bare a particular love to him: For when many Nobles that night had supped with him, and Supper being ended, every one was gone forth, incontinently the house wherein he supped fell down. *Herod* took this as a Presage, both of the dangers, and prosperous success he was to have in his Wars. And the next morning early he removed from thence, and about six thousand of the enemies descending from the Mountains, charged his Vanguard; yet they durst not joyn Battel with the Romans, but molested them with stones and darts, with which they wounded many; so that *Herod* himself passing along, was wounded in the side with a Dart. *Antigonus* desirous to shew himself the stronger, as well in multitude of men, as in courage, sent *Pappus* a friend of his, with some Forces to *Samaria*, with a design to fight L and defeat *Machæra*. *Herod*, on the other side, went about the enemies Countrey, and took five Towns, and destroyed two thousand of the Inhabitants; and firing the houses, returned to his Army near a Village called *Cana*.

Herod's Dining-room fell after he had forsaken it, and gone to bed.

Every day there came flocking to him a very great number of Jews, both from *Jericho* and other parts of the Countrey; some out of hatred to *Antigonus*, and others out of love of change, and an esteem of *Herod*. Whilst thus he hasted to fight, *Pappus*, with his men, neither fearing the multitude nor strength of their enemies, came fiercely upon them, and offered Battel: Which being begun, those that were not engaged against *Herod*, resisted a while; but *Herod* remembring his Brother's death, ventured more than the rest, to the end, to be revenged upon them that were the Authors there- M of, and so he easily overcame the enemies; and still assaulting the fresh men, put them all to flight. There was a mighty slaughter; for many being forced to flee into the Village from whence they came, he pursued them, and slew an infinite number, though all the houses and house-tops were full of armed men to defend it: After he had slain those that were abroad, he overthrew the houses, and so forced them that were within to come forth. Others he killed in Companies with the ruines of the houses wherein they were; and if any one chanced to escape, the Souldiers without killed them: So that the heaps of dead bodies were so great, that they who had the Victory, could not pass thorough the streets for them. Those of the Countrey were so dismayed with this overthrow, that the whole multitude of them fled away; and *Herod* by the benefit of N his good fortune had even then come to *Jerusalem*, had not a great storm hindred him, which was the only cause that at that time he got not a full Conquest, and *Antigonus* was not utterly overthrown; who through fear and desperation, was preparing to leave the City. But *Herod*, towards night having given his friends leave to depart to refresh themselves, being himself heated with his Armour, after the manner of Souldiers, entred into a Bath, accompanied only with one Page: And as he was there, three of his enemies that had escaped out of the Battel, and came to the Bath to hide themselves, seeing the King there, were so terrified with the King's Presence, although at that time he was naked and weaponless, that they thought on nothing but flight; and being no body was present there to surprize them, they escaped; and *Herod* was very O well contented that he had no harm by them. The next day he beheaded *Pappus*, who was the General of *Antigonus* his Army, and sent his head to his Brother *Pheroras*, to comfort him for their common loss; for *Pappus* was he that slew *Joseph*. The

The number of the Carkasses hinder the Souldiers passage.

Herod beheadeth *Pappus*, *Antigonus*'s Captain.

A The Winter being paſt, he with his Army came to *Jeruſalem*, and beſieged it, pitching his Tents before the Temple, where it was eaſieſt to take the City, and where formerly *Pompey* had entred it. It was now the third year after *Herod* had been declared *King* at *Rome*. Now, when he had quartered his Army as he thought beſt for his purpoſe, and divided the Suburbs, he cauſed three Rampiers to be raiſed for Towers to be built upon them; and leaving there his truſty friends that would not ſlack their buſineſs, he went to *Samaria* to viſit *Mariamne* (the Daughter of *Alexander*, who was Son to *Ariſtobulus*) formerly (as we before made mention) eſpouſed to him: And he wedded her even in the time of the Siege, to ſhew how he contemned his enemies. After his Marriage-rites were performed, he returned to *Jeruſalem* with a far greater Army: *So-*
B *ſius* alſo ſeconded him with a great Army of Foot and Horſe, whom he ſent before him through the midſt of the Countrey, and he himſelf came after by *Phœnicia*. Now when all his whole Army was joyned together, to the number of about eleven Legions of Foot, and ſix thouſand Horſe, beſides the Syrians that came to help him, which were no ſmall number; he laid his Aſſault and Battery to the Northermoſt Wall. He grounded his Right upon the Decree of the Senate, whereby he was declared to be King: *Soſius* alſo was warranted by *Antonius*'s Letters, whereby he commanded him to help *Herod* with all the Forces under his Command. Mean-while the Jews that were within the City were diverſly troubled; for the weaker ſort, gathering themſelves together about the Temple, deplored their unhappineſs, and envied the felicity of thoſe that died be-
C fore they were reduced to theſe miſeries. But thoſe who were hardieſt among them, joyning themſelves together, robbed and took away what they could, eſpecially Victuals, from thoſe places that were next the City; ſo that they neither left meat for Horſes nor Men: And the valianteſt of them all being ſet to defend the Walls againſt thoſe that beſieged them, hindred the Adverſaries from erecting their Batteries by ſome new device: Neither did they any ways prevail ſo much as by their Mines. The King ſought to repreſs the Excurſions of the Plunderers, by placing an Ambuſh of men to intercept them; and relieved the want and ſcarcity of Victuals, by fetching Proviſion from places far diſtant. But notwithſtanding they in fight failed not to expreſs incredible valour, yet did the military experience of the Romans ſurpaſs them. A Wall no ſooner
D began to totter, but they wrought with ſo great diligence to make another, that this was finiſhed before that was fallen. In a word, they neither ſpared hands nor Engines, but were all of them determined to fight it out to the laſt: And although they were beſieged by two ſo potent Armies, yet they defended the Town five months. But at laſt, certain of *Herod*'s braveſt men, by a breach, entred the City, and the Romans the like on another ſide. Thoſe places neareſt the Temple were the firſt that they ſeized upon: Afterwards, the whole Army entring the City, it was lamentable to ſee how in every corner the people were maſſacred; for the Romans being diſpleaſed that the Siege continued ſo long time, became more cruel; and *Herod*'s Army endeavoured to let none of the adverſe part eſcape. So that many were ſlain, both in the ſtreets,
E and in their own houſes; yea, even then alſo when they fled into the Temple, without reſpect of Age or Sex. For although the King commanded the Soldiers to ſpare the people; yet, for all that, they never reſtrained their cruel hands; but like mad men, raged againſt all, Men, Women and Children. *Antigonus*, not conſidering his former condition, came and proſtrated himſelf at *Soſius*'s feet, beſeeching him to be merciful unto him; but *Soſius* nothing compaſſionating his calamity, inſulted over him, and called him *Antigona*; yet did he not permit him to depart free as a Woman, but put him in Priſon.

Now when *Herod* had conquered his enemies, he endeavoured to the utmoſt to repreſs the inſolence of his Auxiliary Strangers, who thronged to ſee the Temple, and
F the Holy Veſſels that were therein; but he withheld them, not only by threatnings and entreaties, but alſo by force; believing himſelf leſs unhappy to be conquered, than by obtaining the Victory, to miniſter a means whereby thoſe things which were not lawful to be revealed, ſhould be expoſed to the eyes of prophane Strangers. He alſo reſtrained the Soldiers from ſacking the City; and told *Soſius*, that if the Romans would deſolate the City both of men and money, they would leave him King of a Deſart: Adding further, that he eſteemed not the Empire of the whole World, to be a recompence for ſuch a Maſſacre of his Subjects. Hereunto *Soſius* anſwering, that the Soldiers ought to have the ſacking of the Town, in recompence of that labour they had ſpent in the Siege: *Herod* replyed, that he had rather recompence them out of his
G own Treaſury; and by this means he redeemed, as it were, the Reliques of his deſolate Countrey; and in the end performed that which he had promiſed, for he bountifully rewarded every Soldier and Captain, according to his merit; and gave *Soſius* Preſents

The year of the World, 3928. before Chriſt's Nativity, 34.

Ant. lib. 14. cap. 12.

Jeruſalem beſieged.

The year of the World, 3929. before Chriſt's Nativity, 33.

The Jews valiantly defend themſelves.

Herod's Soldiers after five months Siege enter the City.

Slaughter in *Jeruſalem.*

Soſius taketh *Antigonus.*

Herod liberally beſtows money upon the Souldiers.

The year of the World, 3929. *before Christ's Nativity*, 33.

ſents worthy of a King. This done, *Soſius* dedicated a Golden Crown unto God, and ſo departed, leading *Antigonus* Captive with him, to the end, to preſent him to *Antonius*. This man deſirous to continue his life, and entertaining himſelf with this cold hope even until the laſt, received in the end that reward which his faint heart deſired, and was beheaded. H

Antigonus beheaded. *Ant. lib.* 11. *cap.* 1.

Herod being now King, he made a diſtinction between the Citizens; and thoſe who had favoured him he uſed very honourably, and put thoſe to death who had followed *Antigonus*: And when money failed, he diſtributed all his Kingly Ornaments, and ſent them to *Antonius* and his Company. Yet did he not quite redeem himſelf from all troubles; for *Antonius* being paſſionately enamoured on *Cleopatra*, in all things yielded to her deſire: And *Cleopatra* having raged ſo againſt her own Kindred, that ſhe had not left one of them alive, now turned her fury upon ſtrangers; and accuſing the Nobility of *Syria* to *Antonius*, ſhe perſwaded him to put them to death, that ſhe might thereby the eaſier obtain their Poſſeſſions. Afterwards her covetous mind thought to effect the ſame againſt the Arabians, and the Jews alſo; inſomuch that ſhe ſecretly went about to cauſe the Kings of thoſe places, *Malichus* and *Herod*, to be put to death: *Antonius* made a ſhew as though he would have granted her requeſt; yet he thought it great impiety to kill good men, and ſo great Kings: Notwithſtanding, he no more accounted them his friends; but took a great quantity of ground from the limits of both their Countreys, and a Vineyard in *Jericho* where Balm grew; and gave her all the Cities on this ſide the River *Eleutherus* (*Tyre* and *Sydon* only excepted.) Now, when ſhe had obtained the Dominion of theſe Cities, ſhe followed *Antonius* to *Euphrates*, when he ſet forward to make War againſt the Parthians; and afterwards, by *Apamia* and *Damaſcus*, ſhe came into *Judæa*; where *Herod* having ſomething pacified her angry mind with great gifts, obtained to pay her yearly two hundred Talents for that part of his Countrey which *Antonius* had given her; and ſeeking by all means poſſible to get himſelf an intereſt in her favour, he conducted her to *Peluſium*. Not long after, *Antonius* returned out of *Parthia*, and brought *Artibazes* the Son of *Tigranes* Captive, and gave him to *Cleopatra*, with all the money and Priſoners that he had taken. I K L

Cleopatra's cruelty againſt her Kindred.

Cleopatra's covetouſneſs.

CHAP. XIV.

Of the treacherous practices of Cleopatra *againſt* Herod. Herod's *War againſt the* Arabians, *and of a very great Earth-quake.*

The year of the World, 3934. *before Christ's Nativity*, 28.

WHen War was declared between *Auguſtus* and *Antonius*, *Herod* prepared himſelf to attend *Antonius*; ſeeing for the preſent all troubles were pacified in *Judæa*, and he had already gotten the Caſtle of *Hircanion*, which *Antigonus*'s Siſter had in her poſſeſſion. But *Cleopatra* craftily prevented him in this his journey, ſo that he could not go with *Antonius*: For ſhe deſiring the ruines of both the Kings (as was before mentioned) perſwaded *Antonius* to cauſe *Herod* to make War againſt the Arabians; whom if he overcame, then ſhe ſhould be made Queen of *Arabia*; and if himſelf were overcome, then ſhe ſhould be Queen of *Judæa*: Intending hereby, that one of theſe Potentates ſhould ruine the other. But this practice of hers ſucceeded greatly to *Herod*'s advantage; for firſt of all, making head againſt thoſe of *Syria* that were his enemies, with all the power of Cavalry he could, which was very conſiderable; and meeting them near *Dioſpolis*, he overcame them, though they valiantly reſiſted. After which overthrow, a mighty Army of the Arabians came to help them; ſo that an infinite company was gathered together about *Cæloſyria*, expecting the Jews near the City called *Canatha*: Where King *Herod* meeting them, purpoſed not to fight unadviſedly, but to compaſs his Camp round about with a Wall; but his Army, puffed up with their former Victory, would not be counſelled, but violently aſſaulted the Arabians, and at the firſt onſet put them to flight. *Herod* purſuing his Enemies, was greatly endangered by the Treaſon of the Inhabitants of *Canatha* (who were ſet on by *Athenio*, one of *Cleopatra*'s Captains, who had always born him ill will) for the Arabians encouraged by their help, returned again to Battel; and they two joyned their Forces together, and ſet upon *Herod* in ſtony and difficult places, and put his Army to flight, and ſlew many of them; thoſe that eſcaped fled into a little Village hard by, called *Ormiza*; where the Arabians compaſſing them about, took both the men and their Tents, with all their Furniture. Not long after this overthrow of *Herod*'s Souldiers, he came and brought help, but too late, and to little purpoſe. The cauſe of this defeat was, for M N O

Ant. lib. 15. *cap.* 5. *Cleopatra's* ſubtil Treaſon againſt *Herod*.

Ant. lib. 15. *cap.* 6.

The Arabians defeat *Herod's* Army.

A for that the Captains of his Army would not obey his Commandment; for if they had been obedient, *Athenio* had not had opportunity to work him that injury; yet was he revenged upon the Arabians, and daily made incursions upon their Borders, and ceased not to invade and spoil them, till by many defeats, he had cried quittance with them for their one Victory. *The year of the World, 3934. before Christ's Nativity, 28.*

While thus he pursued his enemies, a great calamity befel him in the seventh year of his Reign, and in the midst of the War between *Augustus* and *Antonius*; for about the beginning of the Spring, there chanced a great Earthquake, which killed an infinite multitude of beasts, and thirty thousand people; yet the Army had no harm, for it lay in an open place. With the report thereof, the Arabians were highly encouraged: Another calamity of *Herod's*.

B For as report always encreases a mischief, the Arabians, making account that all *Judæa* was destroyed, and that there was no man left alive to resist them, entred into the Countrey, assuring themselves to conquer it; having first slain the Ambassadours of the Jews that were sent to them. *Herod* seeing his people terrified at the suddain approach of their Enemies, and disheartned with the continuance of their Calamities, rowzed up their drooping spirits by speaking to them on this wise: *I see no such great reason of your present fear; for though there be cause for you to be troubled at the evils which God's indignation makes us suffer, yet none but cowardly minds are daunted by the coming of their Enemies, who are but men, whose violence, if your selves please, ye may repress. For mine own part, I am so far from being discouraged by the approach of mine* C *Enemies, that I rather think that God hath, by his Providence, sent this Earthquake as a snare to incite the Arabians to invade us, to the end, that by our means he may punish them: For the cause that moveth them to assault us, is not the trust they repose in their own valour and great Army, but our misery: Yet, who knows not that that hope is deceitful, that is not founded upon our own courage, but upon others mis-fortunes; there is nothing assured in humane affairs, in respect either of prosperous success, or adverse fortune, which a man may perceive to alter upon all Occurrents, as we our selves can witness by our own experience. For in the first Conflict ye were Victors, in the second ye were overcome, and now the third time (so far as I can conjecture) they, thinking themselves sure of the Victory, shall by us be overcome. For they who misdoubt nothing, are rash in their proceedings; whereas they* D *that are fearful and timorous, providently seek to prevent their dangers: So that I am encouraged to hope for Victory, even by your fear. For when you were too confident, and against my will and direction ye encountred your Enemies,* Athenio *found opportunity to surprize you: But now, your prudent caution, and discreet moderation, is an evident token to me of assured Victory. It behoveth you therefore, before the Conflict, to keep this mind; but in the Conflict, ye cannot shew too much ardour and courage, to make our impious Enemies see, that no calamities, whence soever they come, whether from Heaven or from Earth, can daunt the courage of the Jews, whilst their breath is in their bodies: And that never a one of you will suffer the Arabians to domineer over your Goods and Possessions, whom many times you have almost made your slaves. Be not therefore terrified with this* E *motion of an inanimate thing; neither yet perswade your selves, that the Earthquake portends any mis-fortune, for even the Elements themselves by their own nature are subject to such defects; and portend no other mishap, but that which they bring with them. Perhaps the Plague, and Famine, and Earthquake have some tokens demonstrating them before they come; but when they are once come, they signifie nothing else; but at last, end and cease of themselves. But say we should be overcome; can we suffer more harm than we have suffered by the Earthquake? On the contrary, what fear ought not our Enemies to be possessed with for the crime, whereby, contrary to the Law of all Nations, they have butchered our Ambassadours, and offered to God such a Sacrifice for the good success of their War? Think you they can hide themselves from the sight of God, and from his mighty arm?* F *Or that they shall not be punished for their offence, if, filled with the couragious spirit of our Nation, we stir up our selves to revenge that impious violating the Law of all Nations; and so every one march on to fight, not for his Wife and Children, or Countrey, but to revenge the murther of our Ambassadours; who will lead our Army, and know better than we that are alive, to direct the same. For my own part (if you will be ruled by me) I will be the first that will lead you, and will hazard my self for you: For you know full well, that if your valour be not prejudiced by some headlong rashness, there is no Enemy that can bear your charge.* *Herod's* Oration to his dismayed Souldiers. Fear giveth Confidence. *Herod's* Peroration.

After he had by these perswasions animated his Soldiers, and found them in some sort encouraged thereby, he offered Sacrifice to God. And presently after, with all his G Army, he passed over *Jordan*; and pitching his Tents at *Philadelphia*, not far from the Enemies, he made a shew to assault a Castle that was between them and him, and so skirmished with them afar off, desirous to draw them to the Battel. The Arabians had *Herod* sacrificeth to God before the Battel.

The year of the World, 3924. before Christ's Nativity, 28.

sent some Troops to seize upon it; but *Herod*'s Forces gave the repulse, and in despight H
of them kept the hill. There passed no day, but he put his Army in Battalia, and
braved the Arabians; and seeing they would not come to the shock (for they were in
great fear, and *Eltkemus* their General more than any) he assaulted them in their Tren-
ches, and cast down their Rampier, so that they were constrained to come forth to Bat-
tel without any order; and their Horse and Foot were confusedly mixt together:
And although the Jews were in number inferior to them, yet they were inferior to the
Jews in courage; nevertheless, they became now more hardy, because they despaired
of the Victory; and so long as they stood to it, they had no great loss; but when
they turned their backs, then many were slain by the Jews, and many perished, being
trodden on by their fellows. Those that escaped, were forced to retire into their I
Camp, where *Herod* besieged them; and there was such penury of water, that for
drink they were all like to perish. For which cause, they sent Ambassadours to the
King, offering him fifty Talents to let them go; but he contemned them, and would
The Arabians through extreme thirst, are enforced to yield to the Jews. not hear them. At length, their want of water was so great, that coming out by
companies of their own accord, they offered themselves to the Jews; so that in this
sort there came forth four thousand in five days, whom the Jews put in chains; and
the sixth day the whole multitude (despairing of their lives) came forth to fight, with
whom *Herod* conflicting slew about seven thousand. So great a Defeat satisfied *Herod*'s
revenge, and so abated the pride of the Arabians, that they took him for their Pro-
tector. K

CHAP. XV.

How Herod *was confirmed in the peaceable Possession of the Kingdom of* Judæa, *by* Augustus Cæsar.

Ant. lib. 19. cap. 7. THe joy of this prosperous success, was soon abated by the news of the Victory of *Augustus* over *Antonius* at *Actium*; and his love for the latter made him appre-
hend the worst that could be imagined from the former: Yet was he more afraid than L
hurt by this his suspicion; for *Cæsar* counted not *Antonius* fully conquered, so long as
Herod kept to his Party. Wherefore, the King timely foreseeing those dangers that
might ensue, went to *Rhodes*, where at that time *Cæsar* resided; and in the habit of a
private man, without a Crown, but with a Kingly Majesty, he presented himself be-
fore him, and with great constancy spake to him in this manner: *I was*, O Cæsar, *made*
Herod's Oration to *Augustus Cæsar.* *King of* Judæa *by* Antonius *his means; and I cannot deny, but that (had not the Arabi-*
ans hindred me) I had, with all the Power I could have made, seconded and assisted Anto-
nius *against thee: Yea, although personally I could not go, yet did I what I could to help*
Herod speaks freely before *Cæsar.* *him, and sent him many thousand Measures of Corn. Nay, though he had the Overthrow at*
Actium, *yet did not I forsake him, who had deserved well at my hands: and although I* M
was not able to assist him with force of Arms, yet I gave him the best counsel I could; in-
culcating oftentimes unto him, that the only way to redress his affairs was, to put Cleopatra
to death; which if he would do, I promised him to assist him with money, Strong holds, and
an Army, yea, and with mine own person, against thee: But the love of Cleopatra, *and*
God, who had already designed the Empire of the World to thee, stopped his ears. By this
means, O Cæsar, *I find my self conquered with* Antonius, *and have forsaken my Crown*
and Dignity with his Fortunes; and I am come unto thee, without grounding the hope of
my safety upon any thing but my own Vertue, and the experience which thou mayest make of
Cæsar's Answer to Herod. *my fidelity to my Friends. Herod* having spoken in this manner, *Cæsar* answered: *Live* N
in safety, and reign now with greater security than before; for thou deservest to rule others,
who with such constancy didst defend and maintain thy friendship. Hence forward endea-
vour to continue faithful towards them that are more fortunate than Antonius; *for, for*
my part, I have conceived a great hope and expectation of thy Valour and Prowess. I cannot
blame Antonius, *in that he rather hearkened to* Cleopatra *than to thee, since, by his im-*
prudence, I have obtained thy friendship. That thou hast begun to do well, it hereby ap-
peareth, because Ventidius *hath signified unto me, that thou hast sent him succours against*
his Enemies. For which cause, by this my present Decreee, be thou established in thy King-
dom; and I will shortly give thee such proofs of my Amity, that thou shalt have no cause to
bewail the loss of Antonius. After this speech, *Augustus* put the Crown upon Herod's
head; and made a Decree and sealed it, testifying how he had remitted all things O
done by *Herod*, and confirmed him in his Kingdom, and rehearsing many things great-
ly tending to *Herod*'s praise. After that *Herod* had made great Presents to *Cæsar*, he
requested

A requested him to pardon *Alexander*, one of *Antonius* his friends; who earnestly, and in humble manner desired the same: But *Cæsar* being much incensed against him, answered, that he for whom he entreated, had greatly and many times offended; and so he repelled *Herod* with this answer. *The year of the World, 3934. before Christ's Nativity, 28.*

When *Cæsar* travelled into *Egypt* through *Syria*, he was entertained by *Herod* withall Royal Pomp possible: And that was the first time that he shewed himself to take part with *Cæsar*, when near *Ptolemais* he took a view of the Souldiers with *Cæsar*, and made a Banquet for him and all his friends, and feasted the whole Army. And in as much as he travelled to *Pelusium* thorough a dry Countrey, when they returned again, he provided water for them, and furnished the Army with all necessaries; so that both *Cæsar* *Herod's* gratulation toward *Cæsar*.

B and the Souldiers thought the Kingdom a small recompence for his deserts. For which cause, after he came into *Egypt*, and that *Antonius* and *Cleopatra* were now dead, he did not only encrease his honour, but also restored to him that portion of his Countrey which was taken away by *Antonius*, and given to *Cleopatra*: And besides that, *Gadara*, and *Hippon*, and *Samaria*, and other Cities about the Sea-coast; to wit, *Gaza*, and *Anthedon*, and *Joppa*, and *Straton's* Tower; and moreover, gave him four hundred Galatians, which before were *Cleopatra's* Guard. Nor did *Cæsar's* Liberality stop here, but to shew how far his esteem of this Prince's merit proceeded, he added to his Dominion, *Trachonitis*, and *Batanæa*, and *Auranitis*, upon this occasion: *Zenodorus* (who for money had hired the Lands of *Lysanias*) continually sent people out of *Trachonitis*, to *Cæsar* encreaseth *Herod's* Dominion.

C rob the people of *Damascus*; who in humble manner went to *Varus* (who was at that time Governour of *Syria*) entreating him to inform *Cæsar* of their calamity: *Cæsar* understanding the same, writ back again, commanding him to exterminate those Thieves. Whereupon *Varus* with an Army, went to those places which were most infested, and rid the Countrey of the Thieves, and confiscated the Territory from *Zenodorus*: which *Cæsar* (lest it should again be a refuge for Thieves to spoil *Damascus*) gave to *Herod*, and made him Ruler over all *Syria*. Ten years after, *Cæsar* returning to this Countrey, commanded the Governours to do nothing without *Herod's* counsel: And after *Zenodorus's* death, he gave him all the Countrey between *Trachonitis* and *Galilee*. But that which *Herod* esteemed above all the rest was, that *Cæsar* loved him best of all *Herod* made Governour of *Syria*.

D next to *Agrippa*; and that *Agrippa* loved him most of all men next to *Cæsar*. When he was arrived to this pitch of Felicity, he shewed the greatness of his Soul, by the greatest and most holy enterprize that can be imagined.

CHAP. XVI.

Of the Cities and Monuments repaired and builded by Herod, *and of his felicity and liberality towards strangers.*

E IN the fifteenth year of his Reign he repaired the Temple, and enclosed twice as much ground as was before about the Temple with a strong Wall, whereon he bestowed great costs and charges to beautifie it; as the great Porches will testifie, which he built about the Temple, and the Castle on the North part thereunto adjoyning, which he built even from the foundation. The Castle was so rich and sumptuous, that it was equal to the King's Palace; and in honour of *Antonius*, he named it *Antonia*. He built himself also a Palace in the upper part of the City, and in it two very great Apartments, so rich and admirable, that no Temple was to be compared to them: He termed one of them *Cæsarea*, and the other *Agrippias*, in honour of *Augustus* and *Agrippias*. But it was not only by Palaces that he would preserve his Name to Posterity, and immortalize his *The year of the World, 3947. before Christ's Nativity, 15.* *Ant. lib. 15. c. 10. 12, 13, 14* *Herod's* Buildings.

F memory; but in the Countrey of *Samaria* he built a fair City with a Wall, which was about twenty stades in circuit, and called it *Sebaste*; and he sent thither six thousand Inhabitants, giving them a most fertile Soil and sundry Priviledges. There also amongst other Buildings, he erected a very fair Temple, and dedicated it to *Cæsar*. About this Temple there was a piece of ground containing three stades and an half. For this Testimony of *Herod's* affection, *Cæsar* added to his Dominion another Countrey: In gratitude for which, *Herod* erected another Temple of White Marble to him, near the head of *Jordan*, in a place called *Panium*, where there is a Mountain rising very high into the air; at the side whereof is an obscure Valley, where there are high Rocks, that (by spouts of water falling on them) are made hollow; so that the water, standing in their

G concavity till they run over, falleth down with a stream of such a depth as is admirable. At the foot of this Valley, on the outside, spring certain Fountains, which many think to be the head of the River *Jordan*; which, whether it be true or no, we will declare hereafter. The Fountain head of *Jordan*.

The year of the World, 3947. before Christ's Nativity, 15.

At *Jericho* also (between the Castle of *Cyprus*, and the other ancient Palaces) he H
erected other Buildings fairer and more commodious than the former, calling them after the names of *Augustus* and *Agrippa*. Finally, there was no convenient place in the whole Kingdom, wherein he erected not something in honour of *Cæsar*: and having in every place of his own Kingdom devised and dedicated Temples unto him, in *Syria* also where he ruled he did the like; founding in many Cities, Temples, which he called by the name of *Cæsar*. And perceiving, that amongst the Cities of the Sea-coast, there was one called *Straton*'s Tower; which being very old and ruinated, and for the situation thereof deserving reparation and cost, he repaired it with White Stone, and built a very Royal Palace therein; in which work, more than in any other, he shewed how great and high his mind was. For this stands in the midst between *Dora* and I
Joppa, in a Coast where there was no Port or Haven; so that they who sail from *Phænicia* into *Egypt*, are in great danger, by reason of the violent Winds that blow from *Africa*; whose blasts enforce the water with such violence against the Rocks on the shore, that the waves, rebounding back again a good way within the Sea, make the whole Sea tempestuous. But the King, by his liberality and cost, overcoming nature, built Stations for Ships. And although the nature of the place was altogether contrary to his intent, yet he so overcame all difficulty, that the Sea could do that Building no harm: And it was so goodly and beautiful to behold, that one would have thought there had been no difficulty in this admirable work. For having measured out a fit place for the Port, he laid a Foundation twenty ells deep of Stone, whereof K
most of them were fifty foot long, nine foot thick, and ten foot broad, and some bigger; and all the bottom of the Haven, where the water came, was laid with these stones. Which done, he raised a Mole of two hundred foot; whereof one hundred foot served to break the violence of the waves, the other hundred foot served for a Foundation of the Wall, wherewith the Haven was compassed; and on which were built many goodly Towers, the greatest and fairest whereof he called *Drusius*, after the name of *Drusus*, the Son of the Empress *Livia*, Wife of *Augustus*. Within the Port there were very many Vaults also, to store such Merchandize as was brought into the Haven; and divers other Vaults for Sea-men to lodg in. A very pleasant Descent, which might serve for a Walk, encompassed the whole Port: The entrance here- L
unto was on the North side; for by reason of the situation of the place, the North Wind there is the calmest.

Herod makes a greater Port than that of *Piræum*.

An apt description of a Haven.

On either side of the entrance were three great Colosses set on Pilasters; those on the left hand are propped up by a Tower, being a solid Rock of Stone. But at the entrance on the right hand were two huge stones joyned together, which make a greater Tower than the other. There is also a house adjoyning to the Haven built of white Stone. The Streets of the City leading to this place, are of one bigness and proportion. Upon a Hill opposite to the mouth of the Haven, he built a Temple very beautiful, and exceeding great, which he dedicated to *Cæsar*, wherein was placed *Cæsar*'s Statue, full as great as that of *Jupiter* at *Olympus* (for it was made after that Model) and M
another of *Rome*, like that of *Juno* at *Argos*. The City he built for the benefit of the Inhabitants of the Province, and the Port or Haven for Commerce. All this he did in honour of *Cæsar*; after whose name he called it *Cæsarea*. And that nothing might be wanting to render it worthy so glorious a name, he added to so many great works, the fairest Market-place in the World; besides a Theatre, and an Amphitheatre, not inferior to the rest. He also appointed Games and Spectacles to be celebrated every fifth year, in honour of *Augustus*: And himself first began them in the 192 Olympiade; and he proposed great rewards, not only to the Victors, but also to the second and third after them. Moreover, he repaired *Anthedon*, which was destroyed by the Wars, and called it *Agrippina*, in honour of *Agrippa*; whose name he caused to be engraven N
over the Portal he built to the Temple. Neither was he unmindful of his Parents; for in the richest Soil of the whole Kingdom he built a City in memory of his Father, and by his name called it *Antipatris*, being in a very rich Soil, both for Woods and Rivers. At *Jericho* also, he built a very goodly and strong Castle, and called it *Cyprus*, in honour of his Mother. He likewise built a Tower in memory of his Brother *Phasælus*, at *Jerusalem*, and called it *Phasælus* his Tower; of the strength and beauty of which, we shall speak hereafter. He also called another City *Phasælus*, which is situate in a Valley beyond *Jericho*, towards the North.

Cæsarea in times past called the Tower of *Straton*. *Ant. lib.* 15. *cap.* 10, 12. *Ant. lib.* 17. *cap.* 5.

Agrippium.

Antipatris.

Cyprus.

Phasælus's Tower.

Having thus eternized the memory of his Friends and Kindred, he did not forget to do the like for himself; for he built a Castle on a Mountain near *Arabia*, having on one O
side a strong place of defence; and this Castle he called *Herodium*, after his own name. By the same name also he called a Mount, sixty stades from *Jerusalem*, artificially made

Herodium.

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A in manner of a Woman's Dug, which he adorned on the top with round Turrets; and round about it he built Princely houſes, gallantly adorned both within and without. He alſo brought water from a great diſtance, with great coſt and charges; and made a pair of ſtairs of pure White Marble, to go up, which had two hundred ſteps. For the whole Hill was made by Art, and was of an exceeding height. At the foot thereof likewiſe, he built another Palace, and houſes to receive his Friends and their Carriages; ſo that this Caſtle, for the abundance of all neceſſary Lodgings, ſeemed a City; and yet was all the King's Palace. Having erected thus many Buildings, he ſhewed his great mind in ſtrange Cities likewiſe; for at *Tripolis*, and *Damaſcus*, and *Ptolemais*, he built publick Colledges for inſtructing Youth. He built the Wall of *Byblis*; and Seats,
B Porches, Temples and Markets at *Berytus* and *Tyre*: At *Sidon* and *Damaſcus* he built a Theatre; and a Water-conduit at *Laodicea*, a Sea-town. At *Aſcalon* he built Fountains or Lakes very ſumptuous; and Baths with Pillars, that for greatneſs and good work, were miraculous. To other places he gave Forreſts and Ports; and to many Cities added Fields, as though they had been Fellow-cities of his Kingdom. And to others, as to *Coos*, he gave Annual Revenues for ever; to the end, they might never loſe the remembrance of the obligation they had to him. Moreover, he gave all poor people Corn; and he often, and in ſundry places, lent the Rhodians money to build a Navy of Ships. At his own proper coſt he repaired the Temple of *Apollo Pythius*, which had been burnt. What ſhall I ſay of his liberality towards them of *Lycia* and *Samos*, or his magnificent
C Gifts towards all the people of *Jonia*? Nay, and the Athenians, Lacedemonians, Nicopolites, and the Citizens of *Pergamus* and *Myſia*, received very many benefits at his hands. He paved alſo a large Street in *Antioch*, of *Syria*, which was in length twenty ſtades, and that with fair Marble. This Street before that time was ſo full of dirt, that no man could go through it: And all along it he built Galleries, that people might go dry through it in rainy weather.

The year of the world, 3947. *before Chriſt's Nativity*, 15.

Herodium a Caſtle reſembling a City.

Herod's bounty to all men.

Herod famous through the World.

The year of the World, 3954. *before Chriſt's Nativity*, 8.

Some may ſay, that theſe benefits thus beſtowed, were for the proper uſe of thoſe people on whom he beſtowed them; but no man can deny, but that which he did for the Citizens of *Elis*, was not only common to thoſe of *Achaia*, but to all the World, where the Games, called *Olympica Certamina*, were ſolemnized. For *Herod* ſeeing them
D decay only for want of maintenance, and that this was the only remainder of all the ancient Monuments of *Greece*; he, not only in his perſon at that time became one of the propoſers of rewards in that Olympiade, in which he went to *Rome*; but alſo, gave a yearly ſtipend to maintain the ſame, leſt, for want, they ſhould be left off. It is not to be told what Debts and Tributes he remitted; for he delivered the Phaſælites and Balaneotes, and other Towns of *Cilicia*, from the payment of a yearly Tribute: yet was he not ſo liberal to them as he would have been, fearing leſt the envy of ſome might accuſe him of ſome further meaning, if he ſhould be more bountiful to the Cities than thoſe that were the owners thereof. He exerciſed his body likewiſe in exerciſes fit for ſo valiant a mind; for he was a very skilful Hunter, wherein he had always his purpoſe,
E by reaſon of his skill in riding; ſo that in one day he killed forty Wild Beaſts. That Countrey hath many Boars, but it hath more ſtore of Harts and Wild Aſſes. He was ſuch a Warrier, that no man was able to encounter with him; ſo that many were aſtoniſhed to ſee him, with what force and exactneſs he caſt the Dart, and drew the Bow. Beſides the Vertue, both of his mind and body, he had alſo good Fortune; for very ſeldom the event of War was otherwiſe than he expected; if it ſometimes fell out contrary, it was not through his fault, but through the raſhneſs of his Souldiers, or elſe through Treaſon.

Herod a great Hunter.

Herod, beſides the vertue of mind and body, had the bleſſings of Fortune.

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CHAP. XVII.

Of the diſagreement between Herod *and his Sons*, Alexander *and* Ariſtobulus.

BUt his private and domeſtical ſorrows troubled his publick felicity; and moſt adverſe fortune befel him through the means of a Woman, whom he loved as himſelf. For being now made King, he put away his Wife which he firſt married (a Lady born in *Jeruſalem*, whoſe name was *Doris*) and married *Mariamne*, the Daughter of *Alexander*, the Son of *Ariſtobulus*; which cauſed troubles in his houſe, both before, but eſpecially after his return from *Rome*. For he baniſhed his eldeſt Son *Antipater*,
G whom he had by *Doris*, out of the City, only for his Children's ſake that he had by *Mariamne*; licencing him only at Feſtival times to come to the City, in regard of ſome ſuſpicion of Treaſon intended againſt him. And afterwards he ſlew *Hircanus*, his Wife's,

Ant. lib. 15. *cap.* 3, 8. *& lib.* 16. *cap.* 13.

Herod expelleth *Antipater* out of the City, and killeth *Hircanus* his Wife's Uncle.

The year of the World, 3954. before Christ's Nativity, 8.

Wifes Uncle, (notwithſtanding that he returned out of *Parthia* unto him) becauſe he ſuſpected that he intended ſome Treaſon againſt him. *Barzapharnes*, after he had taken all *Syria* had carried him away Priſoner with him. But his own Countreymen that dwelt beyond *Euphrates*, in commiſeration redeemed him from thraldom; and had he been counſelled by them, and not come to *Herod*, he had not been killed: but the marriage of his Niece cauſed his death: For, for that cauſe, and eſpecially for the love of his native ſoil, he came thither. That which moved *Herod* to kill him was, not for that he ſought the Kingdom, but becauſe he had right to the Kingdom. *Herod* had five Children by *Mariamne*, two Daughters and three Sons. The youngeſt was ſent to *Rome* to ſtudy, where he died. The other two he brought up like Princes, both for their Mothers Nobility, and for that they were born after he was King. But that which above all was moſt prevalent in their favour, was the love he bare to *Mariamne*: which from day to day tormented him more violently, in ſuch ſort, that he ſeem'd inſenſible of thoſe griefs which this his beſt beloved cauſed to him. For *Mariamne* hated him as much as he loved her: and having a juſt cauſe and colour of diſcontent, and moreover being emboldened by the love which he bare her, ſhe every day upbraided him, with that which he had done to *Hircanus* her Uncle, and to her Brother *Ariſtobulus*. For *Herod* ſpared him not, although he was a Child; but after he had made him High Prieſt in the ſeventeenth year of his age, he preſently put him to death, after he had ſo honoured him: who, when he came to the Altar clothed in ſacred attire upon a Feſtival day, all the people wept for joy; which cauſed ſo great a jealouſie in *Herod*, that the ſame night he ſent him to *Jericho*, to be drowned in a Lake by the Galatians, who had received commiſſion to perform the murther. Theſe things did *Mariamne* daily caſt in *Herod*'s teeth, and upbraided both his Mother and Siſter, with very ſharp and reproachful words: yet he ſo loved her, that notwithſtanding all this, he held his peace. But the Women were ſet on fire: and that they might the rather move *Herod* againſt her, they accuſed her of Adultery, and of many other things which bare a ſhew of truth: objecting againſt her, that ſhe had ſent her picture into *Egypt* to *Antonius*; and that through immoderate luſt ſhe did what ſhe could to make her ſelf known unto him, who doted upon Womens love, and was of ſufficient power to do what wrong he pleaſed.

Herod's children by *Mariamne*.

Mariamne hatefully upbraided *Herod* with *Hircanus*'s death.

Herod's Mother and Siſter do falſly accuſe *Mariamne* to him.

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Herod ſecretly chargeth *Joſeph* to kill his Wife.

Hereat *Herod* was much moved, eſpecially for that he was jealous of her whom he loved, bethinking himſelf upon the cruelty of *Cleopatra*, for whoſe ſake King *Lyſanias*, and *Malichus* King of *Arabia* were put to death; and now he meaſured not the danger by the loſs of his Wife, but by his own death which he feared: For which cauſe being drawn by his affairs into the Country, he gave ſecret commandment to *Joſeph*, his Siſter *Salomes* Huſband (whom he knew to be truſty, and one who for affinity was his well-willer) to kill his Wife *Mariamne*, if ſo be *Antonius* ſhould have killed him. But *Joſeph* not malicioufly, but ſimply to ſhew how greatly the King loved her, diſcloſed that ſecret unto her: and ſhe when *Herod* was returned, and amongſt other talk with many Oaths ſware, that he never loved Woman but her; Indeed (ſaid ſhe) it may well be known how greatly you love me by the commandment you gave to *Joſeph*, whom you charged to kill me. *Herod* hearing this which he thought to be ſecret, was like a mad Man, and preſently perſwaded himſelf, that *Joſeph* would never have diſcloſed that commandment of his, except he had abuſed her; ſo that hereupon he became furious, and leaping out of his Bed, he walked up and down the Palace: Whereupon his Siſter *Salome* having fit opportunity, confirmed his ſuſpicion of *Joſeph*. For which cauſe *Herod* growing now raging mad with jealouſie, commanded both of them to be killed. Which being done, his wrath was ſeconded by Repentance; and after his anger ceaſed, the paſſion of love was preſently renewed: yea, ſo great was the power of his affection, that he would not believe ſhe was dead, but ſpake unto her as though ſhe were alive, until in proceſs of time being aſcertained of her Funeral, he equalled the affection he bare her during her life, by the vehemency of his paſſion for her death. *Mariamnes* Sons ſucceeded their Mother in her hatred, and recogitating what an impious act it was, they accounted their Father as a mortal enemy, both before and after they went to ſtudy at *Rome*, and eſpecially after they returned again into *Judæa*. For as they grew in years, ſo did the violence of their revenge increaſe. And being now marriageable: one of them married the Daughter of their Aunt *Salome*, who accuſed their Mother; the other married the Daughter of *Archelaus* King of *Cappadocia*. And now to their hatred was joyned a liberty to ſpeak more freely againſt their Father, and by this occaſion of their boldneſs many were animated to caluminate them: So that ſome did openly tell the King, that both his

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Herod's ſuſpicion betwixt *Joſeph* and his Wife.

Herod commanderh both *Joſeph* and *Mariamne* to be ſlain.

Mariamnes Sons inheritors of her diſpleaſure.

The year of the World, 3956. before Christ's Nativity, 6.

Sons

A Sons ſought to work Treaſon againſt him, and that the one of them prepared an Army to help the other, to revenge the death of their Mother; and that the other (to wit, he that was Son-in-law to *Archelaus*) purpoſed to flee and accuſe *Herod* before *Cæſar*. *Herod* giving ear to thoſe calumniations, ſent for *Antipater* whom he had by *Doris*, to the end he might defend him againſt his two Sons, and ſought to advance him above them. But they thought this alteration intolerable; ſeeing one, whoſe Mother was but a private woman, ſo preferred: and they, exalted with their own Nobleneſs of Birth, could not contain their indignation, but upon every occaſion ſhewed themſelves offended; by reaſon of which imprudence they were every day leſs accounted of. As for *Antipater*, he wrought himſelf into favour: for he knew how to flatter his Father,
B and raiſed many ſlanders on his two Brethren, partly invented by himſelf, partly divulged by ſome of his Favourites, whom he ſet awork about the matter, till at laſt he put his Brethren out of all hope of having the Kingdom. For he was now by the Kings Will and Teſtament declared King, ſo that he was ſent as a King to *Cæſar*, in a Kingly habit and pomp, only he wore no Crown: and in time he ſo prevailed, that he wrought his Mother into *Mariamnes* ſtead; and with flatteries and calumniations ſo moved the King, that he began to deliberate about putting his Sons to death. For which cauſe, he conducted his Son *Alexander* with him to *Rome*, and accuſed him before *Cæſar*, that he had given him poyſon. But he with much ado, having obtained leave to plead his own cauſe, and that before a Judge more wiſe than *Herod* or *Antipater*,
C he modeſtly held his peace in all things his Father had offended in: And firſt of all he cleared his Brother *Ariſtobulus* from that crime in which he was involved with himſelf. And afterwards he inveighed againſt *Antipater*'s ſubtilty, and complained of thoſe injuries which had been offered him, having, beſide the equity of his cauſe, ſufficient eloquence to acquit himſelf, for he was a vehement Orator, and knew well how to perſwade. Laſt of all he objected, that his Father having a deſire to put both him and his Brother to death, had laid an accuſation upon him; whereat the whole Audience wept, and *Cæſar* was ſo moved, that not regarding the Accuſations that were laid upon them, he preſently made *Herod* and them friends, upon theſe conditions, that they in all things ſhould be obedient to
D their Father; and that their Father ſhould leave the Kingdom to whom he pleaſed.

The year of the World, 3956. before Chriſt's Nativity, 6.

Herod's debate with thoſe Sons he had by Mariamne. Ant. lib. 16. cap. 4.

Antipater by diſgracing his Brothers, is declared his Fathers heir.

Herod accuſeth Alexander before Cæſar.

A reconciliation between Herod and his Sons.

Hereupon *Herod* returned from *Rome*, and though he ſeemed to have forgiven his Sons; yet he laid not his jealouſie and ſuſpicion aſide. For *Antipater* ſtill perſiſted to make *Herod* hate his other two Sons, though for fear of him that reconciled them, he durſt not openly ſhew himſelf an enemy to them, afterward *Herod* ſailed by *Cilicia*, and arrived at *Eleuſa*, where *Archelaus* received him very courteouſly, thanking him for the ſafety of his Son-in-law, and declaring himſelf very joyful that they were made friends: for he had writ to his friends at *Rome* with all ſpeed poſſible, that they ſhould be favourable to *Alexander*, when he came to plead his cauſe. And after
E this entertainment, he conducted *Herod* to *Zephyria*, and made him a preſent of thirty Talents, and ſo took his leave of him. *Herod* as ſoon as he came to *Jeruſalem*, aſſembled the people together, and in the preſence of his three Sons, he ſhewed them the cauſe of his going to *Rome*, and bleſſed God and thanked *Cæſar*, who had appeaſed the diſcord of his family, and made his Sons friends; which he eſteemed more than his Kingdom: *And I* (ſaith he) *will make their friendſhip firm. For* Cæſar *hath not only given me an abſolute power in my State, but leave alſo to chuſe whom I pleaſe of my Sons for my Succeſſor. And now I declare my intention to divide my Kingdom amongſt my three Sons: which purpoſe of mine, firſt I beſeech Almighty God, and ſecondly you to favour: for one of them for his years, the other for their Nobility of Birth,*
F *have right to the Kingdom, which is ſo large that it may ſuffice them all. Wherefore honour thoſe whom* Cæſar *hath conjoyned, and I their Father ordained my Succeſſors: Give them the reſpects and duty according to their age which they have reaſon to expect from their Charge not the order eſtabliſht by nature. For a man cannot do a greater pleaſure to the younger when he honoureth him above his years, than he ſhall give diſcontent to the elder. For which cauſe, I will conſtitute to every one of them ſuch friends and well-willers, as with whom they may be moſt converſant; and of them I will require pledges of concord and unity amongſt them. For I know that diſcords and contentions ariſe by malice of thoſe who are converſant with Princes; and that if they be well diſpoſed, they will increaſe friendſhip. And I require not only theſe, but alſo all ſuch as*
G *bear rule in my Army, that they regard me only for the preſent: for I give not my Sons the Kingdom, but only the hope and aſſurance thereof; and they ſhall have pleaſure as though they were Kings themſelves, yet I my ſelf will bear the burden of affairs. Let every*

Archelaus kindly entertaineth Herod and his Sons.

Herod's worthy Oration to the people, wherein he diſtributeth honours to his three Sons.

Herod giveth not the Kingdom to his Sons, but the honors of the Kingdom.

The year of the World, 3956. before Christ's Nativity, 6.

every one of you consider my age, my course of life, and piety: for, I am not so old that H
any one may quickly despair of me, nor have I accustomed my self to such kind of pleasure
as is wont to shorten mens days; and I have been so religious, that I am in great hope of
long life. But if any one despise me, and seek to please my Sons, such a one will I punish.
I do not forbid them to be honoured whom my self have begotten, for that I envy them:
But because I know well that such applauses nourish pride and arrogance in the fierce minds
of young men. Wherefore let all those that apply themselves to their service, consider that
I will be ready to reward the good; and that those who are seditious, shall find their ma-
lice to have an unprofitable event at their hands whom they so flatter. I easily perswade my
self that all men will be of my mind, that are of my Sons mind. For it is good for them
Herod converteth his Speech to his. *that I reign, and that I am friends with my Sons. And you my Sons, I exhort you to ac-* I
quit your selves religiously of all the duties to which Nature obliges you, and which she
imprints in the hearts of the most savage Beasts: Also reverence Cæsar *who hath reconciled*
us: And last of all obey me, who request and intreat that at your hands, which I might
command, namely, that you remain Brethren. I shall take order that you want no-
thing sutable to your royal Dignity, if you continue and remain friends. I pray
God with all my heart, that what I have ordain'd may tend to your advantage and to
his glory.

Herod by his words did not utterly extinguish the hatred between his Sons.

After he had thus spoken he embraced them very lovingly and dismissed the people, some praying that it might be as he had said: others (who desired alteration) making as though they heard nothing. Yet for all this, the dissention amongst the Brethren was K not appeased, but they were more divided in heart than ever. For *Alexander* and *Aristobulus* could not endure that *Antipater* should succeed to part of the Kingdom, and *Antipater* was griev'd that his Brethren should have a share with him; yet he so craftily carried himself, that no man could perceive his hatred towards them. And they derived of a noble race spake all they thought, and many endeavoured to set them on; and others, friends to *Antipater*, insinuated themselves into their company, to learn intelligence: so that *Alexander* could not speak a word, but presently it was carried to *Antipater*, and from him to *Herod* with an addition; so that when *Alexander* spake any thing simply, meaning no harm, it was presently interpreted in the worst sence possible: and if he chanced at any time to speak freely of any matter, presently it L was made a great thing. *Antipater* suborned men to urge him to speak, that so their false reports might be shadowed with a colour of truth; and that if he could prove any one thing true, all Lyes and Tales else divulged might thereby be justified. All *Antipater*'s familiars were either naturally secret, or else he stopped their mouths with Bribes, lest they should disclose his intents: So that one might justly have termed his life a mystery of iniquity. All *Alexander*'s friends were either corrupted by money, or flattering speeches, wherewith *Antipater* overcame all, and made them Thieves and Proditors of such things as were either done or spoken against him. But of all the means he employed to ruine his Brothers with the King, the most crafty and powerful was, that instead of declaring himself openly their Enemy, he caus'd M his confidents to accuse them, and at first made shew of defending them, but afterwards he clos'd in with the accusers and cunningly perswaded *Herod* to credit the accusations, which were, that *Alexander* was so desirous of his death, as to frame Plots against his Life: And nothing made so much credit be given to these calumniations, as that *Antipater* colourably excused his Brother. *Herod* incensed hereat, every day withdrew his affection more and more from the two Brethren, and daily encreased his love towards *Antipater*. The Nobility also were inclined after the same manner; some of their own inclination, and others out of compliance: So did *Ptolemæus* the chiefest of all the Nobility, and the Kings Brethren and all his kindred; for all mens expectation was upon *Antipater*. And that which grieved *Alex-* N *ander* the more, was, that all these Conspiracies design'd for his overthtow were made by the counsel of *Antipater*'s Mother: For she being Step-mother to him and his Brother, was the more cruel against them, because she could not endure their having the advantage above her Son of being born of so great a Queen. And although many followed *Antipater*, for the hope they had of him, yet were they also compelled thereunto by the King's command, who gave special charge to his dearest friends, not to follow *Alexander* or his Brother. And this Prince was a terrour not only to those of his own Kingdom, but also to foreign Nations, because *Cæsar* had given him so great authority: for he gave him license to take any one that was a fugitive from him, out of any City, although it were not under his Dominions. Now the young men O being ignorant of the offences laid to their charge, were in the greater danger; for their Father did not openly tell them of any matter; but they every day perceived

Antipater's Treason against his Brother *Alexander*.

By what means *Antipater* corrupted his Brother *Alexander*'s friends.

Antipater whetteth *Herod* and his Courtiers against *Alexander*.

his

A his good will towards them to decay, which ſo much the more increaſed their grief. In like manner *Antipater* by little and little animated *Pheroras* their Uncle, and *Salome* their Aunt, againſt them; to whom he ſpoke with the ſame liberty as if ſhe had been his Wife.

The year of the World, 3956. before Chriſt's Nativity, 6.

Moreover, *Glaphyra*, *Alexander*'s Wife, contributed to the encreaſing of theſe enmities, by bearing her ſelf above all women that were in the whole Kingdom; (for ſhe derived her Pedigree by the Fathers ſide from *Timenus*, by the Mother's ſide from *Darius*, Son of *Hiſtaſpes*:) and by enveying very much againſt the baſeneſs of *Herod*'s Wives; who, ſhe ſaid, were choſen for their Beauty, and not for their Nobility of Birth. For *Herod* (as we have ſaid) had many Wives, as it was lawful for him by the B cuſtom of the Countrey; and all of them hated *Alexander*, for *Glaphyra*'s Pride, and contumelious ſpeeches. *Ariſtobulus* alſo, made *Salome* his enemy, although ſhe were his Wife's Mother; becauſe he often upbraided his Wife with her baſe Birth, ſtill telling her that he had married a private Woman, and his Brother *Alexander* a King's Daughter: Which his Wife often with tears told to her Mother; adding moreover, that *Alexander* and *Ariſtobulus* threatned, that if they got the Kingdom, they would make their Father's other Wives weave with their Maids; and his other Sons Notaries of Villages, becauſe they applied themſelves to Learning. *Salome* moved hereat, could not contain her ſelf, but told all to *Herod*; who eaſily believed her, becauſe ſhe ſpake againſt her Son-in-law. Moreover, another accuſation was laid to their charge, whereat the King C was greatly moved; for he was informed that *Alexander* and *Ariſtobulus* did often bewail their Mother, and lament her hard fate, and curſed him: and that often, when he beſtowed ſome of *Mariamne*'s Cloaths upon his latter Wives, they threatned that in a ſhort time, they would make them change them for Mourning. Whereupon, though *Herod* feared the fierce ſpirits of the young men, yet becauſe he would not take away all hope of amendment, he called them to him as he was to go to *Rome*; and as a King, threatned them in few words; and like a Father, gave them many admonitions, and requeſted them to love their Brethren, promiſing them forgiveneſs of their former offences, ſo that hereafter they mended all. But they beſeeching him not to believe Accuſations forged againſt them upon malice, and anſwering, that the effect of matters would D eaſily acquit them; requeſted him, not ſo eaſily to believe tales, but to refuſe malignant people opportunity and recourſe unto him; for that there would always be ſome, that would maliciouſly invent tales to tell, whilſt there was any one that would give them the hearing and believing. For they knew that *Salome* was their Enemy, and *Pheroras* their Uncle; and both of them much to be feared, eſpecially *Pheroras*; who was fellow with his Brother of all, ſaving the Crown, and had his own Revenues amounting to an hundred Talents a year, and received all the Profits of the whole Countrey beyond *Jordan*, which were given him by his Brother. *Herod* alſo, had obtained of *Cæſar* to make him Tetrarch, and had beſtowed upon him for his Wife, his own Wife's Siſter; after whoſe deceaſe he offered him his eldeſt Daughter, and three hundred Talents with E her for a Dowry: But *Pheroras* falling in love with a mean perſon, refuſed ſo honourable a Match; whereat *Herod* being angry, married his Daughter to his Brother's Son, who was afterwards ſlain by the Parthians: Yet, after ſome time, he pardoned *Pheroras*'s offence. Divers formerly were of opinion that in the life time of the Queen, he would have poyſoned *Herod*; and *Herod*, although he loved his Brother very well, yet becauſe many who had acceſs unto him, told him ſo, he began to miſdoubt: And therefore, examining by Torture many that were ſuſpected, at laſt he came to ſome of *Pheroras*'s Friends; but none of them confeſſed the Poyſon, but only, that he was determined to flee to the Parthians with her whom he was ſo in love with, and that *Coſtabarus*, *Salome*'s Huſband, was privy thereunto, F unto whom the King had married her, after her firſt Huſband, for ſuſpicion of Adultery, was put to death. *Salome* her ſelf was not free from Accuſation; for *Pheroras* accuſed her, that ſhe had purpoſed Matrimony with *Syllæus*, who was Procurator to *Obodas*, King of *Arabia*, a great enemy of the King's: And ſhe being convicted both of this, and all things elſe, whereof her Brother *Pheroras* accuſed her, yet obtained pardon, as likewiſe *Pheroras* did; ſo that the whole Tempeſt of all the Family was turned againſt *Alexander*, and fell upon his head.

The King had three Eunuchs whom he loved extremely, and every one known by their Offices; for one of them was his Butler, the other was his Cook, and the third waited upon him in his Bed-chamber: Theſe three *Alexander* with great gifts corrupG ted. Which the King underſtanding, by Torments forced them to confeſs and declare with what promiſes they were thereto by *Alexander* induced; and how he had deceived them by affirming that there was no truſting to *Herod*, who was a moroſe old man;

Glaphyra, Alexander's Wife, encreaſed his conceived ſuſpicion by her words.

Ariſtobulus objecteth to his Wife her baſe Birth. *Ant. lib. 16. cap. 7.*

Alexander and *Ariſtobulus* oftentimes bewail their Mother, and by that means provoke their Father.

The two Brothers excuſe themſelves before their Father *Herod*.

Alexander corrupteth his Father's Eunuchs, and telleth them he is to ſucceed in the Kingdom.

The year of the world, 3956. before christ's Nativity, 6.

man; and that he died his hair, to make himself seem young; and that in despight of him, he would be his Successor; and then he would be revenged upon his enemies, and make his friends happy, and especially them: And that the whole Nobility secretly joyned with him, and the Captains of the Army and Governours privily came to him. Hereat *Herod* was so terrified, that he durst not presently divulge their confessions, but night and day he sent out spies to learn what was said or done; and whom he suspected, them he presently killed; so that his whole Kingdom was full of Blood-shed. For every one, as his malice moved him, feigned Calumniations; and many desirous of Blood-shed, abused the King's passion as they pleased against their enemies: Credit was given to every lie; and no man was so soon accused; but presently he was punished; and he who presently before accused others, was now accused himself, and carried to be punished with him whom he had accused. For the King's jealousy shortned the time of Tryal for their Lives; and he became so tyrannous, that he afforded not a good look, even to them that were not accused, but shewed himself most fierce and violent to his dearest friends: So that he banished many out of his Kingdom, and railed against such as he had no power over. *Antipater* encreased this mischief more and more, by employing all his friends, to accomplish the ruine of *Alexander*. By whose rumours and tales the King was so possessed, that he fancied always that he saw *Alexander* before him with a drawn Sword. For which cause he suddenly cast him in Prison, and tortured his friends; many of which died in torments, because they would not confess more than in conscience was true: Others, not able to endure the torments, were forced to confess, that *Alexander* and his Brother *Aristobulus* designed Treason against their Father, and that they expected their time till he went a hunting; resolving with themselves, that having killed him, they would presently flee to *Rome*. Although these and such like Calumniations were no ways probable, yet extremity of pain forced men to invent them; and the King willingly believed them, as it were comforting himself thereby, that he might not be thought to have imprisoned his Son unjustly. *Alexander* perceiving that it was impossible for him to remove his Father's suspicion, thought it best to yield himself guilty: and so he made four Writings, wherein he confessed the Treason, and nominated his partakers therein, namely, *Pheroras* and *Salome*, who were the chief; which later he said had been so impudently unchaste, as to come in the night to him without his consent, and lie in his bed. These Writings, which charged the greatest amongst the Nobility with most hainous matters, were in *Herod*'s hands when *Archelaus*, fearing his Son-in-law and Daughter to be in great danger, speedily came into *Judæa*, and by his prudence appeased the King's wrath: For so soon as he came to *Herod*, he cryed, *Where is that wicked Son-in-law of mine, or where may I see the face of that wretch that goeth about to murther his Father, that I may tear him in pieces with mine own hands, and marry my Daughter to a better Husband? For although she be not privy to his counsel, yet 'tis enough to make her infamous, that she is Wife to such a man. Nay, I admire your patience, who are in such danger, and suffer* Alexander *yet to live: For I came thus hastily out of* Cappadocia, *thinking he had been put to death, to talk with you concerning my Daughter, whom I married to him for your sake. Wherefore now let us take counsel what to do with them both; and seeing you are too Father-like, and not able to punish your Son, your treacherous Son; let us change rooms, and let me be in your place to revenge you.* How great soever *Herod*'s choler was, this discourse of *Archelaus* disarmed it: And *Herod* shewed him the Books that *Alexander* had writ: And upon reading every Chapter with deliberation, *Archelaus* took occasion fit for his purpose; and by little and little laid all the fault on *Pheroras*, and those that were accused in the Book. And perceiving the King to give ear unto him: *Let us* (said he) *consider whether the young man hath not been circumvented by the treachery of so many malicious persons, and not of himself, formed a design against you: For there appears no cause why he should fall into such wickedness, who already enjoyed the honours of the Kingdom, and hoped to succeed you therein, had he not been perswaded thereto by other men; who seeing him a young man, enticed him to such an attempt. For we see, that by such persons, not only young men, but also old men, and most Noble Families; yea, and whole Kingdoms are ruinated.* *Herod*, upon these Speeches, began somewhat to relent, and abate his animosity against *Alexander*, but encreased it towards *Pheroras*; for he was the Subject of the whole Book. *Pheroras* perceiving the King so to trust to *Archelaus*'s friendship, that he was led by him to do what he pleased; he in humble manner came to *Archelaus*, seeking humbly for succour at his hands, of whom he had not deserved any favour. "*Archelaus* answered him, that he knew no "ways to obtain his Pardon, who was guilty of so hainous Crimes; and convicted, "manifestly to have practised High Treason against the King's own Person; and to be "the

Herod feareth his Son *Alexander*.

Ant. lib. 17. cap. 8. *Herod*'s cruelty.

Herod casteth *Alexander* into Prison, and tortured his friends.

Alexander during his imprisonment, wrote four Books against his enemies.

Archelaus, King of *Cappadocia*.

Archelaus and *Herod* consult upon *Alexander*'s Books.

Herod is incensed against his B other *Pheroras*.

A "the cauſe of all theſe miſeries that had now befallen the young man; except that he "would lay aſide all ſubtil dealing, and denying of his Fact, and confeſs the Crimes "whereof he was accuſed, and ſo humbly go to his Brother, who loved him dearly, "and crave pardon; promiſing that if he would ſo do he would do him what good "he could. Hereupon *Pheroras* obeyed *Archelaus*'s counſel; and putting on a black Attire, in a pitiful manner, and with tears, he proſtrated himſelf at *Herod*'s feet; and craving pardon, obtained it confeſſing himſelf to be a moſt wicked and vile perſon, and to be guilty of all that which was objected againſt him; and that the cauſe which moved him to do all theſe things, was the frantick and mad fits he fell into, for the love of that woman. After *Pheroras* had thus become his own Accuſer, and a Witneſs B againſt himſelf, *Archelaus* endeavoured to mitigate *Herod*'s wrath towards him, and excuſe his fault; by alledging for example, that his Brother had attempted greater matters againſt him whom notwithſtanding, for Relations ſake, he had pardoned: Adding that in every Kingdom, as in mighty bodies, frequently ſome part begins to inflame, which notwithſtanding, is not preſently to be cut off, but to be cured by eaſie means.

The year of the World, 3956. before Chriſt's Nativity, 6.

Pheroras attired in a mourning garment, with tears falleth before *Herod*'s feet, and craveth pardon.

Pheroras, by *Archelaus*'s means, pacifieth *Herod*.

Archelaus uſing many ſpeeches to *Herod* to this purpoſe, at laſt quite appeaſed his wrath towards *Pheroras*, but ſtill counterfeited himſelf angry with *Alexander*, affirming that he would take his Daughter away with him; till, at laſt, he brought *Herod* of his own accord to intercede for the young man, not to break the Marriage. *Ar-* C *chelaus* after much entreaty anſwered, that he was willing that the King ſhould beſtow his Daughter upon any, ſave *Alexander*, for he greatly eſteemed his affinity. *Herod* replyed, that if he would not divorce his Daughter from *Alexander* he ſhould think that he had beſtowed his Son upon him again: For they had no Children, and his Daughter was dearly loved by the young man; ſo that if he would permit her to ſtay ſtill there, for her ſake he would pardon all *Alexander*'s offences. Hereto *Archelaus* with much ado agreed, and ſo was reconciled to his Son in-law, and he to his Father. Yet *Herod* affirmed that he muſt needs be ſent to *Rome*, to ſpeak with *Cæſar*, for he had written the whole matter to *Cæſar*. Thus *Archelaus* craftily delivered his Son-in-law from danger; and after his reconciliation was made, they ſpent the time D in Feaſting and Mirth. Upon *Archelaus*'s departure, *Herod* gave him ſeventy Talents, and a Throne of pure Gold, adorned with precious Stones; and Eunuchs, and a Concubine named *Panichis*; and rewarded every one of his Friends according to their deſerts. And all the King's Kindred, by his appointment, beſtowed rich Gifts upon *Archelaus*; and both he, and all his Nobility accompanied him to *Antioch*.

Archelaus compelleth *Herod* of his own accord to be entreated for *Alexander*.

Herod diſmiſſeth *Archelaus* and his friends with great Preſents. *Ant. lib.* 16. *cap.* 11.

Not long after, there came one into *Judæa* far more ſubtil than *Archelaus*; who both diſanulled the reconciliation made for *Alexander*, and cauſed his death alſo. This man, named *Eurycles*, was a Lacedemonian born; and brought to *Herod* rich Gifts, as it were for a bait of that he intended. He had ſo behaved himſelf in *Greece*, that it could no longer tolerate his exceſs: And *Herod* again rewarded him with far great- E er Gifts than thoſe were that he gave him: But he eſteemed his liberality as nothing, except it were accompanied with the blood of the Princes. For which cauſe he circumvented the King, partly by flattering him, partly by praiſing him feignedly, and eſpecially by his own craft and ſubtilty: and quickly perceiving his inclination, he both in word and deed ſought to pleaſe him; ſo that the King accounted him among his chiefeſt friends. And both the King and all the Court honoured him the more for his Countrey-ſake, becauſe he was a Lacedemonian. But he perceiving the diſtractions of *Herod*'s Houſe, and the hatred between the Brethren, and how the King was affected towards each of them, he firſt of all lodged at *Antipater*'s houſe; making a ſhew, in the mean while, of good will towards *Alexander*; pretending, that in times F paſt he had been much beloved by King *Archelaus*, his Father-in-law: And by this means he quickly inſinuated into favour with him, and was conſidered as a friend, and a faithful friend. *Alexander* preſently likewiſe, brought him into friendſhip with *Ariſtobulus*; and he having gained their affections, accommodated himſelf to their humours, in order to compaſs his deſign of adhering to *Antipater*, and betraying *Alexander*. And he often uſed incenſing words to *Antipater*, as it were chiding him, that being eldeſt of the Brethren, he ſo ſlenderly looked after them, who pretended to put him beſides the Crown which was his right. Many times likewiſe, he uſed the like words to *Alexander*; admiring that he who was born of a Queen, and Huſband to a Queen, would permit one deſcended of a private woman, to ſucceed in the King- G dom; eſpecially, ſeeing he had ſuch a fair opportunity and means to effect the contrary; for he might aſſure himſelf of *Archelaus*'s help in any thing. *Alexander* ſuppoſed he ſpoke as he thought, becauſe he counterfeited friendſhip with *Archelaus*; ſo

Eurycles the Lacedemonian ſecretly accuſeth *Alexander* to his Father, and is the cauſe of his death.

Eurycles by feigned friendſhip deceiveth *Alexander*.

The year of the world, 3956. before Christ's Nativity, 6.

that misdoubting nothing, he disclosed to him all his mind concerning *Antipater*, saying, that it was no wonder though *Herod* dis-inherited them of the Kingdom, since he had slain their Mother formerly. H

Eurycles, counterfeiting pity for them, and sorrow for their misfortune; enticed *Aristobulus* to speak to the like effect: And having animated them both to complain in this sort against their Father, he presently went to *Antipater*, and disclosed to him all their secrets, falsly adding also, a story of some Treachery which those two Brethren intended against him; which was to dispatch him with their Swords. *Antipater* rewarded him with a great Sum of Money for this advice, and commended him to his Father. And thus he, being hired to effect the death of *Alexander* and *Aristobulus*, became himself their accuser: Whereupon, he came to *Herod*, and told him, that I in regard of those benefits he had received at his hand, he would now venture his life for him, by giving him notice of a thing which concerned his own; which was, that *Alexander* and *Aristobulus* had long since resolved together to kill him, and that he only was the cause that they performed it not, by promising them to assist them in the matter: That *Alexander* used these speeches, that *Herod* was not contented to enjoy a Kingdom which was another's right, nor yet to have put Queen *Mariamne* to death, but he would also leave the Kingdom belonging to their Ancestors, to a pernicious Bastard, *Antipater*. But for this cause, he would revenge *Hircanus* and *Mariamne*'s death: And that it was not fit that such a man as *Antipater* should receive the Kingdom without blood: And every day he had occasion given him to persist in this resolution, for he could speak nothing without being calumniated; for if any mention K were made at any time of any ones Nobility, presently he was upbraided without cause; for his Father would presently say, There is none Noble but *Alexander*, whose Father's base Birth is a shame and discredit unto him. And that going a hunting, if he held his peace, his Father was offended; if he praised him then it was said, he mocked: So that in every thing, he found his Father's affection, turned from him, and that he was only favourable to *Antipater*; so that he would die with all his heart, if he failed of his purpose: If he killed him, his Father-in-law *Archelaus* would afford him safety, to whom he might easily flee. And after, he would go to *Cæsar* (who, as yet, knew not *Herod*'s manners) and he would not stand before him then, as he did L before, terrified because his Father was present; neither would he only speak of his own wrongs, but of the wrongs of the whole Nation, who were oppressed by exactions, even to the death. And then he would lay open on what pleasures, and after what sort, the money gotten with Blood was consumed; and who, and what kind of men they were, that were thereby enriched: and what was the cause of the affliction of the City: and there he would bewail the death of his Unkle, and his Mother, and unfold all *Herod*'s wickedness; which being once made manifest to the World, no man would account him a Murtherer of his Father. *Eurycles* having falsly reported this of *Alexander*, to *Herod*, fell presently to praise and extol *Antipater*; affirming that he only loved his Father, and hindred such practices.

Another false Accusation of *Alexander* and his Brother, moves *Herod* to indignation. *Diophantus*, the King's Notary, writeth feigned Letters in *Alexander*'s name.

M The King, yet not throughly appeased for that which was past, grew into exceeding fury; and *Antipater* again suborned other false Witnesses against him, who affirmed that they were wont to have secret talk with *Jucundus* and *Tyrannus*, who sometimes were Officers of the King's Cavalry, and now displaced for some offence they had committed. Whereupon, *Herod* being very angry, presently tortured them: and they affirmed, that they were ignorant of all that which was laid to their charge. But there was found, and brought to the King a Letter, pretended to be written by *Alexander*, to the Governour of the Castle of *Alexandrium*; requesting him, that he would receive him and his Brother *Aristobulus* into the Castle, when he had killed his Father; and to assist them both with Arms, and other Necessaries. *Alexander* affirmed that this Letter was counterfeited by *Diophantus*, the King's Secretary; who was N both malicious, and could counterfeit any one's hand; and who afterwards having counterfeited many, was at last for the same put to death.

Herod caused the Governour of the Castle to be tortured, but he confessed nothing that was laid against him: and although he had no good proof of any thing, yet he commanded his two Sons to be kept in hold. He likewise termed *Eurycles* (who was the Incendiary of his house, and the breeder of all the mischief) Author of his safety, and one who had well deserved at his hands, and gave him fifty Talents: Who, departing from *Judea* before matters were well known, went to *Archelaus*, and feigning that he had reconciled *Alexander* and *Herod*, he received there a piece of money. O From thence he went into *Achaia*, and spent that which he had evilly got, in as bad manner as he had got it. Lastly, he was accused to *Cæsar*, that he had caused dissension

in

A in all *Achaia*, and ſpoiled the Cities; for which cauſe he was baniſhed. And this was the puniſhment that was inflicted upon him for his teachery to *Alexander* and *Ariſtobulus*. *The year of the World, 3956. before Chriſt's Nativity, 6.*

It is not amiſs here in this place to compare *Avaratus* of *Cous*, unto this *Eurycles*; who being a dear friend to *Alexander*, and arriving about the ſame time that *Eurycles* did; being put to his Oath, ſware that he heard the young men ſay nothing; though indeed his Oath nothing prevailed nor profited them, for *Herod* would only hear and give ear to Accuſations, and he highly eſteemed them that would believe them with him, and ſhew themſelves moved thereat. *Cous Avaratus.*

Moreover, *Salome* encreaſed his rage againſt his Sons; for *Ariſtobulus* minding to *Ant. lib. 16. cap. 12.*
B engage her to aſſiſt him, being his Mother-in-law and his Aunt, ſent to her, to look to her ſelf, as though the King was minded to put her to death, becauſe it was reported to him, that ſhe purpoſed to marry with the King's enemy, *Syllæus* the Arabian, to whom ſhe privily revealed the King's Secrets: This was the utter ruine of the young men, wherewith they were overthrown, as it were with a violent Tempeſt. For preſently *Salome* went to the King, and told him of what *Ariſtobulus* had admoniſhed her: And he becoming outragious, cauſed both his Sons to be bound, and impriſoned in ſeveral places. Then he ſent *Volumnius*, General of his Army, and *Olympus*, one of his familiar Friends, to *Cæſar*, to carry the Informations againſt his Sons in writing; who ſailing to *Rome*, after their arrival, delivered the King's Letters. And *Cæſar* was very ſorry
C for the young men; yet he permitted the Father to do what he would to his Children; and ſo writ to him, that he ſhould have licence to do what he thought good: Yet he ſignified to him, that he ſhould do better to call his Nobles together, and let them make enquiry concerning the Treaſons; and then, if he found them guilty of thoſe things whereof they were accuſed, to put them to death. *Herod*, by *Salom's* counſel impriſoneth his Sons. *The year of the World, 3961. before Chriſt's Nativity, 1.*

Hereupon *Herod*, according to *Cæſar's* direction, went to *Berytum*, and there ga- *Ant. lib. 16. cap. 13.*
thered an Aſſembly to ſit in Judgment; the chief in that Judgment were the Gover- *Herod* gathereth a Council againſt *Alexander* and *Ariſtobulus.*
nours that *Cæſar* in his Letters appointed. *Saturninus* and *Pedanius* preſided, and with them *Volumnius*, Intendant of the Province; next the King's Kindred, and *Salome* and *Pheroras*; and then the Nobility of *Syria*, *Archelaus* only excepted; who,
D becauſe he was Father-in-law to his Son, *Herod* ſuſpected him to be partial. But he ſuffered not his Sons to come into Judgment, for he knew that the very ſight of them would have moved all men to compaſſion: And moreover, if they were permitted to ſpeak for themſelves, that *Alexander* would eaſily have acquitted them both: For which cauſe they were kept in *Platan*, a Village of *Sidonia*. The King beginning his *Herod* accuſeth his Sons in open Judgment.
Oration, was as vehement, as though they had been preſent againſt whom he ſpake: But he was half afraid to object any Treaſon againſt them, becauſe he had no proof thereof, and therefore he aggravated their opprobrious words, injuries and offences, which they had committed againſt him, which he affirmed to be more unſufferable than death.

E At laſt (when no man contradicted him) he began to complain of their ſilence, which ſeemed to condemn him; and thereupon, requeſted every one to give their *Herod's* ſentence againſt his Sons.
verdict. And firſt of all, *Saturninus* condemned his Sons, but not to die; ſaying, that he had three Sons preſent, and he could not be ſo ſevere, as to judge other men's Sons to death. The two other Delegates alſo affirmed the ſame, and ſome others followed their advice: But *Volumnius* was the firſt that pronounced the ſorrowfull Sentence; after whom all the reſt followed; ſome to flatter *Herod*, ſome for hatred they bare him, but none for any indignation againſt the young men. Then all *Judæa* and *Syria* expected an end of this Tragedy; yet no man thought *Herod* ſuch a Tyrant, as to put his two Sons to death. *Herod* cauſed his Sons to be brought to *Tyre*, and from
F thence, by Ship, he conveighed them to *Cæſarea*, bethinking himſelf what death he ſhould put them to. In the mean time, there was an old Souldier of the Kings named *Tyro*, who had a Son belonging to *Alexander*, and highly in his favour, and he himſelf greatly loved the two young men: who being very much grieved in mind in that which had paſt, went about, crying, that Juſtice was trodden under foot, Truth oppreſt, the Sentiments of Nature extinguiſhed, and the Actions of Men full of iniquity; and whatſoever elſe, grief could put into the mind of a man, who nothing eſteemed his own life. At laſt, this *Tyro* came boldly to the King, and ſaid unto him. *O King, thou ſeemeſt to me moſt unhappy, who giveſt credit to wicked and vile perſons, againſt thy deareſt Sons*; *for* Pheroras *and* Salome *thou believeſt before thine own Children, whom,*
G *notwithſtanding, thou haſt often found to have deſerved death; and thou perceiveſt not that they do this, to the intent to make thee want lawful Succeſſors, and leave thee none but* Antipater, *whom in their hearts they would have King, becauſe they can rule him as* *Tyro*, an old Souldier, exclaimeth againſt *Herod's* cruelty.

they liſt. But bethink thy ſelf (O King) how all thy Souldiers will hate him for the death of H
his two Brethren; for there is no man that doth not pity the two young men, and many of
the Nobility are diſpleaſed hereat. After he had ſpoken this, he named them who were diſpleaſed: Whereupon, the King commanded them, and him, and his Son to be laid hold on: And preſently one of the King's Barbers, named *Triphon*, ſhewing himſelf to be in I know not what fury, came forth, and ſaid to *Herod*: Tyro *perſwaded me to kill thee with my Razor; promiſing me, that if I would ſo do,* Alexander *would give me a great reward.* *Herod* hearing this, cauſed *Tyro*, and his Son, and the Barber, to be tortured; the two former denied all, and the Barber affirmed nothing more than he had already ſaid. Then he commanded *Tyro* to be more tormented; whereupon, his Son moved with compaſſion towards his Father, promiſed to diſcloſe all I
the matter to the King, if he would pardon his Father: and being releaſed of his torments, preſently declared that his Father, through *Alexander*'s means and procurement, was purpoſed to have killed him. Many that were preſent thought it was a device of the young man, to free his Father from torments; but others were perſwaded that it was true. Upon this, *Herod* made a ſpeech unto the people, wherein he inveighed againſt the Officers of his Army, and *Tyro*, and made the people arm themſelves, and kill them with ſtaves and ſtones. After which, he ſent his Sons to *Sebaſte*, which was not far from *Cæſarea*, and there he cauſed them to be ſtrangled; and having quickly diſpatched the matter, he ordered them to be brought to the Caſtle *Alexandrium*, there to be buried with their Mother's Uncle. And this was the K
end of *Alexander* and *Ariſtobulus*.

The year of the World, 3961. *before Chriſt's Nativity*, 1.

Tyro with his Son, are by the King's Command laid hands on. *Ant. lib.* 16. *cap.* 13.

Another falſe Accuſation againſt *Tyro*.

Herod commanderh his Sons to be ſtrangled, and to be buried with *Alexander*, their Mother's Uncle.

CHAP. XVIII.

Of Antipaters *Conſpiracy againſt his Father* Herod.

Ant. lib. 17. *cap.* 21.

ANtipater now hoped without all controverſie to ſucceed in the Kingdom, but he became generally hated of the whole Nation; for it was openly known, that he, by falſe calumniations, had cauſed his Brethrens death. And on the other ſide L
he ſtood in no little fear of their Children, whom he perceived to begin to grow to years: For *Alexander* had by *Glaphyra* two Sons, *Tygranes* and *Alexander*: and *Ariſtobulus* had by *Bernice*, Daughter to *Salome*, five Children; to wit, three Sons, *Herod*, *Agrippa* and *Ariſtobulus*; and two Daughters, *Herodias* and *Mariamne*. *Herod*, after he had put *Alexander* to death, ſent away *Glaphyra* with her Dowry into *Cappadocia*; and married *Bernice*, *Ariſtobulus*'s Wife, to *Antipater*'s Uncle; for *Antipater* had deviſed this Match to become friends with *Salome*, whom before he hated and envied. He alſo by his great Gifts, ſought to get *Pheroras*'s favour, and the Friendſhip of ſuch as were Friends to *Cæſar*, ſending to that end great ſums of money to *Rome*. He gave *Saturninus*, and all the reſt, great Riches in *Syria*. But the more he M
gave, the more he was hated of all men; for every one conſidered his Preſents, not as proofs of his Liberality, but as effects of his Fear; ſo that he got not the love of them upon whom he beſtowed them; and they to whom he gave nothing, were ſo much the more his enemies. Yet he continued his bounty rather than diminiſhed it, when he ſaw, againſt his expectation, *Herod* made much of theſe Orphans, whoſe Parents he had ſlain. Intending to ſhew how much he repented their deaths, by the pity and compaſſion he took of their Children. For aſſembling together his friends, he cauſed the Children to be placed by him; and the tears ſtanding in his eyes, he ſaid, *Since my ill Fortune hath taken away from me the Fathers of theſe Children, there is no care*
ſo great, which Nature, and my compaſſion of their preſent condition, obligeth me not to N
take of them. Wherefore I will endeavour, that ſeeing I have been a moſt unfortunate Father, I may be a moſt affectionate Grand-father; and leave them who are moſt dear unto me, to reign after me. In order whereunto Brother Pheroras (ſaid he) *I betroth your Daughter to* Alexander's *eldeſt Son, to the end, that this Alliance may oblige you to ſerve in ſtead of a Father to him: and to your Son,* Antipater, (ſaid he) *I aſſure the Daughter of* Ariſtobulus, *that ſo you may be the ſame to her; and my Son* Herod, *Grand-ſon by his Mother to* Simon *the High Prieſt, ſhall marry her Siſter. This is my will and pleaſure, touching this matter, and let no man who loveth me ſeek to alter it. And I beſeech Almighty God to proſper theſe Marriages to the good of my Countrey, and of theſe my Nephews;*
and to look upon theſe Children with a more favourable eye than he did upon their Fathers. O
Having thus ſpoken, he wept, and joyned the Children's hands, and courteouſly ſaluting every one, diſmiſſed the Council.

Antipater ſtriveth by Gifts and Bribes, to creep into men's favours.

Herod grievouſly bemoneth his Sons, expreſſing the ſame by his commiſeration towards their Children.

Herod betrotheth his Nephews.

At

A At this action *Antipater* was ſo amazed, that all the Orphans well perceived it. For now he thought himſelf diſhonoured by his Father, and that he ſtood in great danger, ſeeing that *Alexander*'s Son was like to have both *Archelaus* and *Pheroras* the Tetrarch to protect him. Moreover he conſidered how he was hated, and how the people compaſſionated the children that were fatherleſs; and look'd upon him as the murtherer of their fathers. Wherefore he reſolved by all means poſſible to break theſe Marriages. Yet he feared to inſinuate any thing to his father cunningly, who was now very ſuſpicious and miſtruſtful; and therefore went openly unto him to make his humble ſuit and requeſt to him, that he would not leave him without honour, nor deprive him of that Succeſſion, which before he had judged him worthy B of, by giving him only the bare Title of King, and leaving the authority of the Kingdom in other mens power. For it would be impoſſible for him to obtain the Kingdom, if *Alexander*'s Son were (beſides *Archelaus* his favour) made Son-in-law to *Pheroras*. Wherefore he earneſtly pray'd him, that ſeeing he had many daughters, he would change theſe Marriages: for the King had nine Wives, and by ſeven of them he had children; *Antipater* by *Doris*, *Herod* by *Mariamne* Daughter of *Simon* the High Prieſt, *Archelaus* by *Malthace* the Samaritan, and a Daughter call'd *Olympias*, whom his brother *Joſeph* married: and by *Cleopatra* of *Jeruſalem*, *Herod* and *Philip*, and by *Pallas*, *Phaſelus*; he had two other Daughters alſo, *Roxane* and *Salome*, one of them by *Phædra*, and the other by *Elpis*. He had likewiſe two wives, by whom C he had no iſſue, his Couſin and Niece; and beſides theſe he had two Daughters by *Mariamne*, Siſter to *Alexander* and *Ariſtobulus*. Wherefore *Antipater* ſeeing his Father had ſuch choice of Daughters, requeſted the marriages to be altered.

The year of the world, 3961: before Chriſt's Nativity, 1.

Herod's children by his ſeven wives.

The King, well perceiving his mind and purpoſe towards the Orphans, and calling to remembrance the misfortune of his Sons, whom he had put to death, he judg'd that if ever he found occaſion, he would be as induſtrious to deſtroy the children by calumnies, as he had done their fathers; and ſo falling into great danger with ſharp words he drove him out of his preſence; yet afterwards, he ſo flattered *Herod*, that he got the marriages to be altered. And firſt of all he joyned *Ariſtobulus*'s Daughter with *Antipater* himſelf, and his Son to *Pheroras*'s Daughter. Here one may ſee what D *Antipater* could do by flattering ſpeeches: for *Salome* in the like matter could not ſpeed, although ſhe was his Siſter, and procured many times the Emperours Wife to ſpeak for her, that ſhe might marry with *Syllæus* the Arabian, yet was ſhe not permitted ſo to do. But *Herod* ſwore that he would account her as an utter enemy, except ſhe would deſiſt from that purpoſe; and afterward, againſt her will, he married her to *Alexas*, a friend of his; and one of her Daughters to *Alexander*'s Son, and the other to *Antipater*'s maternal Uncle.

Herod is perſwaded by *Antipater*'s flatteries to break off the Marriages.

As for *Mariamnes* Daughters, one of them was married to *Antipater*, his Siſters Son, the other to *Phaſælus*, his Brother's Son. When *Antipater* had quite overthrown the hope of the Orphans, aud joyned affinity as he thought good, he now held himſelf on E ſure ground: and adding confidence to his malice, he became intolerable to all men. And ſeeing he could not avoid their hatred, he now ſought by fear to work his own ſafety; and ſo much the more, becauſe *Pheroras* now aſſiſted him, as one that was confirmed and eſtabliſhed for King. Alſo the women in the Court fell at variance, and raiſed a new broil: for *Pheroras*'s Wife with her Mother and her Siſter, and the mother of *Antipater* did behave themſelves very inſolently in many things, towards two of the Kings daughters; of which *Antipater*, who hated them, was very glad, none of the other women except *Salome* daring to oppoſe this Cabal. But *Salome* went to the King, and told him that their meetings were not for his ſervice.

Ant. l. 17. c. 3. *Antipater* buildeth upon the Kingdom.

A debate betwixt the Ladies in the Court.

F The women underſtanding how ſhe had informed the King, and that he was offended thereat, they met no more together openly, but abſtained from their wonted familiarity; and in the Kings hearing feigned to fall out one with another. *Antipater* alſo made the ſame ſhew, ſo that he ſtuck not openly to affront *Pheroras*: notwithſtanding they had meetings and banquets in the night; and the unity was the more confirmed, the more they perceived themſelves to be noted; for *Salome* knew all this and told it to the King. The King was very angry, and eſpecially againſt *Pheroras*'s wife, whom chiefly *Salome* blamed: and having called together all his kindred and friends, he accuſed her before them amongſt other things, that ſhe had behaved her ſelf contumelioufly towards his daughters, and that ſhe aſſiſted the Phari- *Ant. lib. 17. cap. 4.* G ſees againſt him, and that by a poyſonous drink ſhe had made his Brother hate him. And turning himſelf unto *Pheroras*, he asked him whether he had rather renounce the friendſhip of him his King and Brother, or abandon his Wife. And he anſwering

The year of the world, 3961. before Christ's Nativity, 1.

that he had rather die than loſe his Wife; *Herod* doubting what to do, turned him to *Antipater*, and commanded him to have no commerce with *Pheroras*, or his wife, or any one belonging to them after that time. He obeyed this command openly in ſhew, but ſecretly went to their houſe: and fearing that *Salome* might perceive it, he by his friends in *Italy* procured himſelf to be ſent for to *Rome*, by Letters brought to *Herod*, wherein it was commanded, that ſhortly after the receit thereof, *Antipater* ſhould be ſent to *Cæſar*. Wherefore *Herod* uſing no delay, ſent him preſently, furniſhing him with all things neceſſary, and a great ſum of money; giving him likewiſe his laſt Will and Teſtament to carry with him to *Cæſar*; wherein was written that *Antipater* ſhould be King, and after him *Herod* the Son of *Mariamne*, Daughter of the High Prieſt. But *Syllæus* the Arabian, neglecting *Cæſar*'s commandment, at the ſame time ſailed to *Rome*, there to contend with *Antipater*, about matters which were before in controverſie between him and *Nicholaus*. He had alſo a great contention with *Aretas* his King, whoſe friends he had ſlain, and amongſt others, *Sohemus*, the moſt wealthy man in all the Countrey of *Petra*; and *Fabatus*, *Cæſar*'s Procurator, whom he had corrupted, aſſiſted him againſt *Herod*. But *Herod* afterwards giving *Fabatus* a greater ſum of money, alienated him from *Syllæus*, and by this means diſpatched that which *Cæſar* commanded: and becauſe *Fabatus* reſtored nothing, he accuſed him that he was Procurator, not for *Cæſar* but for *Herod*: wherewith *Fabatus* was moved; and being as yet in great eſtimation with *Herod*, he diſcloſed *Syllæus*'s his ſecrets, and ſignified to the King, how that *Syllæus* had corrupted *Corinthus* one of his Guard, whom he adviſed to be taken and kept in hold. The King more eaſily hearkned to his counſel, becauſe *Corinthus*, though always brought up in the King's Court, yet was born in *Arabia*. Wherefore he preſently took him, and two other Arabians that wer found with him; one of them was *Syllæus*'s friend, and the other *Phylarchus*. Upon their examination they confeſſed, that *Corinthus* for a great ſum of money was hired to kill the King. After this they were ſent to *Saturnius*, Governour of *Syria*, and by him to *Rome*.

Herod forbids *Antipater* of his Brothers company, or to have conference with his wife.

Fabatus Cæſar's Governour, diſcovereth *Syllæus* ſecrets.

CHAP. XIX.

How Herod *ſhould have been poyſoned, and how the treaſon was diſcovered.*

Herod baniſheth his Brother *Pheroras* and his wife.

HErod ſtill urged *Pheroras* to forſake his Wife: for he knew not how elſe to puniſh her, having many matters againſt her: which becauſe he would not yield to, at laſt he was ſo moved, that he baniſh'd them both. *Pheroras* taking this injury patiently, departed to his Tetrarchy, taking an Oath that his baniſhment ſhould endure as long as *Herod* lived; and that whileſt he lived, he would never come any more to him: And accordingly he would not come to viſit him when he was ſick, notwithſtanding he was often ſent for, when (as he thought) he lay on his death-bed, and would gladly have imparted ſomething to him: but contrary to all hope he recovered, and afterwards *Pheroras* fell ſick. At which time *Herod* ſhewed his patient and humble mind; for he went to him, and very kindly ſought help for him; but he was too far ſpent, and a few days after died: and although *Herod* loved him until his dying day, yet was it bruted abroad, that he poyſoned him. *Herod* cauſed his body to be brought to *Jeruſalem*, and commanded all the Nation to mourn and buried him with a ſumptuous funeral. Thus one of the Murtherers of *Alexander* and *Ariſtobulus* came to this end: but ſhortly after, the revenge of that wicked fact fell upon *Antipater*, who was the chief Author thereof. For certain freed men that belonged to *Pheroras* came in mournful manner to *Herod*, and complained to him, that his Brother *Pheroras* was poyſoned, and that his own Wife had given him a drink, which as ſoon as he had drunk, he preſently fell ſick; that two days before his ſickneſs, there came a Witch out of *Arabia*, ſent for by his Mother and Siſter, to give him a Love-potion; and that ſhe in ſtead thereof, through *Syllæus*'s inducements, had given him poyſon; for ſhe was of *Syllæus*'s acquaintance.

Pheroras died and was buried in *Jeruſalem*.

Ant. l. 17. c. 7.

A Witch of *Arabia*.

The King moved with this diſcourſe cauſed divers of *Pheroras* freed men and freed women to be put to torture; and one of them impatient of the pain, exclaimed in this wiſe: O God, ruler of heaven and earth, revenge us upon *Antipater*'s Mother, who is the cauſe of theſe our evils. When the King underſtood thus much, he became more eager to ſearch out the truth; and the women diſcloſed *Antipater*'s Mothers intelligence with *Pheroras* and the other women, and their ſecret meetings; and that when *Pheroras* and *Antipater* came from the Palace, they uſed to ſpend

The confeſſion of the women in their tortures.

A ſpend all the night in feaſting, not ſuffering any ſervant or domeſtick to be in the room with them; and one of the Libertines wives revealed this. And when every one of the women were tortured apart, all their examinations agreed; ſo that now it was evident wherefore *Antipater* had complotted to go to *Rome*, and *Pheroras* beyond the River *Jordan*. For they were often wont to ſay, that *Herod* having killed *Alexander* and *Ariſtobulus*, would next come to us and our wives: and that it was unlike that he would ſpare any one, who ſpared not *Mariamne* and her Sons; and therefore it was beſt to flee as far as poſſible from ſuch a wild beaſt. They alſo depos'd that *Antipater* was often wont to complain to his Mother, that now he grew gray-haired, his Father became young and luſty; that himſelf might die perhaps B before him, and that though his Father died firſt, yet he ſhould enjoy the pleaſure of the Kingdom but a ſhort time. That moreover, the heads of *Hidra*, that is to ſay, *Alexander* and *Ariſtobulus*'s Sons, began to ſpring up again: and that he could not reaſonably hope to leave the Kingdom to his Sons, ſince *Herod* had declar'd that he would have it go after him to *Herod* the Son of *Mariamne*: wherein he was perſwaded that he doated, if ſo be he thought his Will ſhould be of force; for he would take ſuch an order, that he would have none of all his Progeny alive; and that *Herod* was the greateſt hater of his Sons of any Father in the World: and was not therewithal contented, but he alſo hated his own Brethren. A proof whereof was, that he not long ago gave him a hundred talents, that he ſhould have no more C commerce with *Pheroras*: and that when *Pheroras* asked wherein he had hurt him, *Antipater* anſwered, I would to God that he would take away all from us to our ſhirts, and leave us only our lives; but ſaid he, it is impoſſible to eſcape this dangerous Beaſt, who will not ſuffer men openly to ſhew friendſhip to one another. Thus we are reduc'd to that paſs that we cannot meet but in ſecret: yet if we bear the hearts and hands of men, the time will be when we may talk and meet openly. The women in torments diſcloſed theſe ſpeeches, and that *Pheroras* was determined, to flee with the reſt to *Petra*. *Herod* believed all theſe ſayings, and the rather becauſe of that which was ſaid concerning the hundred talents: For he ſaid nothing of the ſame to any one, but to *Antipater*.

The year of the World, 3916. before Chriſt's Nativity, 1.

D Now firſt of all he turn'd his fury upon *Doris*, *Antipater*'s Mother: and taking from her all the Jewels which he had beſtowed upon her, of the value of many talents, he baniſh'd her. When his wrath was ſomewhat appeaſed, he releaſed *Pheroras*'s women from torments; yet he became ſo prone to ſuſpicion, that he tortured many that were innocent, leſt he ſhould let any eſcape that were guilty. Amongſt others *Antipater* the Samaritan, who who was Steward to his Son *Antipater*, through torments confeſſed, that his Son *Antipater* had procured poyſon out of *Egypt* to kill him, by means of a friend of *Antiphilus*; which poyſon *Theudion*, *Antipater*'s Uncle took of him, and delivered to *Pheroras*, whom *Antipater* charged to diſpatch *Herod* whilſt he was at *Rome*, far from ſuſpicion; and that *Pheroras* gave his Wife the poyſon to E keep. Whereupon the King calling for her, commanded her to bring forth the poyſon: and ſhe, making as though ſhe went forth to fetch it, caſt her ſelf headlong down from a Gallery, thereby to prevent the torments, which, if ſhe were convicted, they would inflict upon her. But by the providence of God (as it ſhould ſeem) it came to paſs that ſhe fell not on her head, but on her ſide, and ſo eſcaped death, to the end that God might inflict puniſhment upon *Antipater*. And being brought to the King, as ſoon as ſhe was come to her ſelf (for ſhe was amazed with the fall) the King demanded of her, wherefore ſhe had done ſo, and ſwore unto her, if that ſhe would truly diſcloſe all, he would pardon her; but if ſhe told an untruth, her body ſhould be torn in pieces with torment, and not be buried. She a while held her F peace, and at laſt ſaid, Wherefore ſhould I keep any thing ſecret, ſeeing *Pheroras* is dead, to ſave *Antipater*, who hath cauſed all this miſchief? Hear O King, and God, who cannot be deceived, be witneſs of the truth of what I ſhall ſay: When I ſate weeping by *Pheroras* as he lay a dying, he called me to him, and ſaid, See, wife, how much I was deceived concerning my Brothers love towards me; for I hated and ſought to kill him, who thus loved me, and ſorroweth ſo much for me, though I am not yet dead: but truly I am juſtly rewarded for my iniquity. And now (wife) bring me hither the poyſon which was left by *Antipater* in your keeping for my Brother, and make it away before my face, that I carry not with me to Hell a guilty Conſcience for that crime. So I brought it as he deſired me, and the moſt part of G it I caſt into the fire, where it was conſumed, and kept a little thereof, for fear of miſchances, and of you. And having thus ſaid, ſhe brought forth a box which had in it a very little of the poyſon. Hereupon the King tortured the brother and mother of

Doris, Antipaters Mother is ſpoiled of her Jewels, and thruſt out of the Palace.

Pheroras wife freely confeſſeth what was become of the Poyſon.

The year of the world, 3961. before Christ's Nativity, 1.

of *Antiphilus*; and they also confessed that *Antiphilus* had brought a box out of *Egypt*, H and that he received it from his brother, who practised Physick at *Alexandria*. Thus it seem'd that the Ghosts of *Alexander* and *Aristobulus* went about the whole Kingdom, to discover the most hidden things, and to draw testimonies and proofs from the mouths of those that were furthest from all suspicion. For the Brothers of *Mariamne*, daughter of *Simon* the High Priest, being put to the rack, confess'd that she was acquainted with this conspiracy. Wherefore the King punish'd the mothers fault upon her child: for having writ in his Will, that *Herod* her son should succeed *Antipater* in the Kingdom, now for her fault, he raz'd him out.

Gods justice leaveth nothing unpunished.

I

CHAP. XX.

How Antipaters *malicious practices against* Herod, *were discover'd and punish'd.*

THe arrival of *Bathyllus* was the last proof of *Antipater*'s Crime, and confirm'd all the rest. This *Bathyllus* was one of his freed men, and brought from *Rome* another sort of poyson, compos'd of that of Asps and other Serpents; to the end that if the first proved too weak, and took not effect, then *Pheroras* and his wife might make an end of the King with this. And for the height of *Antipater*'s wickedness, he also had given this man Letters, which he had written to *Herod* against K *Archelaus* and *Philip* his Brethren, who were at that time brought up at *Rome* to study, being very hopeful young men: and for that *Antipater* feared they might be some hindrance to him in that which he expected, he devis'd all means possible to make them away. And the better to effect this purpose, he counterfeited Letters in his friends name that were at *Rome*, and for money got others to write, that these two young men used in taunting-wise to rail against their Father, and openly to complain of the death of *Alexander* and *Aristobulus*: and that they took it ill that they were sent for home (for their Father had sent word that they should come away) at which also *Antipater* was much troubled. For before his departure from *Judea* to *Rome*, he procured such like Letters to be forged against them at *Rome*; L and so delivering them to his Father, to avoid all suspicion, he seemed to excuse his Brethren; affirming some things that were written to be lyes, other things to be offences whereunto young men were prone. At the same time he gave great sums of money to them in whose name he had written the Letters against his Brethren: hereby as it were hiring them to be secret. For the concealment of which subornation from *Herod*'s knowledge, he bought much rich Housholdstuff and Tapistry of curious work, and Plate, and many things more, amounting by his account to the sum of two hundred Talents, which he pretended was to be employed in presents in prosecuting the business against *Syllæus*. But the mischief which he provided against was inconsiderable in comparison of those which he had more reason to fear; M and it cannot be sufficiently admired, that though all those that had been tortured gave evidence against him, how that he practised his Fathers death, and the Letters witnessed how again he went about to make away other two of his Brethren; yet for all this, none of them who went out of *Judea* to *Rome*, bare him so much good will as to give him intelligence what troubles were in the Court at home, although it was seven months before he returned to *Judæa* from *Rome*. Peradventure they who were minded to tell him all, were forced to hold their peace by consideration of the blood of *Alexander* and *Aristobulus* which cried for vengeance against him.

Antipater's treasons against *Archelaus* and *Philip* his brother.

Antipater giveth a great sum of money to those that counterfeit letters against his Brothers.

Ant. lib. 18. cap. 8. *Antipater* is solicited by *Herod* with many kind words to hasten his return.

At last he sent Letters from *Rome* to his Father, that now he would shortly return home, and that *Cæsar* had treated him very honourably. The King desired greatly to N have the Traytor in his power: and fearing that if he had inkling of matters he would look to himself, feigned great kindness towards him, and sent back again unto him very loving Letters, willing him to hasten his return: which if he did, possibly he migh obtain pardon for his Mothers offence: for *Antipater* had understood that she was banished.

Antipater received a Letter at *Tarentum*, whereby he understood the death of *Pheroras*, and greatly lamented it; which divers that knew nothing thought well of. Yet as far as one may conjecture, the cause of his grief was, that his treason had not gone forward as he wished, and that he feared lest that which had passed might come to light, and lest the poyson should be found. Yet when he came to *Cilicia*, O and there received his Fathers Letters before mentioned, he then made great haste homeward. When he came to *Celenderis*, he began to reflect more upon his Mothers disgrace,

A disgrace, his mind as it were presaging some sinister fortune. And the wiser sort of his friends about him, counselled him not to go to his Father, till such time as he were certain for what cause his Mother was banished and divorced. For it was to be feared, that he would be accused also of the same Crime that was laid to his Mothers charge. But the more imprudent being rather desirous to see their Countrey, than to contrive what was expedient for *Antipater*, pressed him to make haste, lest his long delay should breed any suspicion in his Father, and lest thereby he should give occasion to malignant people to raise slanders: For, said they, if any thing had passed against you, it was in your absence; and were you in presence no man durst do or speak against you; and it were a very unwise part, for uncertain suspicions, to deprive himself of certain felicity, and not to return speedily to his Father, and receive a Crown from his hands, which he could place upon no other head but his. This counsel (as his ill fortune would have it) *Antipater* followed, and so arrived in the Haven of *Cæsarea*, having passed *Sebaste*; where contrary to his expectation, he was much surpriz'd that all men eschewed his company, and no man came near him. For although he was always hated, yet before they durst not shew their hatred. But now they abstain from coming to him for fear of the King; because the rumour of those things which *Antipater* had done was known in every City, and to every man, only *Antipater* himself was ignorant thereof. For there was never any man brought thither with greater pomp than he, when he was to sail to *Rome*; and never man more basely entertained at his return. And now apprehending the danger at home, he craftily made himself ignorant thereof; and notwithstanding that he was almost dead for fear, yet in his countenance he counterfeited confidence. For he could not now possibly make any escape, nor rid himself out of the present danger: and yet he heard no certain news of matters at Court, because the King by an Edict had forbidden all men to give him notice thereof: So that many times he comforted himself thus; that either all matters concerning him were yet secret; or if any thing was come to light, that he by policy and impudence could acquit himself thereof; for those two were his only weapons. Being thus determined, he went to the Kings Palace alone, without any of his friends and followers, who at the very first gate, were most contumeliously repulsed. By chance *Varus* the Ruler of *Syria* was there; and then boldly going into his Father's presence, he advanced boldly near him, to salute him. But *Herod* putting him back with his hands, and shaking his head, cried out, *What thou that hast attempted to murther thy Father, darest thou yet presume to offer to embrace me, being guilty of so many treasons! Mayest thou perish, wretch, as thy crimes deserve. Come not near me till thou hast cleared thy self of all that is laid to thy charge; for thou shalt have justice, and* Varus *shall be thy Judge, who is by good fortune now here. Go and premeditate how to acquit thee against to morrow, which is all the time I will give thee to do it.*

B C D

The year of the World, 3961. before Christ's Nativity, 1.

Antipater hated in *Cæsarea.*

Antipater's entertainment at his Fathers hands.

Hereat *Antipater* was so astonished with fear, that he was not able to reply any thing, but silently went away. Presently his Mother and his Wife came to him and told him all the proofs of treasons against him; then he considered with himself how to answer every point. The next day the King called an assembly of his friends and kindred, and to them admitted *Antipater*'s friends: and he and *Varus* sitting in judgment, commanded all proofs to be brought, and the witnesses to appear: amongst whom were certain of *Antipater*'s Mothers servants lately apprehended, who had Letters from her to carry to him, to this effect: Forasmuch as all things are known to thy Father, beware that thou return not unto him, before thou hast obtained some warrant of thy safety from *Cæsar*. These and others being brought in, *Antipater* also came in after them, and prostrating himself before his Fathers feet, he said, *I beseech you, Sir, bear no prejudicate opinion against me, and lend me an open ear, whilst I purge my self: for if you please to give me leave, I will prove my self guiltless.* *Herod* commanding him to hold his tongue, spake thus unto *Varus*: *I know well,* Varus, *that you, or any other just and indifferent Judge, will find* Antipater *to have deserved death: But I fear lest you conceive an aversion against me, and think me worthy so great afflictions for having been so unfortunate as to have brought such children into the world. And yet this should move you to pity me, who have been so merciful to, and careful for such wicked caitifs. For I had already appointed those young men that are dead to be Kings, and brought them up at* Rome, *and gotten them* Cæsar's *favour: but they whom I had so much honoured, and exalted to the Crown, became traytors against my life. Their death was very advantageous to* Antipater, *whose security I sought thereby, because he was a young man and the next that should succeed me: but this cruel beast hath discharged his rage upon my self, and thinks my life too long, and is grieved that I live to be old, and hath*

E F G

Antipater is judged before *Varus.*

Herod's accusation against *Antipater.*

Herod's kindness towards his children.

The year of the World, 3961. before Christ's Nativity, 1.

Herod loved *Antipater* above the rest, and bestowed many benefits on him.

hath attempted to make himself King, no other way but by murthering his Father. For H *which I know no other reason, but that I called him out of the Country, where he lived obscurely; and casting off those Sons whom I had begotten of a great Queen, appointed this to be heir of my Kingdom. I confess my error, that I incited them against me by having for* Antipater's *sake deprived them of their right. For wherein had I so well deserved of them, as of* Antipater? *unto whom, during my life time, I committed the sway and rule of my Kingdom, and openly in my Will and Testament declared him my Successor: Besides other gratifications, I bestowed upon him the yearly revenue of fifty Talents. And lately when he was to sail to* Rome, *I gave him three hundred Talents, and commended him to* Cæsar, *as the only Son of all my house, who had regard to his Fathers life. And what was the offence of the others compared with* Antipaters? *what proofs were produced against them, equal to those that have shewed me more clearly than the day the conspiracy framed against me by this most wicked and ingrateful of all men? and is it now to be endured that he is so impudent as to dare to open his mouth, in hope to colour all again with craft and deceit. Beware,* Varus, *that he deceive you not, for I know this beast, and I even now see by his feigned tears, how probable a tale he will tell. This fellow once warned me, that whilst* Alexander *lived I should beware of him, and not put every one in trust with my person: This is he who was wont to go before me into my bed-chamber, and look about in every corner, lest any should have lain in wait to have attempted any treason against me: This is he who watched by me in my sleep, and in whom I thought my self secure; who comforted me when I mourned for them that were put to death. This is he* K *who gave me good or ill characters of his Brethren when they were alive. This was my defender and champion. O* Varus, *when I remember his crafts and subtilties, and all his counterfeitings, I wonder that I am yet alive, and how I escaped the hand of such a traitor. And seeing that fortune stirs up those of mine own house against me, and that those that I most esteem are my greatest enemies, I will bewail my hard fortune alone; and not one that hath thirsted after my blood shall escape, although proof be brought against every one of my children.* Thus, his heart being surcharged with sorrow, he was forced to break off his speech: and presently he commanded *Nicolas*, one of his friends, to report all the proofs and evidences.

Antipater's answer, and excuse.

All this while *Antipater* lay prostrate at his Fathers feet; but now lifting up his L head, he address'd to him and said: *You Sir your self made my Apology: For how can he pass for a Parricide, who, as your self confess, always watcht to preserve you from all dangers? Which if you say I did feignedly, is it probable that I would be so circumspect in other affairs and at other times, and now in so weighty a matter play the part of a senseless man? How could I think that such a design, though kept secret from men, could be hidden from God, who seeth all things? Was I ignorant what befel my Brethren, whom God so punish'd for their wicked conspiracy against you? or what should cause me to aim at their life? The hope of the Kingdom? I possess'd it already: Or a suspicion of your hatred towards me? I knew you loved me passionately: Or any fear which I had of you? On the contrary, I rendred you formidable to others by the care I took of your preservation.* M *Was it want of money? Nothing less; for who might spend more than I? Truly if I had been the wickedest person in the World, or the cruellest beast upon the earth, yet I should have relented, being overcome by the benefits of so loving a Father; seeing, as your self said, you recall'd and prefer'd me before so many Sons, and being yet alive you proclaim'd me King, and made me a spectacle to all men to envie, through the benefits you bestowed upon me. O wretch that I am! O unhappy time of my absence out of my Countrey! what an opportunity hath it given to malicious and calumniating people! Yet, O Father, it was for your sake, and about your affairs that I went to* Rome, *to the end that* Syllæus *might not triumph over your old age.* Rome *can witness my piety, and* Cæsar *the Prince of the whole world, who often called me a lover of my Father. Receive here, O Father, his Letters, far more* N *credible than those feigned calumniations against me: let these plead my cause, let these testifie my affection towards you: remember how unwilling I was to go to* Rome, *knowing I had here in this Country many secret enemies. Thus you unwarily have been the cause of my ruine, by forcing me to that voyage which has afforded envy time to frame accusations against me: but now I will come to the proof of these matters. Behold here I am, who notwithstanding a Parricide, yet never suffered any misfortune by sea or land: is not this a sufficient argument of my innocency? But I will not insist upon this proof of my innocence, since I know that God hath permitted you to condemn me already in your heart. Only I conjure you, give not credit to depositions extorted by torments: let me be burned, inflict all torments upon me, spare not my body: For if I am a Parricide, I ought not to die without all sorts of torment.* O

Antipater calleth *Rome* and *Cæsar* to witness,

Antipater accompanied these words with so many tears, that he moved all that were present, and *Varus* also, to compassion; but *Herod* only abstained

A ſtained from weeping, for his anger againſt his unnatural Son fix'd his mind upon the proof of his Crime. And preſently *Nicolaus* at the King's commandment made a long ſpeech concerning *Antipater*'s malice and artifices, which he laid ſo open, that he extinguiſh'd all pity in the minds of the hearers. He aſcribed all the miſchief which had befallen that Kingdom unto him, and eſpecially the death of his two Brethren, who through his calumniations were made away; affirming alſo that he uſed treacherous practices againſt thoſe yet alive, fearing leſt they ſhould ſucceed in the Kingdom: for he who had prepared poyſon for his Father would much leſs ſpare his Brethren. And then coming to the proof of his intent to poyſon his Father, he declared in order all the evidences thereof, aggravating his offence by the B corrupting of *Pherorus*, who by *Antipater* was drawn in to purpoſe the murther of his Brother and King, and how he had alſo corrupted the King's deareſt friends: and ſo filled the whole Court with wickedneſs. When he had accuſed him of many other things, and brought proof thereof he ended his ſpeech.

The year of the World, 3961. *before Chriſt's Nativity*, 1.

Nicholaus at the King's command beginneth a moſt heinous and bitter accuſation againſt *Antipater*.

Nicolaus's peroration.

Then *Varus* commanded *Antipater* to make anſwer to theſe things, and ſeeing that he continued lying on the ground, and ſaid nothing more, but God was witneſs of his innocency; he called for the poyſon, and gave it one who was condemned to die, who having drunk thereof, preſently died. Then *Varus* talked apart with *Herod*; and what was done there in that Council he writ unto *Cæſar*, and the next day he departed. And when *Herod* had put *Antipater* in priſon, he ſent meſſengers C unto *Cæſar*, to inform him of his hard fortune and calamity. After this it was diſcovered that *Antipater* deſign'd the death of *Salome*. For one of *Antiphilus* ſervants came from *Rome*, and brought Letters from *Acme*, who was one of *Julia*'s maids, which ſhe writ to the King, telling him that ſhe found a Letter of *Salomes* among *Julia*'s; which for good will ſhe had ſent him. Theſe Letters which ſhe affirmed to be *Salomes*, contained many invectives againſt *Herod*, and many accuſations. But theſe Letters were feigned by *Antipater*, who for money had perſwaded *Acme* to write them in her own name; as the Letter that ſhe writ to *Antipater* evidently ſhewed; for ſhe writ as followeth.

The poyſon tried upon a condemned man.

Another proof againſt *Antipater*.

I have writ to your Father as you requeſted me, and ſent alſo other Letters; and I aſſure D *my ſelf he will not ſpare his Siſter, if he do but read the Letters. You may do well, ſeeing I have performed all your requeſts, to be mindful of your promiſe.* This Letter againſt *Salome* and others, being found to be counterfeited, the King began to doubt that *Alexander* was made away by ſuch counterfeited Letters; and he remember'd that he had almoſt put his Siſter to death, through *Antipater*'s device. Wherefore he reſolved no longer to delay to puniſh him for all; yet was he hindred by a great ſickneſs from accompliſhing his purpoſe. He only ſent Letters to *Cæſar* concerning *Acme*'s treachery and falſe accuſation of *Salome*; and changed his Teſtament, and blotted out the name of *Antipater*, and in his room writ *Antipas*, leaving out *Archelaus* and *Philippus*, who were the elder Brethren, becauſe *Antipater* had render'd them odious to him. E He bequeathed to *Auguſtus* a thouſand Talents, beſides many other rich gifts: and to his Wife the Empreſs, and Children, and Kindred, and Freed men, above five hundred; he alſo gave great gifts to others, either in Land or money, and left to his Siſter *Salome* great riches.

Herod intendeth *Antipater*'s puniſhment, and therefore blotteth his name out of his Teſtament.

CHAP. XXI.

Of the Golden Eagle, and of Antipater's *and* Herod's *death.*

F HErod's diſeaſe encreaſed, partly through age, and eſpecially by his grief and ſorrow; for he was now threeſcore and ten years old; and his mind was ſo troubled for the death of his Children, that though he were in health, yet he took no pleaſure in any thing; and his ſickneſs was ſo much the more grievous to him, becauſe that *Antipater* was yet alive; but he purpoſed to put him to death as ſoon as he was recovered of his ſickneſs. To increaſe his calamity there aroſe a tumult among the people. There were in the City two Doctors reputed very skilful in our Countrey-laws: One of them was named *Judas*, the Son of *Sariphæus*; the other was called *Matthias*, the Son of *Margalote*. Theſe two were followed by a great number of young men; ſo that when they expounded the Law, they had an aſſembly like a great Army. And hearing that the King, partly by grief, and partly by his diſeaſe, was very like to die, they told their acquaintance, that now it was a fit time to revenge the injury which God received by thoſe prophane works, which were made againſt

Ant. lib. 17. *cap.* 8.

The year of the World, 3963. before Ch. ist's Nativity, 1.

Judas and *Matthias* perſwade the people to pull down the Golden Eagle.

against his expreſs Commandment; which forbids to place the Images, or likeneſs of any living thing in the Temple. This they ſaid, becauſe the King had ſet a Golden Eagle upon the chief Porch of the Temple, which they exhorted the young men to take away; ſaying, that it was meritorious, although danger might enſue thereon; yea, even to die for their Countrey-laws. For they that died for ſuch a cauſe, ſhould enjoy everlaſting life and glory: And that many unwiſe men, ignorant of that Doctrine, ſo loved their lives, that they choſe rather to die by ſickneſs, than to ſpend their lives in ſo glorious an enterprize. Whilſt they ſpoke thus, there was a rumour ſpread, that the King was now at the laſt gaſp; whereby the young men being encouraged, about Noon, when many were walking in the Temple, they let themſelves down from the top of the Temple with great ropes, and ſo with hatchets cut down the Eagle. H

The young men that pulled down the Eagle, are brought before *Herod*, and are examined.

Whereof the Captain of the Souldiers being advertiſed, he went with a great many Souldiers ſpeedily to the Temple, and took almoſt forty of the young men, and carried them to the King: Who asked them if that were true, that they were ſo bold as to cut down the Golden Eagle: They confeſſed they had done it. Then he demanded by whoſe Commandment? They anſwered, by the Commandment of the Law. After this, it was asked them, why they, who were preſently to die, were ſo joyful? They anſwered, Becauſe after death, they hoped to enjoy Eternal Bliſs. The King hereat was ſo greatly moved with anger, that for all his diſeaſe, he went forth and made a Speech to the people wherein he inveiged againſt theſe perſons, as Sacrilegious; who, under pretence and colour of their Countrey-laws and Religion, attempted ſome great matter; and he adjudged them as impious people, worthy of death. The people fearing that he would torture many to learn who had favoured the act, requeſted him that only the Authors and Actors of that Crime, might receive puniſhment; and that he would remit the offence to all the people beſides. The King, with much ado entreated, cauſed the young men that let themſelves down with Cords, and the two Doctors, to be burned; and the reſt which were taken in the act, to be beheaded. After this, the King's ſickneſs ſpread over his whole body, and he was afflicted with moſt grievous pains: For he had a great Feaver, and an Itch over all his body, which was intolerable, and a dayly Collick; and his feet were ſwelled, as though he had the Dropſie: His belly alſo was ſwelled, and his privy members putrified, ſo that the worms bred in the putrified places. He was alſo grievouſly tormented with difficulty of breath, and a Convulſion of the whole body; ſo that ſome ſaid, that this was a puniſhment laid upon him, for the death of the two Doctors. *Herod*, notwithſtanding he was afflicted with ſo many and grievous ſickneſſes, yet he was deſirous to live, and ſought remedy, in hope of health. At laſt, he paſſed over *Jordan*, where he uſed the warm Waters of *Calroe*, which run into the Lake of *Aſphaltites*; and are ſo ſweet, that men uſe to drink of them. There the Phyſicians cauſed his body to be bathed in hot Oyl, and he was therewith ſo weakened, that his ſenſe failed, and he was as though he were dead; whereat thoſe that were about him being troubled, with their cries they cauſed him to look up; and now deſpairing of life, he cauſed fifty Drachmes to be diſtributed to every Souldier, and great Sums of money to the Captains and his friends. I K L M

The young men with the Ring-leaders, condemned to die.

The King troubled with many diſeaſes. *Ant. l. 17. c. 9.*

Herod ſeeketh remedy in his ſickneſs at the hot Baths.

Herod full of melancholy.

As he returned, When he came to *Jericho*, he was in a very great likelihood to die; and his melancholy put into his head a wicked reſolution: For he cauſed the chief men of every Town and Village in all *Judæa* to be aſſembled together, and then he ſhut them up in a place called the Hippodrome: And calling unto him his Siſter *Salome*, and *Alexas* her Huſband; *I know* (ſaid he) *that the Jews will make Feaſts for joy of my death; yet if you will do what I deſire, it ſhall be mourned for, and I ſhall have a remarkable Funeral. As ſoon as I have given up the Ghoſt, cauſe my Souldiers to encompaſs theſe men whom I have here in hold, and kill them all: By this means all* Judea, *and every Houſ-hold thereof ſhall have cauſe to lament.* After he had commanded this to be done, thoſe whom he had ſent to *Rome*, brought him Letters, wherein was ſhewed how *Acme*, *Julia*'s Servant, was by *Cæſar*'s Command put to death, and *Antipater* adjudged worthy to die: yet *Cæſar* writ, that if his Father had rather baniſh him, he permitted it. *Herod* with this news was ſomething pleaſed, yet preſently his pains and a vehement Cough ſeized him with that violence, ſo that he thought to haſten his own death; and taking an Apple in his hand, he called for a Knife (for he was accuſtomed to cut the meat which he did eat) and then looking about him, leſt any ſtanding by ſhould hinder him, he lift up his arm to ſtrike himſelf. But *Achab* his Nephew run haſtily to him, and ſtayed his hand; and preſently there was made great lamentation throughout all the King's Palace, as though the King had been dead. *Antipater* having ſpeedy news hereof, took courage, and promiſed the Keepers a piece of money to N O

The Ambaſſadors ſignifie *Acmes* death, and bring Letters that authorize *Herod* to puniſh *Antipater*.

Herod overcome with pain, would have ſlain himſelf. *Ant. lib. 17. cap. 16.*

let

A let him go. But the chiefeſt of them did not only deny to do it, but alſo went preſently to the King, and told him what *Antipater* requeſted. *Herod* hearing this, lifted up his voice with more ſtrength than was meet for a ſick man, and commanded his Guard to go and kill *Antipater*, and bury him in the Caſtle called *Hircanion*. And now again he altered his Teſtament, and appointed *Archelaus* his eldeſt Son King, and *Antipas* his younger Brother Tetrarch. Five days after the death of his Son *Antipater*, *Herod* died; having reigned thirty and four years after he ſlew *Antigonus*, and thirty ſeven years after the Romans had declared him King. In many things he was as fortunate as any man; for being born but a private perſon, he got the Crown, and kept it, and left it to his Poſterity: But in his Domeſtick Affairs, he was moſt unfortunate. *Salome*, B before it was known to the Soldiers that the King was dead, went forth with her Huſband, and releaſed all thoſe that were in Hold, whom the King had commanded to be ſlain; ſaying, that the King's mind was altered, and therefore he gave them all Licence to depart: And after their departure, the King's death was publiſhed to the King's Soldiers, who, together with the other multitude, were aſſembled in the Amphitheatre at *Jericho*, by *Ptolomey*, Keeper of the King's Seal; who made a Speech to them, and told them that *Herod* was now happy; and he comforted the multitude, and read unto them a Letter which the King left, wherein he earneſtly requeſted the Soldiers to favour and love his Succeſſor. After the Epiſtle read, he recited the King's Teſtament, wherein *Philip* was appointed Heir of *Trachonitis*, and the places thereunto adjoyning; *Anti-* C *pas* Tetrarch, and *Archelaus* King. He commanded his Ring to be carried to *Cæſar*, to whom he referred the cognizance and diſpoſal of all with full Authority; requiring, that as to any thing elſe, his ſaid Teſtament ſhould be performed.

The year of the World. 3963. *after Chriſt's Nativity.* 1.

Antipater's death. Ant. lib. 17. *cap.* 12.

Herod's death ſignified to the Soldiers.

This was no ſooner read, but preſently the Skies were filled with the voices and cries of the people, who congratulated *Archelaus*; and the Soldiers and the People promiſed to ſerve him faithfully, and wiſhed him a happy Reign. This done, the next care was about the King's Funeral, on which *Archelaus* ſpared no coſt, but buried the King with all Royal Pomp poſſible. The Herſe whereon he was carried, was adorned with Gold and Precious Stones; upon it lay a Bed wrought with Purple, whereupon was laid the dead Corps of the King, covered alſo with Purple, a Crown and Diadem of pure Gold D on his head, and a Scepter in his Right hand. About the Herſe were his Sons and Kinsfolk; and the Guard, and Bands of Thracians, Germans and Gauls, all went before in order, as though they had gone to Wars. The reſt of the Soldiers, in Warlike order, followed their Captains and Leaders; and five hundred of his Servants and Freed-men carried Perfumes. And thus the Corps was carried the ſpace of two hundred furlongs from *Jericho*, to the Caſtle of *Herodion*; where, as himſelf had appointed, it was interred.

Archelaus proclaimed King after his Father's deceaſe. *Herod's* pompous Funeral.

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THE

SECOND BOOK

OF THE

WARS of the JEWS:

Written by FLAVIUS JOSEPHUS.

I

The Contents of the Chapters of the Second Book.

K

1. *Of* Herod's *Succeſſor* Archelaus, *how he entred into the Temple, and the Mutiny that aroſe for the revenge of thoſe that were executed for taking away the Golden Eagle.*
2. *Of the Fight and Maſſacre in* Jeruſalem, *between the Jews and the Sabinians.*
3. Varus, *Governour of* Syria *for the* Romans, *repreſſeth the Inſurrections in* Judea.
4. *How the Jews had an Ethnarch conſtituted over them.*
5. *Of the Impoſtor* Alexander, Herod's *pretended Son; and how he was taken.*
6. *Of the Baniſhment and Death of* Archelaus.
7. *Of* Judas *the Galilean, who eſtabliſhed a fourth Sect; and of the three Sects amongſt the Jews.* L
8. *Of the Cities which* Philip *and* Herod *built: and of* Pilat's *Government.*
9. *The Emperour* Caius *orders* Petronius, *Governour of* Syria, *to conſtrain the Jews by Arms, to receive his Statue into the Temple:* Petronius *forbears to do it. The death of* Caius *ſaves him from Puniſhment.*
10. *The* Roman *Army declares* Claudius *Emperour. Of the Reign and Death of* Agrippa.
11. *Of divers Tumults in* Judea *and* Samaria.
12. *Of the Tumults in* Judea *under* Fœlix. M
13. *Of* Albinus *and* Florus, *Preſidents of* Judea.
14. *Of* Florus *his cruelty againſt the Jews of* Cæſarea *and* Jeruſalem.
15. *Of another Oppreſſion of the Citizens of* Jeruſalem *by* Florus.
16. *Of* Politianus *the Tribune. King* Agrippa's *Speech to the* Jews, *exhorting them to obey the* Romans.
17. *Of the* Rebellion *which the* Jews *begun againſt the* Romans.
18. *Of the death of* Ananias *the High Prieſt,* Manahem *and the* Roman *Souldiers.*
19. *Of the great Maſſacre of the Jews at* Cæſarea, *and in all* Syria. N
20. *Cruelties exerciſed againſt the* Jews *in divers other Cities, and particularly by* Varus.
21. *Fifty thouſand* Jews *ſlain at* Alexandria.
22. *Of the Maſſacre of the* Jews *by* Ceſtius Gallus.
23. *Of* Ceſtius *his Battel againſt* Jeruſalem.
24. *Of the Siege of* Jeruſalem *by* Ceſtius, *and of the Maſſacre.*
25. *Of the cruelty of thoſe of* Damaſcus *againſt the* Jews, *and of* Joſeph's *Affairs in* Galilee. O
26. *Of* Joſeph's *danger and eſcape; and of the malice of* John *of* Giſcala.

7. *How*

A 27. *The Cities of* Tiberias *and* Sephoris *are recovered by* Joseph.
28. *How the people of* Jerusalem *prepared themselves for War; and of the Robberies of* Simon, *Son of* Gioras.

CHAP. I.

Of Herod's *Successor* Archelaus, *and how he entred into the Temple; and the Mutiny that arose for the revenge of those that were executed, for taking down the Golden* B *Eagle.*

ARchelaus being acknowledged Successor in the Kingdom to *Herod*, lately dead, necessity constrained him to go to *Rome*, to the end he might be confirmed by *Augustus*; which Journey gave occasion of new broils. For after that for seven days he had celebrated his Father's Funeral, and largely feasted the people (for this is a custom amongst the Jews, which bringeth many of them to poverty; and yet he that doth not so is reputed impious) he went to the Temple C attired in a white Garment, where he was, with great joy, received of the people; and he himself sitting in a Tribunal, upon a Throne of Gold, very courteously admitted the people to his Presence, and thanked them for their diligent care used in his Father's Funeral, and for the Honours they had rendred to himself, as to their King. Yet he said, he would not take upon him either the Authority or name of King, till such time as his Succession was approved of by *Cæsar*, who by his Father's Testament, was Lord and Master of all; and for that cause, he had refused the Diadem offered him by the Souldiers at *Jericho*, when they would have Crowned him. But he promised, that if he were confirmed King by the hands of the Emperour, he would largely recompence both the Souldiers and the people for their good will; D and that he fully purposed to be more favourable unto them, than his Father had been. The multitude hereat greatly rejoyced, and made present tryal of his mind and purpose; for some cryed out, requesting that the Tributes might be lessened; Others desired that the new Imposts might cease; others requested him to set all Prisoners at liberty. *Archelaus*, in favour of the people, granted all these requests; and then offering Sacrifices, he banquetted with his Friends. But suddenly, a little after Noon, a great multitude desirous of alteration (the common lamentation for the King's death being ceased) began a private mourning, bewailing their mis-fortune, whom *Herod* had put to death for pulling down the Golden Eagle from the Porch of the Temple. This sorrow was not secret; but the whole City resounded with la- E mentations for them, that were thought to have lost their lives for the Temple, and their Countrey Laws. They also cried, that revenge was to be taken upon them, whom *Herod* for that fact, had rewarded with money. And that first of all, he who by *Herod* was constituted High Priest, was to be rejected, and another more honest and devout was to be put in his place. *Archelaus*, although he was herewith offended, yet, because he was presently to take such a journey, he abstained from violence, fearing lest he should render the multitude his enemies. Wherefore he sought rather by admonition, than by force, to reclaim those that were seditious; and he sent the Governour of the Souldiers to request them to be pacified. But the Authors of the Sedition, so soon as he came to the Temple, and before he spake one word, threw stones F at him; and in like manner they used others, sent afterwards by him, to appease them; for *Archelaus* dispatched many messengers unto them, whom they contumeliously treated; so that if they had been more in number, their fury would have proceeded further. Wherefore, when the Feast of Unleavened Bread drew nigh, which the Jews call *Easter*, wherein an infinite number of Sacrifices were appointed; an innumerable multitude of people came out of all Villages thereabout, for devotion sake, to the Solemnity: And they who so lamented the death of the Doctors, remained in the Temple, seeking by all means to promote the Sedition. Which *Archelaus* fearing, sent a Band of Souldiers, and a Tribune with them, to take the chief of the Seditious, before such time as they had drawn unto them the multitude of the people; against whom the G whole people being stirred up, slew a great many of them with stones; and the Tribune himself being sore hurt, had much ado to escape. And when they had so done, they presently went and offered Sacrifice, as though no hurt had been done. But

The year of the World, 3964. *after Christ's Nativity*, 2.

Ant. lib. 17. *cap.* 11.

The Lamentations and Banquets *Archelaus* made.

Archelaus promiseth his Subjects all favour.

A Sedition about the pulling down of the Eagle, and the Agents thereof. *Ant. lib.* 17. *cap.* 12.

Archelaus's bounty to wards the Seditious.

The Feast of *Easter* solemnly kept, and much Sacrifice offered.

The year of the World, 3964. after Christ's Nativit. 2.

Archelaus perſwaded himſelf, that the multitude would not be appeaſed without H
ſlaughter: wherefore he ſent againſt them the whole Army, the Foot into the City,
and the Horſe into the Field; who aſſaulting the ſeditious people as they were ſacri-
ficing, ſlew of them almoſt three thouſand, and ſcattered the reſidue into the Moun-
tains adjoyning. There were alſo ſome who followed *Archelaus*, and proclaimed
by vertue of his Command, that every one ſhould depart home to his houſe; as ac-
cordingly, notwithſtanding the holineſs of the day, they did. But he, accompanied
with his Mother, *Poplas*, *Ptolomy* and *Nicholaus* his Friends, went to the Sea-coaſt, leav-
ing *Philip* Governour of the Kingdom, and of his Houſhold: With them departed *Sa-
lome* and her Children, and the Kings Brethren and Kindred, under pretence to aſſiſt
Archelaus to the Crown; but indeed, it was to inform *Cæſar* of the Murther committed
in the Temple againſt the Law. I

Three thouſand of the Jews ſlain at the Feaſt of *Eaſter*.

Sabinus cometh into *Judea* to ſeize the Fortreſſes, and keep the Treaſure. *Ant. lib.* 17. *cap.* 13.

When they came to *Cæſarea*, they met with *Sabinus* Governour of *Syria*, who was
coming towards *Judea*, to take into his cuſtody *Herod*'s Treaſure. *Varus*, to whom
Archelaus had ſent *Ptolomey* about this matter, forbad him to proceed further. And
ſo *Sabinus*, in obedience to *Varus*, neither entred the Caſtles, nor took *Herod*'s Trea-
ſure from *Archelaus*; but promiſed, that he would let all alone, till *Cæſar*'s pleaſure
were underſtood. But ſo ſoon as one of them that hindred him was gone to *Antioch*,
and the other, to wit, *Archelaus*, to *Rome*; he ſtill remaining at *Cæſarea*, now haſted
to *Jeruſalem*, and took the King's Palace: Where, calling for the chief of the Guard,
and the Purveyers, he exacted of them an account, and ſought to take into his cuſto-
dy the Caſtles and ſtrong Holds. But the Captains of the Garriſons, mindful of the K
charge which *Archelaus* had given them, refuſed him entrance; affirming that they
kept them more for *Cæſar* than *Archelaus*. At this time alſo, *Antipas*, one of *Herod*'s
Sons went to *Rome* with a deſign to obtain the Crown; alledging that *Herod*'s firſt
Teſtament was of more force than the laſt, and that he in the firſt was declared King;
and both *Salome*, and divers others of his Kindred, who ſailed with *Archelaus*; promi-
ſed him their aid. He took with him his Mother and *Ptolomey*, Brother to *Nicholaus*;
in whom he had great confidence, becauſe he had been always faithful to *Herod*, and
was held by him in great credit. But none had ſo much encouraged him, as *Irenæus*
the Orator, who had an excellent faculty of ſpeaking. Truſting to theſe, he refuſed
the counſel of them who ſought to perſwade him to yield to *Archelaus*, both as the L
elder, and appointed by the laſt Teſtament of his Father. Now, when they were all
arrived at *Rome*, thoſe of the Kindred that hated *Archelaus*; and eſpecially thoſe that
looked upon it as a ſort of Liberty to be governed by the Romans, favoured *Antipas*;
in hope, that if their deſign of being freed from the Rule of Kings did not ſucceed,
they ſhould, at leaſt, have the comfort to be commanded by him, and not by *Arche-
laus*. And to further him the more, he obtained *Sabinus*'s Letters to *Cæſar*; wherein
Archelaus was accuſed, and *Antipas* commended. *Salome*, and the reſt of the Com-
plices, preſented Accuſations againſt *Archelaus*, to *Cæſar*, who, after them, deliver-
ed alſo his Juſtification in writing; and withal, his Father's Ring, and an Inventory M
of his Treaſure, by *Ptolomey*. *Cæſar* pondering with himſelf what both Parties alledg-
ed, and the greatneſs, and large Revenues of the Kingdom, and the number of *He-
rod*'s Children; and having alſo read the Letters of *Varus* and *Sabinus*, he called the chief
of the Romans to Council; where *Caius*, the Son of *Agrippa*, and his Daughter *Julia*,
whom he had adopted by his aſſignment, ſate in the firſt place, and ſo he licenced the
Parties to plead their Rights. *Antipater*, *Salome*'s Son, being the greateſt of all *Arche-
laus*'s Adverſaries, ſpake firſt, and ſaid, that *Archelaus* now only for form diſputed for
the Kingdom, of which he had already poſſeſſed himſelf without waiting to know *Cæ-
ſar*'s Pleaſure; and that he did now ſtrive in vain, to render *Cæſar* favourable to him,
whom he would not attend to judge of his Lawful Succeſſion. That after *Herod*'s N
death, he ſuborned ſome to offer him the Diadem: And that ſitting on a Throne of
Gold in Kingly manner, he had changed all Orders of the Souldiers, diſpoſed of Offi-
ces, and granted unto the people their Requeſts; which could not be affected but by
a King. That he had alſo ſet at liberty many men, who for great Crimes were impri-
ſoned by his Father. And having done all this, he came now to *Cæſar*, to crave the ſha-
dow of the Kingdom, the ſubſtance and body whereof he already poſſeſſed; ſo that
herein he left nothing to *Cæſar* to diſpoſe of, but the bare Title. Moreover, he al-
ledged that *Archelaus* did but counterfeit ſorrow for his Father's death, feigning him-
ſelf to mourn in the day time, and in the night he would be drunk and riotous. By
which carriage, he ſaid, that he had cauſed the Sedition of the people, and incurred O
their hatred. After theſe Accuſations, he inſiſted upon the horrid ſlaughter of the multi-
tude about the Temple: for he ſaid, that they only came againſt the Feſtival Day, to
offer

Antipas elected King by *Herod*'s former Teſtament, ſtriveth with *Archelaus* for the Kingdom.

Antipas accuſeth *Archelaus* by Letters to *Cæſar*.

Cæſar calleth a Council of Roman Nobility.

Antipater's vehement Accuſation againſt *Archelaus*.

Antipater ſpareth no vehemency in accuſing *Archelaus*.

A offer Sacrifice; and that they themſelves were ſacrificed, as they were offering the Sacrifices which they brought: And that there were ſuch heaps of dead bodies in the Temple, as never in any foreign War, the like had been ſeen. That *Herod*, foreſeeing his cruelty, never judged him worthy of the Kingdom, till ſuch time as his Underſtanding failed him; when being more ſick in mind than body, he knew not whom he named his Succeſſor in his laſt Will; whereas, he had nothing whereof he could blame him, whom in his former Will, he had appointed his Succeſſor, when he was in health, both of mind and body. Yet (ſaid he) put the caſe, *Herod* in his extremity, knew what he did, yet *Archelaus* hath rendred himſelf unworthy of the Kingdom, by having committed many things againſt the Laws. For (ſaid B he) what will he be after he hath received Authority from *Cæſar*, who before he received any, hath murthered ſo many? *Antipater* having ſpoken more to this effect, and at every Accuſation taking Witneſs of his Kindred that ſtood by, ended his Speech.

The year of the world, 3964. before Chriſt's Nativity, 2.

The Will changed during *Herod*'s Sickneſs.

Antipater againſt *Archelaus*.

Then *Nicolaus* ſtood up, and firſt of all ſhewed, that the ſlaughter of them in the Temple was neceſſary and unavoidable; for they, for whoſe death *Archelaus* was now accuſed, were not only enemies of the Kingdom, but alſo of *Cæſar*: And for other Crimes objected, he ſhewed how that they were done, even by the counſel and perſwaſion of the Accuſers. He alſo urged, that the ſecond Teſtament might be of force, for that therein *Herod* had referred it to *Cæſar*, to confirm his Succeſſor. And C he who had ſuch remembrance, as to leave the Arbitrament of his Will to him who is Lord of all; could not be thought to miſtake himſelf in appointing his heir, nor yet deprived of his Senſes, ſeeing he knew by whom he ſhould be eſtabliſhed. When *Nicholaus* had ended his Speech, and declared all that he thought might make for *Archelaus*, *Archelaus* coming into the midſt of the Council, proſtrated himſelf at *Cæſar*'s feet. *Auguſtus* courteouſly raiſed him from the ground, and declared him worthy to ſucceed his Father. Yet did he not pronounce a definitive Sentence but the ſame day, the Council being diſmiſſed, that he might deliberate with himſelf at more leaſure, whether any one ſingle perſon of thoſe nominated in the two Wills, ſhould ſucceed their Father in the Kingdom, or that the Kingdom ſhould be divided amongſt the whole D Family; becauſe they were many in number, and had all need of Eſtate to ſupport themſelves with honour.

Nicholaus defendeth *Archelaus*.

Archelaus humbleth himſelf at *Cæſar*'s feet.

Cæſar's Bounty and Humanity towards him.

CHAP. II.

Of the Fight and Maſſacre at Jeruſalem, *between the Jews and the Sabinians.*

BEfore *Cæſar* determined any thing concerning this matter, *Malthace*, the Mother of *Archelaus*, fell ſick and died; and many Letters came out of *Syria*, ſignifying E that the Jews had rebelled. Which *Varus* foreſeeing after the departure of *Archelaus* from thence, had gone to *Jeruſalem* to repreſs the Authors of that Sedition: And becauſe the multitude would not be quiet, he left one Legion of the three which he brought out of *Syria*, in the City, and ſo returned to *Antioch*. But *Sabinus* coming afterwards to *Jeruſalem*, was the cauſe that the Jews began a new Broil: For he forced the Garriſons to render to him the Caſtles, and rigorouſly made ſearch for the King's Treaſure: And he was not only aſſiſted by thoſe that *Varus* left there, but alſo he had a great multitude of his own Servants all armed, to further his Avarice. And in the Feaſt of *Penticoſt* (ſo called, becauſe it happens at the end of ſeven times ſeven days) the People gathered themſelves together, not for Religions ſake, but for anger F and hatred; ſo that there was an infinite multitude of people which came out of *Galilee*, and *Idumæa*, and *Jericho*, and the Countreys beyond *Jordan*. Yet the Jews which were inhabitants of the City, ſurpaſſed the reſt both in number and courage: and they therefore parted themſelves into three Bands, and made three Camps; one on the North ſide of the Temple, another on the South towards the Hippodrome, the third on the weſt near the Palace; and ſo they beſieged the Romans on every ſide. *Sabinus* greatly fearing them, both for their multitude, and for their courage, ſent many Letters to *Varus*, earneſtly requeſting him with all ſpeed to bring ſuccour; for if he did not, the whole Legion would be deſtroyed. He himſelf got into the high- *Sabinus* getteth into the higheſt Tower of the ſtrongeſt Caſtle. eſt Tower of the Caſtle of *Phaſælus*, ſo called from the name of *Herod*'s Brother, whom G the Parthians killed; and from thence he gave a ſign to the Roman Souldiers to iſſue out ſuddenly upon their enemies; for himſelf was in ſuch a fear, that he durſt not come down to the Souldiers of whom he was Commander. The Souldiers obeying his

Ant. lib. 17. cap. 14. Sedition in *Jeruſalem*.

Sabinus ſeizeth the King's Treaſure, and laboureth to get poſſeſſion of his Fortreſſes.

Three Camps of the Jews.

The year of the World, 3964. after Christ's Nativity, 2.

Command, attacked the Temple, and there fought a fierce Battel with the Jews; who having none to assist them, and being unexperienced in Warlike Affairs, were soon conquered by them that were skilful. At last, many Jews got upon the Porches, and cast Darts at them from the Pinacles, so that they killed many: But the other could not revenge themselves of them, who fought against them from so high a place; neither could they sustain the force of them who joyned Battel with them; till at last the Romans fired the Porches, which for greatness, and curious work, were admirable. By this means many Jews were either destroyed with the suddain fire, or else, leaping down amidst their enemies, were by them slain; others going backward, were cast headlong from the Wall; others despairing of life, killed themselves with their own Swords; and they who privily came down the Walls, being assaulted by the Romans, and astonished with fear, were easily overcome: Till at last, all being either put to the Sword, or fled through fear, the Treasure dedicated to God, was left destitute of Keepers; so that the Soldiers took away thereof about four hundred Talents; and that which they left, *Sabinus* got.

A Skirmish between the Jews and Romans.

The Romans fire the Porches.

But this loss of men and money stirred up many more Jews, and those more brave than the first, against the Romans; whom they besieged in the King's Palace, and threatned all their destructions, unless they would presently depart from thence: Yet promising *Sabinus* and the Legion leave to depart, if he so liked. Part of the King's Soldiers, who of their own accord fled to them, assisted them. But the most Warlike and valiant amongst them, were three thousand men of *Herod*'s Army, whose Leaders were *Rufus* and *Gratus*; one of the Foot, and the other of the Horse; both which, although they had had no Soldiers with them, might yet for their Valour and Counsel, have been considerable to the Party of the Romans. The Jews earnestly continued the Siege, and assaulted the Castle-Walls, crying upon *Sabinus* to depart, and not to hinder them now, after so long time, to recover their Countrey's Liberty. *Sabinus*, though with all his heart he wished himself away, yet he durst not trust them; but he suspected, that their courtesie was but a plot to entrap him. And on the other side, hoping that *Varus* would come and help him, he still endured the danger of the Siege. At the same time there were tumults in many places of *Judæa*; and many, through opportunity of the time, aspired to the Kingdom. For in *Idumæa* two thousand old Souldiers, who had born Arms under *Herod*, gathering together, and having armed themselves, went to attack the King's Forces commanded by *Achiab*, *Herod*'s Nephew; who because they were old Souldiers, and very well armed, durst not meet them in the Field, but withdrew into some Fortresses. At *Sephoris* also, a Town of *Galilee*, *Judas* the Son of *Ezechias*, Captain of the Thieves which formerly were defeated by King *Herod*, and had wasted the Countrey; gathered together a great multitude, and brake into the King's Armory, and armed all his Company, and fought against them who affected the Royal Dignity. Also, beyond the River, one *Simon*, who had been *Herod*'s Servant; being a goodly man, and of a huge stature, put a Crown upon his own head; and gathering together a company of Vagrants, went about with them to *Jericho*, and burnt the King's Palace, and many fair and sumptuous houses there, and so got a great Booty there; and he had surely fired all other Buildings of Note, had not *Gratus*, Captain of the King's Footmen, made haste to fight him with the Bow-men of *Trachon*, and the most Warlike men of *Sebaste*. *Simon* lost many men in this Encounter; and when he fled into a strait Valley, *Gratus* overtook him, and cut him overthwart the neck, so that he fell to the ground. In like manner, other of the King's Palaces near *Jordan*, by *Bethara*, were burnt by a multitude of other Rebels, gathered together in Bands from beyond the River. At this time a Shepherd, named *Athrongæus*, pretended to make himself King: His Birth was so low, that formerly he had been but a simple Shepherd; and he had no other merit, but that he was very large, and strong of body, and despised death. With this resolution he armed his four Brethren, each of which had a Company armed, and they were as his Lieutenants, to make Incursions; whilst he, like a King, meddled only with great Affairs, and wore a Crown upon his head: And thus he continued a long time wasting the Countrey, and killing, not only the Romans, and King's Souldiers; but also the Jews, if there was hope to gain any thing by them. One day he met a Company of the Romans at *Emmaus*, who carried Corn and Armour unto the Legion; he fought with them, and killed one *Arius* a Centurion, and forty of the most valiant amongst them upon the place; the rest being in like danger, through the help of *Gratus* with the Soldiers of *Sebaste*, escaped. After they had done many things in this manner against their own Countrey-men as well as strangers, at last, three of them were taken; the eldest by *Archelaus*, and the two other, who were eldest after him, fell into the hands of *Gratus* and *Ptolomey*;

Ant. lib. 17. cap. 15.

Simon, one of the King's Servants taketh the Kingdom upon him.

Athrongæus a Shepherd, usurpeth the Kingdom.

The End and Issue of the War.

A *Ptolemey*; and the fourth yielded himſelf to *Archelaus* upon Compoſition. Such was the ſucceſs of the bold Enterprize of theſe five men. But at that time a War of Thieves filled all *Judæa* with Troubles and Robberies.

The year of the World, 3964. after Chriſt's Nativity, 2.

CHAP. IX.

Varus, *Governour of* Syria *for the Romans, repreſſes the Inſurrections in* Judea.

WHen *Varus* had, by the Letters of *Sabinus*, underſtood the danger wherein the whole Legion was, being beſieged in *Jeruſalem*; he haſted to ſuccour them: B But firſt he went to *Ptolemais* with two other Legions, and four Cornets of Horſe; where he had appointed the King's Forces, and the other Auxiliary Troops to meet him. As he paſſed by *Beritus*, the Inhabitants gave him fifteen hundred men. Alſo *Aretas* the King of *Arabia*, for the hatred he bare to *Herod*, ſent him a great number, both of Horſe and Foot. As ſoon as the Hoſt was aſſembled, *Varus* incontinently directed part of his Army into *Galilee*, adjoyning to *Ptolemais*; and appointed a friend of his, the Son of *Caius* their Governour, who preſently put all to flight againſt whom he was ſent; and having taken the Caſtle of *Sephoris*, he fired it, and made all the Inhabitants thereof Slaves. *Varus*, with the reſt of the Army, went to *Samaria*, and took it; yet he did the City no harm, becauſe he found, that amidſt all theſe Tumults, they had been quiet. C When he had pitched his Tents at a Village called *Arus*, which belonged to *Ptolomey*, the Arabians ſacked it, for they hated thoſe that loved *Herod*. From thence they went to *Sampho*, another ſtrong Burrough; which they in like manner ſacked and deſtroyed, without ſparing any thing. All was filled with the ſlaughter and fires which the Arabians made, there was no end nor hindrance of their Avarice. Alſo *Varus* commanded *Emmaus* to be burnt, being angry for the death of *Arius*, and the reſt that were ſlain there; and the Inhabitants thereof abandoned it, every one by flight ſeeking to ſave himſelf. From thence he went to *Jeruſalem*; and at his approach, the Jews that beſieged the *Roman Legion* fled and ſcattered themſelves, ſome here, ſome there, all about D the Countrey: They that remained in the City excuſed themſelves, that they were not conſenting to the Tumult; but that for the Celebration of the Feaſt, they permitted thoſe Seditious to come into the City; affirming that they had rather have been beſieged together with the Romans, than have joyned with thoſe of the Sedition; and ſo they laid the cauſe of that Tumult upon others. But firſt *Joſephus*, *Archelaus*'s Couſin, with *Gratus and Rufus*, went to meet him; leading the King's Army, and the Sibaſtians, and the Roman Soldiers, adorned in their accuſtomed Apparel. *Sabinus* durſt not be ſeen by *Varus*, and therefore got him out of the Town before, and went to the Sea-coaſt. *Varus* divided his Army, and ſent ſome Parties into the Countrey, to ſeek the Authors of the Tumult: And thoſe that were brought to him who were in leſs fault, he E committed to Priſon; thoſe who were the chiefeſt, he crucified, to the number of two thouſand.

Ant. lib. 17. cap. 16.

Varus aſſiſteth the Romans againſt the Jews.

Varus taketh divers Cities and Caſtles of Judæa.

Emmaus burnt.

Varus cometh to Jeruſalem with his Army, and with his only Preſence diſmayeth the Jews.

The year of the World, 3966. after Chriſt's Nativity. 4.

Varus crucified two thouſand of the Seditious.

And underſtanding that in *Idumæa* there yet remained ten thouſand men in Arms, he preſently ſent the Arabians home, becauſe he perceived that they did not ſerve as they that came to help him, but as they themſelves pleaſed, waſting the Countrey againſt his Orders; and ſo, accompanied with his own Army, he haſtned againſt the Enemies: But they without any fight, through *Achiab*'s Counſel, yielded themſelves to *Varus*. And he pardoned the Common Soldiers, and ſent the Captains to *Cæſar* to anſwer the matter: Who, pardoning moſt of them, yet puniſhed ſome that were of *Herod*'s Kindred, becauſe they had rebelled againſt their own King. *Varus* having thus quieted the F Eſtate of *Judea* and *Jeruſalem*, left in the Fortreſs of *Jeruſalem*, the ſame Legion that was there before, and departed to *Antioch*.

Varus's mercy and bounty to the Idumeans.

CHAP.

The year of the World, 3966. *after Christ's Nativity*. 4.

H

CHAP. IV.

How the Jews had an Ethnarch constituted over them.

NOw *Archelaus* met a new obstacle at *Rome*; for the Jews, who before the Sedition, with the leave of *Varus*, were gone to *Rome*, to crave the liberty of their Countrey. Those who went as Ambassadours in their Countrey's behalf, were fifty in number; and they were assisted by more than eight thousand Jews, that lived at *Rome*. Whereupon, *Cæsar* called a Council of the Nobility of *Rome* in the stately Temple of I *Apollo*, which he had built on Mount *Palatine*. The whole Body of the Jews appeared with the Legats against *Archelaus* and his friends. *Archelaus*'s Kindred neither came with him, nor with the rest of the Jews: with him they would not joyn, for envy; and with the Jews they durst not, for shame. Amongst them also was *Philip*, the Brother of *Archelaus*, whom *Varus* sent in courteous manner to assist his Brother; or to the end, that if it should please *Cæsar* to divide *Herod*'s Kingdom among his Children, he might have a part. The Ambassadours spoke first, and began to declaim against *Herod*'s Memory: First of all they said, that they found him not a King, but the most cruel Tyrant that ever was; and that he had murthered many; and those whom he left alive, endured such misery, as they thought themselves far more unhappy than those that were so butchered. K *For* (said they) *he was not only contented to tear his Subject's bodies with torments, but also defaced and ruined the Cities of his own Countrey, to adorn and beautifie the Cities of Strangers: And he permitted Forreigners to massacre the Jews without revenge. And instead of their ancient and wonted happiness which* Judea *enjoyed by a Religious observation of the Laws, the Countrey was by him made so poor, and so wasted with Injustice, that within these few years that* Herod *reigned, they have suffered more Murthers and Massacres, than all their Ancestors had, from the time of their departure out of* Babylon, *in the Reign of* Xerxes, *to the days of* Herod. *That being, by enduring such misery, now accustomed to the Yoke, they had willingly subjected themselves to his Son* Archelaus *after that* Herod *his Father was dead, notwithstanding he was the Son of such a Tyrant; and had publickly mourned* L *for the death of* Herod, *and offered Sacrifice for the prosperity of his Successor. But he, to shew himself* Herod's *true Son, began his Reign with the slaughter of three thousand Citizens; and because he had so well deserved the Kingdom, he offered so many men to God for Sacrifice; and on a Festival Day, filled the Temple with so many dead bodies. Wherefore, 'tis not strange that they who escaped that Massacre, consider their own calamity; and as in Battel, turn their faces against those who wounded them, and beseech the Romans, that they would think the remnant of the Jews worthy of compassion; and not abandon and expose the residue of their Nation as a Prey to them, by whom they are like to be most cruelly butchered; but that it may please them to adjoyn their Countrey to* Syria, *and to let them be ruled by the Romans; that so they may find that the Jews, though now counted seditious and rebellious,* M *are under peaceable and quiet Governours, a peaceable Nation.* With this Petition the Jews ended their Accusation. After this, *Nicholaus* stood up against them; and first of all acquitted the King's of the Crimes laid to their charge, and then reproved his Countreymen, as people not to be easily governed, and of their own nature averse, except forced, to obey their King: And by the way he also blamed the Kindred of *Archelaus*, who joyned with his Accusers. *Cæsar* having heard what both parties could say, dismissed the Assembly. And within few days after he gave *Archelaus* half the Kingdom, with the Title of Ethnarch; promising moreover, to make him King, if he behaved himself well: the other half he divided into two Tetrarchies, and gave the same to the rest of *Herod*'s Sons; one to *Philip*, the other to *Antipas*, who contended with *Archelaus* for the Crown. *Antipas* his Part lay from *Galilee*, beyond the River *Jordan*; the Revenus whereof amounted to two hundred Talents a year. *Phillip* had *Batanæa*, and *Trachonitis*, and *Auranitis*, and part of what belonged to *Zenodorus* near *Jamnia*; the Revenues whereof amounted to one hundred Talents a year. *Archelaus* had in his Ethnarchy *Idumæa*, and all *Judæa* and *Samaria*, which was freed from the fourth part of the Tribute, because they had not rebelled with the rest. These Cities also, were given him, *Strton*'s Tower, *Seqaste*, *Joppa* and *Jerusalem*. But *Gaza*, and *Gadara*, and *Hippon*, *Cæsar* took from the Kingdom, and joyned them to *Syria*. *Archelaus*'s yearly Revenues amounted to four hundred Talents a year. *Cæsar* also, besides that which *Herod* had left *Salome*, as *Jamnia*, *Azotus* and *Phasælis*, gave her the Pa- O lace at *Ascalon*; all which amounted to threescore Talents a year. But *Cæsar* obliged her to live in the Countrey subject to *Archelaus*. And having confirmed the rest of

Ant lib. 17. *cap.* 17.
Ethnarca, Ruler, or Governour.
The Jews call *Archelaus* in question.
A bitter Accusation of the Jews against *Herod* and his Sons.
Herod's Tyranny and cruelty.
The Jews beseech the Romans to have compassion on the remainder of the Jews.
Nicholaus defends *Archelaus* before *Cæsar*, and the rest.
Cæsar maketh *Archelaus* Ethnarch of *Jewry*.
The distribution of the Kingdom to *Herod*'s Children.
Those Cities that were under *Archelaus*'s subjection.
Salome Princess of *Jamnia*, *Azotus* and *Phasælis*.

A of *Herod*'s Kindred the Legacies which in his Teſtament he had left them, he gave his two Daughters that were Virgins, over and above, a hundred and fifty thouſand Drachmes of Silver, and married them to *Pheroras*'s two Sons. Laſtly, he divided that which *Herod* had bequeathed unto himſelf, amounting unto a thouſand Talents, amongſt his Sons; leaving himſelf only ſome Jewels of ſmall value, which he reſerved in honour and remembrance of the dead.

The year of the World, 3966. after Chriſt's Nativity, 4.

CHAP. V.

B *Of the Impoſtor* Alexander, Herod's *pretended Son, and how he was taken.*

AT the ſame time, a certain young man, a Jew born, brought up by a Freed-man of *Rome* in the Town of *Sidon*, being very like *Alexander* whom *Herod* had put to death, went to *Rome*, having one of his Countrey-men for his companion, who knew very well the Eſtate of the Kingdom; and by whoſe inſtructions he affirmed, that they who ſhould have put him and *Ariſtobulus* to death, being moved to compaſſion, let them go, and put two others in their room like them. With this tale he deceived many Jews living in *Creet*, where he was honourably received: From thence he ſailed to *Melos*, where he was entertained with greater pomp; and enriching C himſelf, he uſed ſuch means, that he got his Hoſts (which gave him entertainment) to accompany him to *Rome*. At his landing at *Puteoli*, he received great Preſents from the Jews who dwelt there, eſpecially thoſe that were well affected to his Father, honoured him as a King. For he was ſo like *Alexander*, that they that had ſeen *Alexander*, and knew him well, would have ſworn he had been the ſame. Wherefore, when he arrived at *Rome*, all the Jews deſired to ſee him, and an infinite multitude followed him whitherſoever he went in the ſtreets; and they ſo doted upon him, that they carried him in a Horſe-litter, and at their own proper coſt and charges, prepared for him a Royal Train.

Ant. lib. 17. *cap.* 18. A certain young man feigning himſelf to be that *Alexander*, whom *Herod* ſlew, deceiveth many.

But *Auguſtus* well remembred *Alexander*'s viſage (for *Herod* had accuſed him be- D fore him) and although, before he ſaw him, he judged that he was ſome Impoſtor, yet he made as though he believed all; and ſent one *Celadus*, who knew *Alexander* well, to bring this young man to him. *Celadus* no ſooner beheld him, but forthwith he perceived the difference betwixt them; and eſpecially, when he took notice of his hard fleſh and ſervile ſhape, he preſently underſtood the whole matter. But he could not but be greatly ſurprized at his bold ſpeeches; for when they demanded of him what was become of *Ariſtobulus*, he anſwered, that he was alive; but on purpoſe tarried behind, and lived in *Cyprus*, becauſe, being aſunder, they could not both ſo eaſily be entrapped. *Celadus* taking him apart from the reſt of the Company, told him, that *Cæſar* would ſave his life, if he would truly confeſs, by whoſe counſel he E feigned himſelf to be *Alexander*. He, accepting this proffer, followed him to *Cæſar*, and declared to him the Jew, who, for lucre ſake, had made uſe of his likeneſs to *Alexander*; confeſſing that he had received as great Gifts of the Cities by which he paſſed, as they would have given *Alexander*, if he had been alive. *Cæſar* laught at the Cheat, and condemned this falſe *Alexander* to the Galleys, but put the other Jew to death, who had induced him to this Impoſture. And as for the Jews at *Milo*, he thought that they had puniſhment ſufficient, in loſing all that which they had laid out, and beſtowed upon him.

Cæſar deſireth to ſee the young man.

Cæſar maketh the counterfeit *Alexander* a Galley-ſlave and executeth his Counſellor.

CHAP. VI.

F *Of the Baniſhment and Death of* Archelaus.

ARchelaus being now made Prince, remembred the conteſts paſt; and in revenge thereof, he ill treated, not only the Jews, but alſo the Samaritans. But in the ninth year of his Reign, the Jews and Samaritans ſent Ambaſſadours againſt him, to *Cæſar*; by whom he was baniſhed to *Vienna*, a City of *Gallia*, and all his Goods confiſcated. 'Tis reported, that before he was ſummoned to appear before *Cæſar*, he had a ſtrange Dream, in which he ſaw nine great Ears of Corn devoured by Oxen; and G preſently ſending for ſome Chaldeans, he demanded what that Dream betokened. Some interpreted it one way, and ſome another; but one *Simon* an Eſſean told him, that the nine Ears of Corn betokened the number of years he had reigned, and the Oxen

Ant. lib. 17. *cap.* 19. *Archelaus* baniſhed for his Tyranny, and his goods confiſcated. *Archelaus*'s Dream of the Oxen and ears of Corn.

The year of the World, 3906. after Chriſt's Nativity, 4.

Oxen ſignified the change of his Fortune; for as much as theſe creatures in labouring the Land, turned up and altered the face of it: And therefore nine years being paſt ſince he had been eſtabliſhed Prince, he was to prepare himſelf for death. Five days after this Interpretation, *Archelaus* was ſent for to *Rome*, to anſwer before *Auguſtus* the things whereof he was accuſed. I have alſo thought it worth rehearſing, to ſet down the Dream of his Wife *Glaphyra*, Daughter to *Archelaus* King of *Cappadocia*, who was firſt married to *Alexander*, Brother to this man, and Son to King *Herod*, by whom he was put to death, as we have ſaid before: After whoſe death, ſhe was married to *Juba*, King of *Lybia*; and he being dead, ſhe returned home to her Father; where living in her Widowhood, *Archelaus* the Ethnarch beholding her, was ſo inflamed with her love, that preſently he divorced his Wife *Mariamne*, and married her. Soon after ſhe came to *Judea*, ſhe dreamed that ſhe ſaw *Alexander* her firſt Huſband, ſtanding before her, and ſaying unto her; It had been enough for thee to have married the King of *Lybia*; but thou, not contented therewith, comeſt again to mine houſe, greedy of a third Huſband; and which is worſt of all, art now married to mine own Brother. I will not conceal nor diſſemble this injury which thou doſt me, but I will recover thee againſt thy will. And ſhe ſcarcely lived two days after ſhe had related this Dream to her friends.

Archelaus refuſing *Mariamne*, marrieth *Glaphyra*. *Glaphyra* ſaw *Alexander* in her ſleep.

CHAP. VII.

Of Judas *the Galilean, who eſtabliſhed a fourth Sect; and of the three Sects amongſt the Jews.*

Ant. lib. 18. cap. 12.

The year of the World, 3973. after Chriſt's Nativity, 11.

AFter that *Archelaus*'s Dominions were reduced into a Province, a certain Roman Knight called *Coponius*, was made Governour thereof. During his Adminiſtration, a certain Galilean named *Judas*, incited his Countrey-men to revolt; reproaching them for paying Tribute to the Romans, and for being ſubject to any but to God. This *Judas* was Author of a new Sect of his own deviſing, nothing like other Sects. For there are three Sects of Philoſophers amongſt the Jews; one is that of the Phariſees, another of the Sadducees, and the third of the Eſſeans, which is the moſt famous of all the three. The Eſſeans are Jews born, but live in the greateſt union together imaginable: They conſider all Pleaſures, as Vices that are to be avoided; and eſteem Continence and Victory over the Paſſions, as the greateſt Vertues. They reject Marriage, and account other men's Children, put to them to be taught whilſt young, as their own Kinſ-men, whom they diligently inſtruct in their Manners and Opinions; not for that they condemn Marriage and Propagation of Mankind, but to avoid women's incontinence; for they think that none of them keep themſelves true to one man. Alſo, they contemn Riches, and all things with them are common, and no man amongſt them is richer than other. And they have a Law amongſt themſelves, that whoſoever will embrace their Sect, he muſt make his Goods common, for ſo, neither any amongſt them ſeems abject for Poverty, nor any great for Riches; but they have, as it were, all equal Patrimonies like Brethren. They account it a ſhame to anoint the body with Oyl; and if any man, though againſt his Will, be anointed therewith, they uſe all diligence to wipe it away: And they account themſelves fine enough, if their Cloaths be white. They have amongſt them Stewards, to overſee all things for their common benefit; who are choſen from amongſt them, by a common conſent. Their Revenue is diſtributed according to the need that every one hath. They have not one certain City, but are diſperſed in many Cities; and if any of their Sect, though a ſtranger, come to them from another place, they give him any thing they have, as if he were their ancient Acquaintance. In like manner, they go boldly to thoſe, whom they never in their lives ſaw before, as though they were familiarly acquainted with them: And therefore, when they take a journey, they only arm themſelves againſt Thieves, and carry nothing with them elſe. In every City there is one appointed, whoſe Office is to receive and lodge thoſe of their Sect that come thither; and to ſee that they neither want Cloaths, nor any thing elſe neceſſary for them. All Children under Government, brought up by them, go apparelled alike; and they never change their Apparel nor Shooes, except they have worn out their firſt Apparel. Among themſelves they neither buy nor ſell; but every man that hath any thing which another wanteth, giveth him it, and taketh that of him which himſelf needeth; yea, every one of them may take any thing he hath need of from whom he pleaſeth, without any change. Above all, towards God they are

Three Sects among the Jews, of which the Eſſeans were the beſt.

The Eſſeans Doctrine of Marriage.

Among the Eſſeans, goods are common.

The Eſſeans Hoſpitality.

The Eſſeans Apparel.

A are very Religious; for before the Sun-riſe, they ſpeak of nothing but holy things, and then they make certain Vows and Prayers after the cuſtom of their Countrey, as it were praying that God would pleaſe to make it riſe upon the earth. After this, every one is diſmiſſed to practice the Art he knoweth: And when every one hath diligently laboured till eleven a Clock, they all meet together again, and being covered with linnen cloaths, they waſh their bodies with cold water: and having thus purged themſelves, they go to their Cells, into which no man that is not of their Sect is admitted: And then they come to the Refectory, as into a holy Temple; where all ſitting down with ſilence, there is ſet before every man in order, a loaf and a little meſs of pottage, all of one ſort. Before they eat a Prieſt giveth thanks, and no man may eat B any meat till this Prayer be made to God. Likewiſe, when dinner is ended they pray again; for both before and after, they give thanks to God, the Giver of all: And then putting off that Apparel as Sacred, they apply themſelves to their work till evening. At Supper they do as before, cauſing their Gueſts to ſup with them, if by fortune any come. Their houſe is never troubled with cries or tumults, for every one is appointed to ſpeak in his turn; ſo that their ſilence produces reſpect in ſtrangers. The cauſe of this moderation is their continual ſobriety, and that every one is limited how much to eat or drink. And although, that in all other matters they are ruled by their Superior, yet in theſe two, to wit, compaſſionating and helping, they may do as they think good: for every one may when he pleaſeth, help thoſe whom he thinketh de- C ſerve help; and when he pleaſeth, give meat to them that are in need. Yet may not they give any thing to their Kindred, without the leave of their Superior. They take great care to ſuppreſs their anger; they keep their promiſe, and maintain peace; and people account every word they ſpeak of as much force, as if they had bound it with an Oath: And they ſhun Oaths worſe than Perjury; for they eſteem him a Lyar, who is not to be believed, without he call God to witneſs. They ſtudy diligently ancient Writers, chiefly gathering out of their Writings, what is moſt convenient for the Soul and the Body. Out of them they learn Remedies for Diſeaſes, and the Vertues of Herbs, Stones and Mettals. Thoſe who are deſirous to be of their Order, do not ſtraightway converſe with them; but for a year before live out of the Colledge, and D have the ſame diet, a little hatchet, and ſuch a girdle as is before ſpoken of, and a white garment. But at the years end, if they perceive ſuch a perſon to be continent, they give him a dyet more agreeing with their own, and he is permitted to waſh himſelf in cold water, to the end, to purifie himſelf; yet is he not admitted in common amongſt them, till for two years more, they have obſerved his life and manners: And at laſt, when he is thought worthy, he is admitted to their common company. But before he is received to the common Table, firſt he is to proteſt ſolemnly to honour and ſerve God with all his heart, to obſerve Juſtice and Fidelity towards all men; never willingly to hurt any man, nor injure any for another man's command; but always to hate the wicked, and aſſiſt the good; to keep his faith to all, but eſpecially to his Su- E periors; becauſe they hold their power from God. To which they add, that if he be put in Authority over others, he never will abuſe it to the prejudice of thoſe that are under him; and neither exceed the reſt in Apparel, nor any other ambitious pomp: That he will always love the truth, and ſeverely reprove lyars: And that he will keep his hands and ſoul pure from all theft and unjuſt gain: And that he will not conceal any Myſteries, or Secrets of their Religion from his companions, nor reveal them to any ſtrangers, although he ſhould be thereto threatned by death. Adding moreover, that he will never deliver any Doctrine, ſave that which he hath received; and diligently preſerve the Books, as well as the Names, of thoſe from whom they received it. Theſe Proteſtations they oblige thoſe to take ſolemnly, who enter into their Order, to F the end to fortifie them againſt Vices. Thoſe of the Society who tranſgreſs notoriouſly, they thruſt out of their company: And whoſoever is ſo puniſhed, for the moſt part dieth a miſerable death; for, it being not lawful for him to eat with any ſtranger, he is reduced to feed on graſs like beaſts, and ſo he periſheth through Famine. For which cauſe oftentimes they are moved with compaſſion, to receive many into their Order again, when ready by Famine, to yield up the Ghoſt; judging them to have endured penance enough for their offences, who with famine were almoſt brought to death's door. They are very ſevere and juſt in their Judgments; and to decide any matter, there is never fewer of them than an hundred; and that which is by them agreed upon, is irrevocable. Next after God, they reverence their Law-giver, inſomuch that if a- G ny one revile him, they forthwith condemn him to death. They take it for a great duty to obey their Elders, and what is appointed by many; ſo that if ten of them ſit together, no man of them muſt ſpeak, without he be licenced thereto by nine of the company.

The year of the World, 3973. after Chriſt's Nativity, 11.

Their Religion and labor.

The Eſſeans in compaſſion and helping others have free choice, in other things they are ruled by their Governour.

The Eſſeans ſwear not.

The Eſſeans Vows and Covenants.

The Eſſeans circumſpect in Juſtice.

The year of the World, 3973. *after Christ's Nativity*. 11.

The Eſſeans reverence the Sabbaths.

pany. They account it a great incivility to be in the midſt of the Aſſembly, or on their right hand. And they are more ſevere than any other Jews in obſerving the Sabbath; for they do not only abſtain from dreſſing meat (which they dreſs the Evening before) that day, but alſo, they may not remove any Veſſel out of its place, nor ſatisfie the neceſſities of Nature. Upon other days they dig a pit a foot deep in the ground with the hatchet, which (as we before ſaid) every one, at his entrance into their Order, hath given him; and then covering themſelves diligently with their garment, as if they feared to be irreverent to the light of Heaven, in that pit they eaſe themſelves: and then cover their ordure with the earth they took out of the pit: And this they do in moſt ſecret places. And although this purging of their bodies be natural, yet do they by waſhing purifie themſelves after it, as after great uncleanneſs. Furthermore, amongſt themſelves they are divided into four Orders, according to the time which they have continued this exerciſe of life; and they that are Juniors bear ſuch reſpect to the Seniors, that if they do but touch one of them, they are obliged to purifie themſelves, as though they had touched a ſtranger. They are long-liv'd, ſo that moſt of them live an hundred years, which I judge is by reaſon of their well ordered diet, and their temperance. They contemn adverſity, and by conſtancy and fortitude triumph over Torments. They prefer an honourable death before life. The Wars which the Jews made againſt the Romans, ſhewed what invincible courage and hardineſs they have in all things; for they ſuffered the breaking of the members of their bodies, Fire and Sword, and all kind of Tortures, rather than be brought to ſpeak the leaſt word againſt their Law-giver, or to eat meats forbidden: They could not be forced to any of theſe, neither would they entreat the Torturers, nor ſhew any ſorrow amidſt their Torments: Yea, in the midſt of their pains they ſcoffed at their Tormentors; and joyfully yielded up their Souls, as though they hoped to paſs to a better life. For it is an Opinion amongſt them, that the Body is mortal and corruptible, but the Souls remain ever immortal; and being of a moſt Pure and Etherial Subſtance, wrap themſelves in Bodies as in Priſons, being drawn thereunto by ſome natural inclination: But when they are delivered out of theſe Carnal Bonds, then preſently, as freed from a long Bondage, they joyfully mount into the Air. And of the good Souls they ſay, as did the Greeians, that they live beyond the Ocean in a place of Pleaſure, where they are never moleſted with rain, nor ſnow, nor heat, but have always a ſweet and pleaſant Air. But the wicked Souls (as they ſay) go into a place very tempeſtuous, where there is always Winter weather, always lamentations of thoſe who for ever are to be puniſhed. For I judge that the Greeks are of this opinion, when they ſay there is an Iſle for the vertuous, whom they call Heroes and half-gods; and that the Souls of the wicked go to a place in Hell, where it is feigned, that ſome are tormented, as *Syſiphus*, *Tantalus*, *Ixion* and *Titius*. Theſe *Eſſeans* alſo believe that they are created immortal, that they may be induced to Virtue, and averted from Vice; that the good are rendred better in this life, by the hope of being happy after death; and that the wicked, who imagine they can hide their evil actions in this World, are puniſhed for them in the other with eternal Torments. This is the *Eſſeans* Opinion, touching the excellency of the Soul; from which we ſee very few of thoſe depart, who have once embraced it. There are alſo ſome among them, who promiſe to foretel things to come; which faculty is obtained as well by the ſtudying of Holy Books and Ancient Prophecies, as by the care they take of ſanctifying themſelves: And their predictions ſeldom fail.

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The Eſſeans live a long time.

The Eſſeans conſtancy in the War with the Romans.

The year of the World, 3979. *after Christ's Nativity*, 17.

The Eſſeans eſteem the ſoul immortal, but they believe not the Reſurrection of the dead.

The *Grecians* opinion of the ſoul of man.

The *Eſſeans* propheſie.

There is another ſort of *Eſſeans*, agreeing with the former, both in apparel, diet and kind of life, and obſervance of the ſame Laws and Ordinances; only they differ in the matter of Marriage: Affirming, that to abſtain from Marriage, tends to aboliſh mankind. For (ſay they) if all men ſhould follow this opinion, preſently all mankind would periſh. Notwithſtanding, theſe people uſe ſuch moderation, that for three years ſpace they obſerve the Women they intend to marry; and then, if they appear ſound enough to bear Children, they marry them. None of them lie with their Wives when they are with Child; to ſhew that they do not marry to ſatisfie Luſt, but to have Children. When their Wives waſh themſelves, they are covered with a Garment, as the men are, and this is the manner and cuſtom of this Sect. Of the two former Sects, the Phariſees are ſaid to be moſt skilful in Interpreting the Laws. The chief Article of their belief is, that all things are to be attributed to God, and Fate; yet ſo, that every man may in many things, of his own power, do good or ill; though deſtiny may help much therein: And that the Souls of men are all incorruptible; but only the Souls of good men go into other bodies, and the Souls of wicked men are ſent into everlaſting pain. But the Sadducees deny Fate, and affirm, that as God is the Author of no evil, ſo he takes no heed to what men do; that a man hath power to do well

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There is a College of the Eſſeans that differeth from the former in the point of Marriage.

The ſecond Sect of the *Phariſees*.

The third of the *Sadducees*.

A well or ill, and every man may chuſe whether he will be good or bad, and they generally deny both pains and rewards for ſouls after this life. The Phariſees are as ſociable and loving one to another, as the Sadduces are at diſcord amongſt themſelves, living like ſavage beaſts, and as uncourteous to their own Sect, as to ſtrangers. This is all which I have to ſpeak concerning the Philoſophers among the Jews. Now I will return to my purpoſe.

The year of the World, 3079. after Chriſt's Nativity, 17.

CHAP. VIII.

Of the Cities which Philip *and* Herod *built; and of* Pilates *Government.*

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Archelaus his Ethnarchy being now made a Province, the reſt of his Brethren, to wit, *Philip* and *Herod*, who was ſurnamed *Antipas*, continued to govern their Tetrarchies. And *Salome* dying, left *Julia* by her Teſtament the Toparchy which ſhe ruled, as alſo *Jamnia*, and a ground ſet with Palm-trees in *Phaſælis*. When *Tiberius* the Son of *Livia*, upon the death of *Auguſtus*, (after he had reigned ſeven and fifty years, ſix months, and two days) was made Emperour of *Rome*, *Philip* built a City near the head of *Jordan* in the Country of *Paneade*, and called it *Cæſarea*; and another he built in the lower part of *Gaulanitis*, and named it *Tiberias*, and another in *Pæræa* on this ſide *Jordan*, which he named *Julias*. *Pilate* being ſent by *Tiberius* to be
C Governour over the Jews, cauſed in the night ſome Enſign on which was the Image of *Cæſar* to be brought into *Jeruſalem*; which thing, within three days after, cauſed a great tumult among the Jews: for they who beheld this action were aſtoniſhed, and conſider'd it as a violation of the Law of their Countrey, which forbids expreſly, any Picture or Image of men or other creatures to be brought into the City. At their lamentation who were in the City, there was gathered together a great multitude out of the villages adjoyning, and they went preſently to *Pilate* then at *Cæſarea*, beſeeching him earneſtly that the Images might be taken away out of *Jeruſalem*, and that the Laws of their Countrey might remain inviolated. When *Pilate* denied their ſuit,
D they proſtrated themſelves before his houſe, and there remained lying upon their faces, for five days and nights, without moving. On the ſixth day *Pilate* ſitting in his Tribunal ſeat, call'd all the Jews together before him, as though there he would have given them an anſwer: but on the ſudden a company of armed Souldiers (for ſo it was provided) compaſſed the Jews about on all ſides: The Jews were hereat amazed, ſeeing that which they expected not. Then *Pilate* told them, that except they would receive the Images of *Cæſar* he would kill them all; and to that end made a ſign unto the Souldiers to draw their ſwords. The Jews, as if they had agreed together, fell all down at once, and offered their naked necks to the ſtroke of the ſword, crying out that they would rather loſe their lives, than ſuffer their Religion to be propha-
E ned. Then *Pilate* admiring the conſtancy of the people in their Religion, preſently commanded the ſaid Enſigns to be taken out of the City of *Jeruſalem*.

Ant. l. 18. *c.* 7.

The year of the World, 3997. after Chriſt's Nativity, 35.

The people would not condeſcend to *Pilate* to alter their Country laws.

Pilate admiring the conſtancy of the Jews in their Religion, ſent the Statues from *Jeruſalem*.

After this, he cauſed another tumult among them; for they have a ſacred Treaſure called *Corban*, which *Pilate* reſolv'd to make uſe of to bring water into the City, four hundred furlongs off: for this cauſe the people murmured; ſo that when *Pilate* came to *Jeruſalem*, they flocked about his Tribunal to make their complaint. *Pilate* foreſeeing a Tumult, cauſed Souldiers ſecretly armed to mingle themſelves among the people in private apparrel, and commanded them not to uſe their ſwords, but to beat thoſe with clubs whom they ſaw make ſuch clamours. And when he had thus plot-
F ted the matter, ſitting in his Tribunal, he gave a ſign unto the Souldiers; and preſently the Jews were beaten; and many of them, partly with blows, and partly trodden upon by the multitude, died miſerably. The multitude amazed at the calamity of thoſe that were ſlain, held their tongues. For this cauſe *Agrippa* Son of *Ariſtobulus*, whom *Herod* the King his Father put to death, went to *Rome*, and accuſed him to *Cæſar*. *Tiberius* not admitting his accuſation, he remained ſtill at *Rome*, and ſought the favour of other great men there, and eſpecially he courted *Caius* the Son of *Germanicus*, he being yet a private perſon: and upon a certain day, having invited him to a banquet, he ſtretched forth his hands, and openly pray'd Almighty God in ſtead of *Tiberius Cæſar* he might ſee him Lord of all the world. *Tiberius* having notice hereof by one of his familiar friends, cauſed *Agrippa* to be impriſoned; where
G he endured hard and ſtrait impriſonment till the death of *Tiberius*, which was ſix months after. After he was dead (having reigned two and twenty years, ſix months, and three days) *Caius Cæſar*, who ſucceeded him in the Empire, freed him from pri-

The year of the World, 3998. after Chriſt's Nativity, 39.

Pilate beateth the ſeditious with clubs.

The year of the World, 4001. after Chriſt's Nativity. 36.

Agrippa Ariſtobulus's Son hateth *Tiberius*, and inſinuateth himſelf into *Caius Caligula's* friendſhip.

Tiberius reigned 22 years, ſix months, and 3 days.

The year of the world, 4001. *after Christ's Nativity*, 39.

Caius Cæsar giveth the Tetrarchy to *Agrippa*, *Aristobulus*'s Son, and maketh him a King. *Ant. l.* 18. *c.* 14.

Herod and his wife remain in *Spain*.

son, and gave him the Tetrarchy of *Philip*, who was newly deceased, and the title of King. When *Agrippa* came into his Kingdom, *Herod* the Tetrach began to envy his estate; and *Herodius* his wife still urged him forward, in hope that he should be made a King also: for (said she) thou wantest that dignity only through slothfulness, because thou wouldest not go to *Cæsar*: for if *Agrippa* be made a King, being before but a private man, how canst thou doubt to be made a King, who art already a Tetrarch? *Herod* herewith perswaded, went to *Caius Cæsar*, who greatly reproached his ambition, insomuch as he fled into *Spain*: for *Agrippa* had followed him to *Rome* to accuse him before *Cæsar*; and *Caius* gave him *Herod*'s Tetrarchy. And so *Herod* remained in *Spain* with his wife till his death.

CHAP. IX.

The Emperour Caius *orders* Petronius *Governour of* Syria *to constrain the Jews by Arms to receive his Statue into the Temple.* Petronius *forbears to do it. The death of* Caius *saves him from punishment.*

The year of the world, 4002. *after Christ's Nativity*, 40.

Ant. lib. 18. *cap.* 15.

Caius Cæsar calleth and repute th himself a God.

The fear the Jews had of *Petronius*'s Army.

Caius Cæsar so abused his Authority, that he would be thought to be a god, and so called. Also he put many Noble men of his Country to death by his cruelty; which he likewise extended even to *Judea*: for he sent *Petronius* with an Army to *Jerusalem*, commanding him to set his Statues in the Temple; and if the Jews refused to receive them, that those who withstood him should be put to the sword, and the rest led away captive. Almighty God did otherwise dispose this proud commandment. But *Petronius* accompanied with three Legions, and many assistants out of *Syria*, came with all speed from *Antioch* to *Judea*: many of the Jews would not believe any War towards, notwithstanding that they heard a general report thereof: and they that believed it, could not bethink themselves of any means to resist. Suddenly all were in a great fear; for the Army was now come to *Ptolemais*, which City is situate by the Sea-shoar in *Galilee*, in a fair Field; and on the East-side it is compassed with Mountains, distant from it threescore furlongs, which belong to *Galilee*; on the South-side it is invested with Mount *Carmel*, which is distant an hundred and twenty furlongs: on the North-side it is environed with an exceeding high Mountain, which the Inhabitants call the Tyrians Ladder: this Mountain is an hundred paces distant from the City. Two miles from this City there is a River running by, call *Pelus*, a very little one, near which is the admirable Sepulchre of *Memnon*, which is a hundred cubits high and of a concave form. In this place is seen a sort of Sand as transparent as Glass, which many ships carrry away for Balast; but though they empty the place of it, yet that place is presently after covered with the like sand again. For there are winds which as it were on purpose, carry this sand from the higher places round about it thither; and this sand being put into the furnace is presently changed into Chrystal or Glass. And that which in my opinion is more to be wondred at, is, that the sand being so turned into Glass, if afterward any part thereof be cast upon the brink of this place, it is again turned into ordinary sand. And this is the nature of that place.

The description of *Ptolemais*.

Sand like Glass near *Memnon*'s Sepulchre.

Now the Jews with their wives and children gathered themselves together in the field where the City *Ptolemais* is situate, and humbly besought *Petronius* not to violate their Country-laws, but to have compassion on them. *Petronius* seeing the multitude that humbly sued to him, and how earnestly they sought his favour, left *Cæsar*'s Statues at *Ptolemais*, and himself went from thence to *Galilee*, and at *Tiberias* called all the Jews and Nobility together, he represents to them the power of the Romans, and how dreadful *Cæsar*'s threatnings ought to be to them; adding moreover, that the Jews supplication was indeed a contumely, seeing all Nations under the dominion of the Romans (the Jews only excepted) had already placed *Cæsar*'s Statues in their Temples among those of their gods: and herein they did as it were revolt from the Emperour, and affront him their Governour who represented his person. They answered, it was against the Laws and Customs of their Country: for it was not lawful for them to have the Image of God, much less of a man; and that they were not only forbidden by the Law to have an Image in the Temple, but also to have it in any prophane place. *Petronius* replied, if you observe your Laws so religiously, I must also observe my Lord's command; for if I do not, but spare you, I shall be justly punished: and 'tis not to me, but to him you must make your addresses; for I my self, as well as you, am subject to him. At these words the whole multitude

Petronius certifieth the Jews of the Romans power and *Cæsar*'s threats.

A multitude cried out together, that before they would ſee their Religion violated, they would willingly expoſe themſelves to any danger. When the noiſe of the people was ceaſed, *Petronius* ſaid; Are ye then prepared and minded to fight againſt *Cæſar*? The Jews anſwered, No, we every day offer Sacrifices for *Cæſar* and the Romans. But if *Cæſar* muſt needs place his Image in the Temple, he muſt firſt kill us all with our wives and children. Hereat *Petronius* greatly marvelled, and was moved to compaſſion when he beheld the conſtancy of the Jews in their Religion, and ſo great a multitude prepared to die for it. And for that time they departed, nothing being done. The next day following he aſſembled only the Nobility of the Jews, and ſpoke to them both generally and one by one, exhorting them to obey
B *Cæſar*'s command, and ſometime admoniſhing them, otherwhile threatning them, and putting them in mind of the power of the Romans, and *Cæſar*'s indignation, and that he muſt of neceſſity do as he was commanded. But they were moved by none of theſe. Whereupon *Petronius*, fearing the ground would be left untilled, (for it was now ſeed-time, and all the people had remained idle in the City for fifty days ſpace) calling them together, he ſaid, that he would go about a thing which might greatly endanger himſelf. For (ſaid he) I will either (God aſſiſting me) appeaſe *Cæſar*'s wrath,
C or elſe I will loſe mine own life to ſave ſuch a multitude as you are. And diſmiſſing the people, who made daily prayers to God for him, he led his Army from *Ptolemais* to *Antioch*, from whence he preſently ſent to *Cæſar* in all haſte, recounting to him with how great an Army he went into *Judea*, and that all the whole Nation made ſupplication to him; whoſe requeſt and humble ſuit if he denied, he muſt utterly deſtroy the men and their Country; for they remained reſolute in their Country-Religion, and vehemently reſiſted any new Law. *Caius* writ an anſwer of theſe Letters to *Petronius*, threatning him, that it ſhould coſt him his life, becauſe he made no more haſte to execute his command. The meſſengers that brought theſe Letters, were toſſed in a tempeſt upon the Sea three whole months together; but others coming after them to bring news of *Caius*'s death, had a proſperous wind: ſo *Petronius* received the Letters of *Caius Cæſar*'s death twenty ſeven days before the other threatning Letters came.
D

The year of the World, 4002. *after Chriſt's Nativity*, 40.

The conſtancy of the Jews.

Petronius once more aſſembleth the Jews, and threatens them.

Petronius ſendeth to *Cæſar* and ſignifieth the Jews ſupplication.

Petronius receives letters of *Ceſar*'s death.

CHAP. V.

The Roman Army declares Claudius *Emperor. Of the Reign and Death of* Agrippa.

Caius Cæſar being aſſaſſinated, after he had reigned three years and ſix months, *Claudius* was made Emperour by the Army which was at *Rome*. The Senate by the inſtigation of the Conſuls *Sentius Saturninus*, and *Pomponius Secundus*, commanded three Legions of Souldiers to keep the City, during the Council holden in the
E Capitol: and abhorring *Caius Cæſar*'s cruelty they determined to fight againſt *Claudius*, and to reduce the Empire to the ancient Government; that as before-time, ſo for ever after, thoſe ſhould rule that the Senate judged worthy. It chanced that at this time *Agrippa* came to *Rome*, and the Senate ſent to him, requeſting him to come and take place in their Council. *Claudius* alſo deſired him to take part with the Army, intending to uſe his help where need required. *Agrippa* perceiving that *Claudius* was in a manner already Emperour for his power, he took part with him; who preſently ſent him as Ambaſſadour to the Senate, to tell them his purpoſe; how that firſt of all, the Souldiers, whether he would or no, ſet him in that dignity; and it had been in him an undiſcreet part, to have forſaken ſuch an offer from the Souldiers, who
F did it for good will; that if he had refuſed it his life had been in danger; and it was ſufficient danger, that he had been elected Emperour. Moreover, he purpoſed to rule, not as a Tyrant, but as a good Prince: for he would be contented only with the Title of Emperour, and do nothing without the common conſent of them all. And although he was not naturally inclined to modeſt and courteous behaviour, yet he had a ſufficient example to beware, that he abuſed not his authority, by *Caius Cæſar*'s death. *Agrippa* carried this meſſage to the Senate, who anſwered, (as though they truſted to their Souldiers and the Juſtice of their Cauſe) that they would not thruſt themſelves into voluntary bondage. *Claudius* receiving this anſwer, ſent *Agrippa* again to tell them, that nothing could cauſe them to abandon them by whom he was made Em-
G perour: and that he was forced to make war againſt them, with whom he was very loath to conteſt; and therefore willed them to chuſe a place out of the City for the battel to be fought in: for it ſtood with no reaſon to deface the City with civil wars

The year of the World, 4005. *after Chriſt's Nativity*, 43.

Ant. lib. 19. *cap.* 3. *Caius* reigned three years and ſix months.

Agrippa is choſen both betwixt the Senate and *Claudius* for an Arbiter.

The Senates anſwer to *Agrippa*.

The year of the World, 4005. *after Christ's Nativity*, 43.

and Massacres, for the obstinacy of some few. *Agrippa* did this message also to the Senate; and one of the Souldiers that were for the Senate drew his Sword, and said, *Fellow Souldier, what should move us to massacre our Friends and Kindred, and Parents, who follow* Claudius? *especially, seeing we have an Emperour with whom we can find no fault; unto whom we should rather go forth with Congratulations, than with Arms.* When he had said this, he passed thorough the midst of the Court, and all the Souldiers followed him. H

The Senate follow the Souldiers to *Claudius*.

The Senate, being thus left desolate, and abandoned by their Forces, began to be in great fear; and seeing it was no standing out for them, they followed the Souldiers, and went to *Claudius*. Before the City Walls, there met them some that endeavoured to shew themselves dutiful to *Claudius* for his Fortunes sake; who, having their Swords drawn, had killed the formost before *Cæsar* understood any thing of their coming, had not *Agrippa* hastened to advertise him of the matter. He told him, that if he did not presently appease the Souldiers fury, now raging against the Citizens, all the Nobility would presently be destroyed, and he should be left Emperour of a desolate place. I

Claudius honourably entertains the Senate.

When *Claudius* heard this, he represt the Souldiers fury, and very honourably received the Senate into his Camp; and went forth presently with them, and offered Sacrifice to God (as the manner is) for the good Estate of the Empire, and to give him thanks for that Soveraignty which he held of him. Also, he presently made *Agrippa* King of all his Father's Dominions; giving him likewise, all that *Augustus* had given *Herod*, to wit, *Trachonitis* and *Auranitis*, and besides them, another Countrey, called the Kingdom of *Lysania*; and published this his Gift by Edict to the people, and commanded the Senate to engrave that Donation in Brazen Tables, and to place it in the Capitol. Moreover, he gave the Kingdom of *Chalcis* to his Brother *Herod*, who was become also his Son-in-law by the marriage of *Bernice*, his Daughter. *Agrippa* now received greater Revenues of his Kingdom than he could desire; which he spent not vainly, but in building such a Wall about *Jerusalem*, as, had he finished it, the Romans could never have taken it: But before he could end that work, he died in *Cæsarea*; having reigned three years with the Title of King, and other three years before with that of Tetrarch. He left behind him three Daughters, which he had by *Cypris*; *Bernice*, *Mariamne* and *Drusilla*; and one Son by the same Wife named *Agrippa*; who, because he was very young *Claudius* reduced the Kingdom into a Province, and made *Cuspius Fadus* Governour thereof. After whom succeeded *Tiberius Alexander*; who nothing violating the Laws of the Nation, ruled them in Peace. After this, *Herod*, King of *Chalcis* died; leaving behind him two Sons, which he had by his Brother's Daughter *Bernice*; to wit, *Bernicianus* and *Hircanus*; and by his first Wife *Mariamne*, *Aristobulus*. His other Brother also, *Aristobulus*, died a private person, leaving one Daughter, *Jotapa*. And these were the Posterity of *Aristobulus*, Son of King *Herod* by *Mariamne*, whom he put to death: But his elder Brother *Alexander*'s Posterity reigned in the greater *Armenia*. K L

Ant. lib. 19. *cap.* 5. *Agrippa* after he had reigned three years in *Cæsarea*, dies.

Herod after he had reigned in *Chalcis*, dieth. *Ant. lib.* 19. *cap.* 7, 8. *Alexander* and *Aristobulus*'s Genealogy.

M

CHAP. XI.

Of divers Tumults in Judæa *and* Samaria.

The year of the World, 4011. *after Christ's Nativity*, 49.

After the death of *Herod*, who reigned in *Chalcis*, *Clandius* created *Agrippa*, the Son of the former *Agrippa*, King of *Chalcis*, his Unkle's Kingdom: And *Cumanus* was made Ruler of the other Province after *Tiberius Alexander*; under whom many new tumults and calamities befel the Jews. For when they were assembled together at the Feast of Unleavened bread in *Jerusalem*, the Roman Souldiers standing in the Porch of the Temple (for always armed men kept that place upon Festival days, lest the people gathered together should make any tumult) one of the Souldiers taking up his coat, turned his bare buttocks against the Jews faces, speaking words as unseemly as was his gesture. At which insolence the whole multitude began to murmure; and they flocked about *Cumanus*, requesting him to punish the Souldier for his misdemeanour: And some of them, rash young men, and prone to Sedition, began to revile the Souldiers, and threw stones at them. *Cumanus*, fearing that the whole multitude of the Jews would violently move against him, called to him many armed Souldiers, and sent them to seize the Gates of the Temple. The Jews being in great fear, fled and left the Temple; and there was such a throng, that as they hasted to flee, above ten thousand people were prest and trodden to death: So that this Festival day was turned into woful lamentations and mournings in every place. This calamity was followed soon after by another; N O

A filthy fact and speech of a Souldier against the Jews on a Festival day.

Cumanus feareth the peoples rage. Some ten thousand men thronged to death.

A another; for near *Bethoron*, one *Stephanus*, Servant to *Cæsar*, carrying some rich houshold-stuff, was robbed of it in the High-way. But *Cumanus* sending for those in the Villages next adjoyning, in order to discover the Thieves, commanded them to be bound and brought to him, because they had not taken the Thieves: In one of which Villages, a certain Souldier finding the Book of the Holy Scripture, cut it in pieces, and burnt it. Hereupon all the Jews of this Countrey gathered themselves together from all places, being no less incensed, than if they had seen their Countrey set on fire; and carried by zeal for their Religion, they forthwith went to *Cæsarea*, to *Cumanus*, there beseeching him, that the Souldier, who had affronted God and their Law, might not escape unpunished. *Cumanus* perceiving that the Jews would not be appeased without
B some satisfaction, condemned the Souldier to death, and sent him to execution in their presence; which done, they all departed.

The year of the World, 4014. after Christ's Nativity, 52.

A Souldier cuts the Book of the Holy Scripture in pieces and burneth it.

The Souldier executed, that burned the Bible.

A Galilean slain in *Samaria*.

At the same time there arose a great difference between the Galileans and Samaritans; for at a Village called *Geman*, scituate in the great plain of *Samaria*, a certain Galilean, of the number of the Jews that came to the Feast, was slain: For which fact many Galileans joyned together, to be revenged of the Samaritans: And the Principal of the Country went to *Cumanus*, requesting him, before any more harm were done, to go into *Galilee*, and punish the Authors of this Murther. But *Cumanus* being busied in greater Affairs, sent them away without granting their request. When this murther was known in *Jerusalem*, all the multitude left the solemnity of the Festival,
C and went to *Samaria*, refusing to be restrained by the Magistrates. Of this their Tumult and Sedition, the Son of *Dinæus*, called *Eleazar*, and one *Alexander* were Captains; who, with violence entring the Borders of the Countrey of *Lacrabatana*, killed man, woman and child, and burnt the Towns. When *Cumanus* heard this, he took the Cavalry of *Sebaste*, and went to help them that were thus oppressed; and he killed and made Prisoners many of them who took part with *Eleazar*. Now the Magistrates of *Jerusalem* went out to the rest of the Jews which so wasted *Samaria*, cloathed in sackcloth, and ashes upon their heads, and beseeched them not to seek revenge upon the Samaritans, lest thereby they moved the Romans to destroy *Jerusalem*; but to be merciful to their Countrey, the Temple, their Wives and Children, and not at once ha-
D zard all, and overthrow their whole Countrey and Nation in revenging the death of one Galilean. The Jews hereby were pacified, and departed. At the same time there were many that made it their Trade to rob and steal (as most commonly people by long peace grow insolent) so that they robbed in every part of the Countrey, and the strongest and most audacious oppressed those that were weaker. Hereupon the Samaritans went to *Tyre*, to pray *Numidius Quadratus* Governour of *Syria*, to revenge them of those that so robbed and spoiled their Countrey. The chief men of the Jews went thither also; and *Jonathas*, the Son of *Ananus*, who was High Priest, defended the Jews against the Samaritans Accusation; affirming, the Samaritans to have been cause of that tumult by killing the Galilean; and that *Cumanus* was cause of the rest of their
E calamities, who refused to punish the murtherers. *Quadratus* for that time sent away both Parties, promising them that when he came into their Countrey, he would diligently enquire of the matter: And coming from thence to *Cæsarea*, he crucified all those whom *Cumanus* had made Prisoners. And departing from thence to *Lydda*, he heard the Samaritans complaints, and sent for eighteen men, whom he understood for certain to have been in that broil, and beheaded them, and sent the two High-Priests, *Jonathas* and *Ananias*, and his Son *Ananus*, with some of the most considerable Jews, to *Cæsar*; and also, the chief of the Samaritans. He likewise commanded *Cumanus* and *Celer* the Tribune, to go to *Rome*, and justifie themselves to *Claudius*, for that which they had done in that Countrey.

Eleazar and *Alexander*, two Princes of the Jews, exercise much cruelty.

Conspiracy in Robbery.

Quadratus Governour of *Syria*, heareth the Samaritans and Jews.

Quadratus giveth Sentence betwixt the Jews and Samaritans.

F This done, he went from *Lydda* to *Jerusalem*; and finding there the multitude celebrating the Feast of Unleavened Bread, without any tumult or disorder, he returned to *Antioch*. *Cæsar* at *Rome* hearing the Allegations of *Cumanus*, and the Samaritans (*Agrippa* was also there, earnestly defending the Cause of the Jews; as also *Cumanus* was assisted by many Potentates) he pronounced sentence against the Samaritans, and commanded three of their chief Nobility to be put to death, and banished *Cumanus*, and sent *Celer* the Tribune bound to *Jerusalem*, that the Jews might draw him about the City, and then cut off his head. This done, he sent *Felix*, Brother to *Pallas*, to govern *Judæa*, *Samaria* and *Galilee*. And he preferred *Agrippa* from *Chalcis*, to a greater Kingdom; making him King of that Province, whereof *Philip* had been Tetrarch; to
G wit, *Trrahonitis*, *Batanæa* and *Gaulanitis*; adding thereunto the Kingdom of *Lysania*, and the Tetrarchy whereof *Varus* had been Governour. *Claudius* having reigned thirteen years, eight months, and thirty days, departed this life, leaving *Nero* to succeed him.

Claudius's Sentence against some Samaritans, *Cumanus* and *Celer*.

Claudius dies and *Nero* succeeds him.

him, whom by the perſwaſions of his Wife *Agrippina* he adopted to the Empire, though he had a lawful Son of his own named *Britannicus*, by his former Wife *Meſſalina*; and a Daughter called *Octavia*, whom he married to *Nero*: He had alſo another Daughter by *Agrippina*, named *Antonia*. How *Nero* abuſed his Wealth and Felicity; and how he ſlew his Brother, Mother and his Wife, and afterwards raged againſt all his Kindred; and how in a mad vein, he became a Player on a Stage; becauſe it requireth a long Narration, I will ſpeak nothing thereof. H

The year of the World, 4014. *after Chriſt's Nativity*, 52.

Nero killeth his Brother his Mother and Wife.

CHAP. XII.

Of the Tumult in Judea *under* Felix. I

BUt I think my ſelf to relate particularly the Actions of this Emperour towards the Jews. He made *Ariſtobulus*, *Herod*'s Son, King of the leſſer *Armenia*; and added to *Agrippa*'s Kingdom four Cities, and the Territories belonging unto them: Two of them, *Abila* and *Julias*, were in the Countrey of *Pæræa*; the other, *Tarichæa* and *Tiberias*, were in *Galilee*: And he made *Felix* Governour over the reſt of *Judea*. This *Felix* took *Eleazar*, Captain of the Thieves, after he had robbed and ſpoiled the Countrey twenty years, and many more with him, and ſent them bound to *Cæſar*; and he crucified a great number of them, who either were Thieves and his Confederates, or elſe had aſſiſted him. The Countrey was no ſooner cleanſed from theſe, but preſently another ſort of Thieves aroſe in *Jeruſalem*, called *Sicarii*, from their ſhort Swords, who at high Noon in the midſt of the City killed many in every place; and eſpecially at the celebrating of Holy Feaſts, they mixed themſelves with the multitude, having ſhort Swords under their coats, and therewith killed thoſe to whom they bare any grudge; and when men fell down dead, they amongſt the reſt, cried out of the murther. By this deceitful means they were a long time unſuſpected and unknown. And firſt of all they killed *Jonathan* the High Prieſt, and after him, every day ſome were ſlain; and the City was put in no leſs fear, than if it had been in a time of War, for each man every moment expected death, and caſt a diligent eye upon thoſe that came near him, and no man truſted his familiar friends; and yet were they murthered, whilſt they were looking about them to eſcape danger. So cunningly did theſe Thieves cover and conceal their actions. Moreover, there aroſe another ſort of miſchievous people, who did not ſo much harm with their hands as the firſt, but with their impious counſel more; and did no leſs trouble the quiet Eſtate of the City, than did the Thieves. Theſe people being Vagabonds and Juglers, deſiring alteration under pretence of Religion, made the people frantick; for they led them into the Wilderneſs, affirming that there God would ſhew them tokens of his purpoſe to ſet them at liberty. *Felix*, perceiving that theſe Aſſemblies tended to Rebellion, ſent an Army of Horſe and Foot againſt theſe people, and killed many of them. K L M

The year of the World, 4018. *after Chriſt's Nativity*, 56.

Ant. lib. 20. *cap.* 11.

Felix ſurpriſeth *Eleazar* the Captain of the Thieves, and many others, and ſends them bound to *Rome*.

Another ſort of Thieves, who at noon days went about the City to murther men.

Jonathan the High Prieſt with many others ſlain.

Ant. lib. 20. *cap.* 12.

But a certain Egyptian, a falſe Prophet, occaſioned a far greater Maſſacre among the Jews than this: for being a Magician, he came into the Countrey; and calling himſelf a Prophet, he gathered unto him almoſt thirty thouſand Jews, who were by his Magick Arts ſeduced: and leading them from the Wilderneſs to Mount *Olivet*, he determined from thence to go to *Jeruſalem*, and to drive thence the Forces of the Romans, and there to fix the ſeat of his Dominion over the people. He choſe for his Guard a good number of his followers. *Felix* foreſeeing his intent, met him with his Legions of Romans, and a great number of other Jews; and fighting againſt him, the Egyptian being defeated, fled, and many that were with him were taken and committed to Priſon, and the reſt of the multitude diſperſed themſelves into their Countrey. Theſe being thus repreſſed, another part (as it happened in a ſick body) began to riſe: For ſome Magicians and Thieves being gathered together, exhorted the people to ſhake off the Roman Yoke, and threatned preſent death to thoſe that continued to ſuffer ſo ſhameful a Servitude; ſo that they forced them who were contented with their ſubjection to the Romans, to diſobey them. Theſe people being diſperſed all over the Countrey robbed and ſacked rich men's houſes; killed them, and fired the Villages; ſo that all *Judea* was in extream fear of them, and every day their cruelty encreaſed. N

An Egyptian Prophet gathereth well nigh thirty thouſand men.

Felix overthroweth the Egyptian.

The Thieves and Magicians work much miſchief to many men.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

Ant. lib. 10. *cap.* 13.

At this time aroſe another tumult at *Cæſarea*, between the Jews that dwelt there, and the Syrians. The Jews challenged the City to be theirs, becauſe it was founded by *Herod*, who was a Jew. But the Syrians denying not the builder of the City was a Jew; yet affirmed, that it ought to paſs for a Greek City; for (ſaid they) the O

Founder

A Founder would not have placed in it Shrines and Statues, if he had meant that it ſhould have belonged to the Jews. Hereupon there aroſe a great controverſie among the Jews and Syrians, ſo that the matter came to blows; and every day, thoſe that were the hardeſt of both parts, fought together. For the wiſer ſort of the Jews could not reſtrain thoſe of their Nation from being ſeditious; and the Greeks ſcorned to give place to the Jews. The Jews ſurpaſſed them in riches and ſtrength of body, and the Grecians truſted to the help of the Roman Souldiers; for a great many of the Roman Army being levied in *Syria*, were ready to aſſiſt the Syrians, becauſe of Kindred and Conſanguinity. The Officers that commanded them endeavoured to appeaſe the Tumult, and took thoſe that were moſt ſeditious, and beat them, and caſt them into Priſon. But the puniſhment of thoſe that were apprehended, terrified not the reſt; on B the contrary, they were hereby more tumultuous. *Fœlix* finding them at blows as he paſſed into the great Market-place, commanded the Jews, who had the advantage, to retire; and becauſe they obeyed not, he ſent for Souldiers, who ſlew them, and plundered their Goods. The Sedition being ſtill on foot, he ſent ſome of the Nobility on either Part, to *Nero*, to plead their Cauſe before him. *Feſtus* ſucceeded *Felix*, who vigorouſly perſecuted them that troubled the Countrey, and deſtroyed many Thieves.

The year of the World, 4020. *after Chriſt's Nativity*, 58.

A Fight between the Jews and Syrians about *Cæſarea*. Sedition and Slaughter among the Jews.

The year of the World, 4024. *after Chriſt's Nativity*, 62.

CHAP. XIII.

C

Of Albinus *and Florus, Preſidents of* Judea.

Albinus, who ſucceeded *Feſtus*, followed not his ſteps; for there was no miſchief ſo great, which he was not guilty of: For, he, not only took away by force men's Goods from them under colour of Juſtice, and at his own pleaſure exacted a greater Tribute; but alſo freed and let looſe any one, whom, either the Magiſtrates of the City took, or his Predeceſſors had left in Priſon, ſo that their Friends would give a piece of money; and they only, who were not able to give money, were inpriſoned as moſt hainous Offenders. At this time, they in *Jeruſalem* that deſired alteration, D began to take courage; and thoſe that were rich among them feed *Albinus* with money, to have his Protection: and the common people that loved not to be in quiet, were much pleaſed with *Albinus's* Government; and each of the moſt wicked, had a Troop of Thieves after him: But *Albinus* himſelf was over them all, as chief of the Thieves; whom he uſed as his Guard to rob the meaner ſort. They, whoſe houſes were ſacked and ſpoiled, were glad to hold their peace; and they, who yet had eſcaped, were glad to be very officious towards thoſe who deſerved death, for fear they ſhould ſuffer it. In general, no men could truſt one another. Every one trembled under the Rule of ſo many Tyrants: And all theſe miſchiefs were the Seeds of the Servitude, which after befel this miſerable City.

Ant. lib. 20. *cap.* 15. *Albinus* Preſident of *Judea*, full of all wickedneſs.

The Seditious bribe *Albinus* to wink at their Robberies.

E Notwithſtanding that *Albinus* was of ſuch behaviour, yet *Geſſius Florus*, who ſucceeded him, ſo behaved himſelf, that in compariſon of him, *Albinus* might have been thought a good Governour. For *Albinus* did all things ſecretly and craftily, but *Geſſius* committed any iniquity, how great ſoever, ſo openly, as though he gloried in miſchief; and behaved himſelf, not as a Ruler of the Countrey, but as a hangman ſent to execute Malefactors; omitting no manner of Theft, nor any means whereby he might afflict the people. Where he ought to have ſhewed pity, there he was a Tyrant; and where he ought to have been aſhamed, there he ſhewed himſelf ſhameleſs. No man ever could invent more means to betray the truth, and deviſe more ſubtil ways to do F harm, than he; for it ſufficed him not, for his own gain to abuſe men one by one at his pleaſure, but he waſted and ſpoiled whole Cities at once, and deſtroyed the people in great multitudes. He was not aſhamed, by the publick voice of a Cryer, to proclaim it through the whole Countrey, lawful for any one that would, to rob and ſteal, ſo that they would bring him a part of their Booty. In brief, his Avarice was ſuch, that the Countrey was almoſt left deſolate; people forſaking their own native home, and fleeing into ſtrange Lands. And all the time that *Ceſtius Gallus* was Governour of *Syria*, no man durſt go to him, to make any complaint againſt *Florus*. But when, at the Feaſt of Unleavened Bread, *Gallus* came to *Jeruſalem*, there met him a multitude of the Jews above three hundred thouſand; all beſeeching him to help and ſuccour their G afflicted Countrey, and baniſh *Florus*, who was the very Peſt of their Nation. Yet *Florus* was ſo impudent, that being with *Gallus*, and hearing theſe Out-cries againſt him, he was no whit moved, but laughed at it. *Ceſtius* for that time appeaſed the people,

The year of the world, 4028. *after Chriſt's Nativity*, 66.

Ant. lib. 20. *cap.* 16. *Geſſius Florus* ſucceeded *Albinus*, and proved worſe than *Albinus*.

The Covetouſneſs of *Florus* ſpoileth whole Cities.

The year of the world, 4028. *after Christ's Nativity*, 66.

Cestius Gallus appeaseth the people, & promiseth a mitigation of *Florus*'s severity. The beginning of the war of the Jews, the 12. year of Nero's Reign.

people, promising that hereafter he would make *Florus* more gentle unto them, and H so returned to *Antioch*. *Florus* conducted him to *Cæsarea*, and justified himself to him with lyes, devising with himself how to make the Jews rebel, which he thought was the safest means to cloak his villanies: for if they continued in peace and obedience, he feared that some of them would accuse him before *Cæsar*; but if he could make them revolt, then he hoped that their great fault would shadow his injustices. Wherefore to bring about his purpose, he every day oppressed them with new calamities, in order to force them to rebel against the Romans. At this time the Gentiles of *Cæsarea* got their Cause against the Jews, before *Nero*, and brought Letters to testifie the Decree in their favour. Which was the beginning of the War of the Jews in the twelfth year of *Nero* his Empire, and the seventeenth of *Agrippa*'s reign in the month of *May*. I

CHAP. XIV.

Of Florus *his cruelty against the Jews of* Cæsarea *and* Jerusalem.

Ant. lib. 20. *cap.* 15. The causes of the War of the Jews.

HOw great soever the evils were which *Florus* perpetrated tyrannically, our Nation suffer'd them without revolting. But that which hapned at *Cæsarea* was as a spark that kindled the fire of War. The Jews dwelling at *Cæsarea*, had a Synagogue near unto a piece of ground that belonged unto a Gentile dwelling there. The Jews often sought to purchase it of him, offering him far more than it was worth: but the K man not only contemned their request, but also, to their great grief, he resolved in that place to build Taverns; and so to leave them a very strait and narrow passage to go to their Synagogue. Some young men among the Jews, led with zeal, resisted the workmen, and would not suffer them to build. *Florus* hearing this, commanded the Jews to let the workmen go forward in their work. The Jews not knowing what to do, one *John*, a Publican, offered *Florus* eight talents to hinder the building; whom he promised for that money to fulfil their request: and now having it, he presently departed from *Cæsarea*, and went to *Sebaste* without performing any thing, giving as it were occasion of sedition, as though he had received mo- L ney of the Nobility of the Jews to permit them to fight a certain time. The next day, which was the Jews Sabbath, when they were all assembled to go to the Synagogue, one of *Cæsarea*, a seditious person, took a great earthen vessel, and set it at the entrance into the Synagogue, and upon it offer'd Birds. This fact so moved the Jews, that they would not be pacified, because it was done in contempt of their Religion and thereby the place was prophaned. One part of the Jews that was more modest and wise, counselled the Jews to complain to them that were in Authority: but those who by heat of youth were prone to sedition, began contumeliously to revile their adversaries. On the other side, the authors of this action and the more seditious of the people of *Cæsarea* were also prepared to fight with them, having M caused it to be done before the Synagogue, only to pick a quarrel; and so they fought together. *Jucundus*, General of the Horse, that was left to keep all in quiet, presently came with Souldiers, and commanded the Vessel to be taken away, and so endeavoured to appease the tumult: but not being able to do it through the violence of them of *Cæsarea*; the Jews took the Books of their Law, and retired themselves to a place called *Narbata*, belonging to them, which was distant from *Cæsarea* threescore furlongs: from whence twelve of the chief of them, together with *John* the Publican, went to *Florus* being at *Sebaste*, to complain of the injury done to them, and to request him to assist them, and modestly put him in mind of the eight Talents they gave him. But he presently commanded them to be bound and im- N prisoned, because they had presumed to take and carry their Law from *Cæsarea*. Hereat those of *Jerusalem* were greatly moved; but they shewed it not. Whereupon *Florus*, as upon set purpose to give occasion of rebellion, sent for seventeen Talents out of the Sacred Treasury, pretending that it was to be employed in *Cæsar*'s affairs. At this time the people were much troubled, and ran to the Temple calling upon the name of *Cæsar*, that he would deliver them from *Florus* his tyranny. Some of them being seditious, began to curse *Florus* bitterly, and took a Box, and carried it about and begged an alms for *Florus*; which they did in derision, as who should say, he was as miserable as beggars that have nothing. *Florus* for all this abated not his avarice, but was more eager to rob the inhabitants of their goods. O So that when he should have gone to *Cæsarea*, to have quieted the sedition and removed the cause of tumults, as also he had received money to that end; taking an army

The year of the World, 4030. *after Christ's Nativity*, 68.

Florus's perjury and deceit toward the Jews.

The conflict of the Jews with the Cæsareans.

Florus imprisoneth twelve of the chiefest Jews in *Cæsarea*.

Another cause of war raised by *Florus*.

A Army of horſe and foot, he march'd to *Jeruſalem*, that with the help of the Roman Souldiers he might effect his pleaſure, and terrifie the whole City.

The year of the World, 4030. after Chriſt's Nativity, 68.

The people to pacifie him, went out in courteous ſort to meet the Army, ſhewing themſelves ready to give them the beſt entertainment they could, and to receive *Florus* with all honour and reverence. But he ſent before him one *Capito* a Centurion, with fifty horſemen; commanding them to depart, and not to mock him with a pretence of honour, whom they had ſo heinouſly affronted. That if they had any courage, they ſhould flout and reproach him to his face; and not only in words, but in deeds ſhew, that they deſired liberty. Herewithal the multitude was terrified; and the horſemen that came with *Capito* aſſaulting them with violence, every

Another occaſion of the War.

Florus ſcorneth the gratulation of the Jews.

B one fled before they ſaluted *Florus*, or did any honour to his troops: and going every one unto his houſe, they paſs'd the watchful night in fear and ſorrow. *Florus* for that night lodged in the Kings Palace. The next day he cauſed a Tribunal openly to be placed, and the high Prieſt and all the chief of the Jews reſorted thither and ſtood before the Tribunal. Then *Florus* ſitting in the Tribunal ſeat, commanded them to bring forth preſently all thoſe, that had uſed any opprobrious words againſt him, and threatned to be revenged on them except they did it. The Jews made anſwer, that the people intended nothing but peace and quietneſs, and requeſted that they that had offended in words, might obtain pardon. For it was no marvel in ſo great a multitude, if there were ſome raſh and fooliſh young men: and that it was

Florus in his Tribunal requireth them to be yielded unto him, who had ſpoken ill of him.

C impoſſible to diſcern all that offended, ſeeing every one was now penitent for that which was done, and at leaſt for fear would deny it; and that if he intended to maintain the quietneſs of the Nation, and preſerve the City ſtill to the Romans, he then muſt rather pardon a few ſeditious for ſo many good mens ſake, than revenge himſelf of a few wicked perſons, by the hurt and moleſtation of ſo many that thought no harm. Hereat *Florus*'s Choler was increaſed, and preſently he commanded the Souldiers to plunder the Market-place (which was the higher part of the City) where things were ſold, and put all they met or found to the ſword. The Souldiers who were deſirous of gain, having now authority from their Ruler, did not only ſack the place they were ſent to, but alſo all the houſes, and murthered the Inhabitants.

The outrages of *Florus*'s Souldiers.

D All ſtreets and gates were filled with them that ſought to flee, and the dead bodies of them that fell into the Souldiers hands: no ſort of ſpoiling was omitted. They alſo apprehended many of the Nobility, and brought them to *Florus*: and he cauſing them to be whipt, afterward hanged them. There were ſlain on that day, of men, women and Children (for they ſpared not the Infants) ſix hundred and thirty. So horrid an action appeared ſo much the more inſupportable to the Jews, in regard it was a new ſort of cruelty which the Romans had never exerciſed. *Florus* then doing that which none before durſt ever preſume to do: for he cauſed Knights before the Tribunal-ſeat to be whipped, and after hanged; who though they were Jews born, yet had received that dignity from the Romans.

Florus's Souldiers kill 630 Jews in one day.

E

CHAP. XV.

Of another oppreſſion of the Citizens of Jeruſalem *by* Florus.

AT this time King *Agrippa* was gone to *Alexandria* to ſee *Alexander*, whom *Nero* had ſent to be Ruler over *Egypt*. His Siſter *Bernice* in the mean while remained in *Jeruſalem*; and ſeeing the cruelty of the Souldiers, ſhe was much grieved, and often ſent the Lieutenant of her horſemen and her own guard to *Florus*, requeſting him

Bernice requireth *Florus* to pacifie his diſpleaſure againſt the Jews.

F to abſtain from the ſlaughter of the Citizens. But he neither regarding the multitude of them that were ſlain, nor the dignity of her that entreated, but only his private gain, and what he could gather by oppreſſion and rapine, denied her requeſt: ſo that the rage of the Souldiers extended it ſelf alſo againſt the Queen. For they did not only before her face beat and kill all that came in their way, but they had alſo killed her, had ſhe not fled into the Palace, where ſhe watcht all night, keeping a guard about her, in fear that the Souldiers would break in upon her. She came to *Jeruſalem* to fulfil her vow to God: for it is the cuſtom, that if any be afflicted with grievous ſickneſs, or be in any other diſtreſs, they muſt abide in prayer thirty days before they offer ſacrifice, and abſtain from wine, and ſhave their hair; which

The fury of Souldiers the againſt *Bernice*.

G cuſtom Queen *Bernice* then obſerving, went alſo barefoot to *Florus* his Tribunal-ſeat, to entreat him: but he not only contemned, but alſo put her in danger of her life. This was done the ſixteenth day of *May*. The day after, the multitude gathered together

The year of the World, 4030. after Christ's Nativity, 68.

gether in the upper part of the City in the Market-place, and with great cries complain H
that so many were slain, and especially used contumelious words against *Florus*: which
the Nobility and high Priests (fearing death) apprehending, beseeched them to ab-
stain from such words as had already caused that calamity in the City, and not to pro-
voke *Florus* to greater indignation. And so the multitude was pacified for their sakes
who entreated, and hoped that hereafter *Florus* would desist from such cruelty. *Flo-*
rus, when he saw the multitude quieted, was sorry: and that he might again provoke
them, he assembled together the Nobility and high Priests, telling them that it
would be an argument that the people did not seek alteration any more, if they
would go in courteous manner and meet the Souldiers which were coming from *Cæsa-*
rea, whereof there were two Legions. Having thus assembled the Jews together to I
go meet the Souldiers; he also sent and commanded the Centurions not to salute the
Jews who came to meet them: and if therefore the Jews were offended, and gave
any hard speeches, they should fall upon them with their weapons. The high Priests
assembling themselves together in the Temple, desired them to go, and solemnly meet
and entertain the Souldiers, for fear of a greater inconvenience. Notwithstanding
this counsel, those that were seditious refused to do as they were requested: and o-
thers for grief of them that were slain, took part with the seditious.

The people exclaim against *Florus*.

Florus renewed the discontents of the people.

Florus's subtilty and treason.

Then all the Priests and Levites brought forth the holy vessels and ornaments of
the Temple, and with Harps, Songs, and musical instruments came before the mul-
titude, and on their knees conjur'd them by the care that they ought to have of K
the honour and preservation of the Temple, not to provoke the Romans through
contumelious words, lest they should sack the Temple. There might you have seen
the chief of the Priests with ashes upon their heads, and their cloaths rent, so that
their naked breasts were perceived; calling every Nobleman by his name, and speak-
ing to all the multitude, requesting them not for a small offence, to betray their
whole Country to them, who still gaped after the destruction thereof. For what
thanks shall ye have from the Romans for your former salutations, if now in hope of
amendment of your miseries you go not forth to meet them? contrariwise, if you
would go to them in solemn manner, then you take from *Florus* all occasion of vio-
lence, and save your Country from ruine, and your selves from further calamities. L
Adding that it was a great shame that such a multitude should be led away with a few
seditious persons; and that it was more fit that so many should force those few sedi-
tious people to obey them, and joyn with them in opinion.

The exhortation of the Priests and Princes to the people.

With these persuasions they mollified the obstinacy of the Jews, and also persua-
ded many of the seditious people, some with threats, and some with reverence of
themselves to be pacified. And so they going before, all the people followed, and
went out to meet the Roman Souldiers. At their coming near them they saluted them;
who answering nothing again, those of the Jews that were seditious, began to rail
against *Florus*, by whose order this was done: whom presently the Souldiers appre-
hending, beat them with clubs; and the rest flying, the Roman horsemen pursued M
them, and trod upon them with their horses. Many were slain by the Romans, and
more were killed in the throng, one tumbling upon another. There was a great throng
in the gates of the City; for every one hasting and striving to get in, hindred
themselves and others. Many died most miserably in the throng, and some were
stifled, and some prest to death and trodden upon; so that their neighbours coming
to bury them, could not know them. The Souldiers also cruelly assaulted them, killing
all that they could come to, and hindred the people from going in by the gate call-
ed *Bezetha*, because they desired first to recover the Temple and the Castle called
Antonia.

The event sheweth *Florus*'s intent and counsel.

The slaughter of the Jews.

The seditious for fear lest *Florus* should seize their spoils, flee to the Temple.

Florus taketh the spoils, and entreth the Temple.

Florus seeing the Jews inexpugnable in the Temple, surceaseth his violence, and leaving a band behind him, goeth to *Cæsarea*.

At the same time *Florus* coming with a party of Souldiers out of the Palace pursu- N
ed them thither, striving to get the Castle; yet he did not prevail: for the people
made resistance, and threw down stones from the houses tops, and killed many of the
Romans; who being pester'd with stones and darts cast from aloft, could not resist
the people, who on every side came against them, but retired themselves to the rest
of the Army at the King's Palace. Those that were seditious, fearing that *Florus*
would again assault them, and by the Castle *Antonia* get entrance into the Temple,
got upon the Galleries that reached from the Porch of the Temple to *Antonia*, and
beat them down, hereby to defeat the covetousness of *Florus*, who greedily gaped
after the sacred Treasure, and strived to enter by *Antonia* into the Temple to take
it: but seeing the Porches beaten down, he offered no more violence. Aud calling O
together the high Priests and Nobility, he said that he was content to depart out of
the City, but he would leave them as great a garrison as they would request. Where-
unto

A unto they anſwered, that nothing ſhould be alter'd, if he would leave one company to keep all quiet; provided he left not that, which lately ſo ill treated the people, becauſe the people would not eaſily brook them, for that which they had ſuffered at their hands. *Florus*, as he was requeſted, changing the garriſon, with the reſt of the Army went to *Cæſarea*.

The year of the World, 4030. after Chriſt's Nativity, 68.

CHAP. XVI.

Of Politianus *the Tribune: King* Agrippa's *ſpeech to the Jews, exhorting them to* B *obey the Romans.*

FLorus yet deviſed another way to ſtir the Jews to rebellion: for he ſent word to *Ceſtius* that the Jews were revolted, impudently belying them to have committed that which indeed they endured at his hands. The Nobles of *Jeruſalem* and *Bernice* certified *Ceſtius* of all that *Florus* had done. He receiving Letters from both parties, deliberated with his Officers what to do. Some counſelled *Ceſtius* to go into *Judea* with an Army, and puniſh the Jews, if they were revolted; and if they were not, then to confirm them in their obedience. Yet it pleaſed him better to ſend ſome about him thither before, to bring him true news of their eſtate, and what had C hapned. So he ſent *Politianus* the Tribune, who in his way met with *Agrippa* in *Jamnia*, as he was returning from *Alexandria*, and told him all, for what, and from whom he was ſent. Here alſo were preſent the Prieſts and the chief of the Jews, to welcome *Agrippa*; and having ſaluted him as courteouſly as they could, they preſently bewailed the miſery which had befallen their Nation, and the cruelty of *Florus*. Which although *Agrippa* compaſſionated, yet he made as if he were angry with the Jews whom he greatly pitied; purpoſing hereby to allay their paſſions in ſtead of further irritating them by teſtifying the ſame ſentiments to reveng. All the better ſort, who for the ſake of their lands and eſtates deſired quietneſs, well perceived that the Kings reprehenſion was not of malice, but for their good.

Ceſtius Gallus Preſident of *Syria* conſulteth with the Princes what were beſt to be done. *Politianus* is ſent to *Jeruſalem*, and meets with *Agrippa*.

D Alſo the people of *Jeruſalem* went out to meet the King threeſcore furlongs off, and received him and *Politianus* very courteouſly; yet the women lamented the death of their huſbands ſlain, and with tears moved the whole multitude to ſorrow, who beſought *Agrippa* to have compaſſion on their Nation, and entreated alſo *Politianus* to go into the City, and behold what *Florus* had done. There they ſhewed him the Market-place deſart, and the houſes deſtroyed; and by means of *Agrippa* they perſwaded him to go round about the City as far as *Siloa*, only with one man, and behold with his eyes what *Florus* had done, and that they were obedient to the Romans in all things, and only were enemies to *Florus* who had uſed them ſo cruelly. *Politianus* having gone about the whole City, aſcended into the Temple E where he well perceived many arguments of the Jews fidelity towards the Romans: and calling the people there together, he praiſed their Loyalty, and exhorted them ſtill to continue in like obedience, and worſhipped God and the holy places, as far as the Law permitted him: and ſo he returned to *Ceſtius*. After his departure, the multitude of the Jews came to *Agrippa* and the high Prieſts, requeſting them to ſend Ambaſſadours againſt *Florus* to *Nero*, becauſe otherwiſe they ſhould give occaſion to think it a voluntary rebellion, by not complaining of ſuch murthers: For *Florus* would make him believe that they had rebelled, except they went to him to ſhew that *Florus* gave firſt occaſion; and it was certain that the multitude would not be quieted, if any one hindred that Embaſſage. *Agrippa* thought F it would be an hateful matter to ſend Ambaſſadours to *Rome* to accuſe *Florus*; and on the other ſide he perceived, that it was to no purpoſe to contradict the Jews, who were ready now to rebel: wherefore calling the people together he made a ſpeech to them, having ſeated his Siſter *Bernice* in an eminent place in the houſe of the Aſmoneans. The porch wherein he called them together, was in ſuch a place that it overlook'd all the higher part of the City, for there was only a bridge between it and the Temple, which joyned this and that together; and there he ſpake to the Jews in manner following: *If I ſaw that you were reſolved to make war againſt the Romans, and that the better part of the people were not inclined to peace, I would not have come unto you, nor have preſumed to have counſelled you in any thing. For it is in vain to give* G *counſel of ſuch things as are expedient, where all the Auditors are already determined to follow that which is contrary to the counſel given them. But for that ſome are ignorant what miſery War produces, becauſe by reaſon of their young years they have not known it, others*

The multitude of the people go out to meet *Agrippa* and *Politianus*.

Politianus aſſembleth the people, and inciteth them to peace, and after returns to *Ceſtius*. The Jews require the King, that there might be ſome Ambaſſadors ſent to *Rome* to complain of *Florus* to *Nero*.

Agrippa's Oration to the Jews.

Christ's Nativity, 68.

Agrippa traveth to make the common sort flexible and attentive.

others are moved with a rash and unadvised desire of liberty, and others are drawn by H *avarice and hope of gain in combustions, I thought good to assemble you all together, and declare unto you what means are to be used to restrain such people, that the good may the better know how to resist and overcome the practices of the wicked. But let no man murmure, if he hear that which displeaseth him, and I will tell you nothing but that which seemeth expedient for you. For they that are so bent to rebellion, that they will not be recalled, may for all my words continue in the same mind still. And I will speak nothing at all, except you will all keep silence. I know many seek to aggravate the injuries that are done by the Rulers of this Countrey, and highly commend and extol liberty: yet before I begin to declare unto you the difference between you and those against whom ye purpose to make war, I must first divide and separate two things which you think inseparable.* I *For if you seek only to get satisfaction upon those that have injur'd you, why do ye so extol liberty? or if you think it not tolerable to obey any other, these complaints against your Rulers are superfluous: for although they were never so mild, still would subjection be intolerable. Call all things to mind, and consider what a small cause of war is given you.*

It behoveth to honour the Magistrate, and not to provoke him by injury.

And first of all, weigh with your selves the crimes and offences of your Rulers; for you ought to shew your selves humble and dutiful to those that are in authority, and not exasperate and provoke them to wrath by reproachful speeches. For in reviling them for small offences, you incite against you those whom you so revile: and whereas before they only did you a little injury, and with some shame, now being moved by your resistance, they will openly set upon you and destroy you. There is nothing that so restraineth K *cruelty as patience; so that oft-times the patience of them who have suffered injury, makes them that did the injury ashamed thereof. Be it so that they, which are sent into the Provinces and appointed by the Romans for your* Governours, *are grievous to you: yet all the Romans do not oppress you, nor* Cæsar, *against whom you must take Arms: For they command no cruel* Governours *to come to you; nor can they who are in the furthest part of the West, easily know what is done in the East, or indeed be exactly informed thereof. And truly it is a thing most against reason to take Armes for so small a cause; especially, when they against whom they take Arms know nothing of the matter. But there is reason to hope, that these matters you now complain of will not be always so: For there* L *will not be always the same* Governour; *and it is credible, that they who succeed this, will be more gentle and courteous. But if once you begin to make War, it is not easie to end or sustain it without great calamities. And let them who so thirst after liberty, diligently advise with themselves, that they do not bring upon their necks a greater bondage. Slavery is a cruel thing; and it seemeth a lawful cause to make War to avoid being brought into it; yet he that is already in bondage and revolteth, is rather a rebellious slave, than one who loveth liberty. You should therefore have endeavoured to resist the Romans, when first* Pompey *entred this Land: but then our Ancestors and their Kings far exceeding you in riches, strength of body and courage, were not able to withstand a small part of the Roman forces; and do you who are their successors, and far weaker than they, having succeeded them in subjection, think that you are able to resist all the whole power of the* M *Romans?*

Agrippa excuseth Cæsar and the Romans.

Depulsion of the Jews liberty, which they so vehemently seek.

The example of the Athenians and others to obey the Roman Empire.

The Lacedemonians.

The Macedonians.

The comparison of the Romans force with the Jews weakness.

The Romans have brought the whole world under their government, and have fought another world beyond the Ocean sea.

The Athenians, who sometime to preserve the liberty of Greece, *feared not to set their own City on fire, and with a small fleet defeated that proud* Xerxes, *whom they forced to flee with one ship, (though he had such a navy that the seas had scarce room for one ship to sail by another, and all* Europe *was not able to receive his Army) and got that famous victory over* Asia, *near the little Isle of* Salamina, *yet now are subject to the Romans, and that City, the Queen of all* Greece, *is now ruled by the commands it receives from* Italy. *The Lacedemonians also, after they had gotten such a victory at the* Thermopyles, *and under their General* Agesilaus *sacked* Asia, *acknowledge now the Romans for their Lords. The Macedonians also, who had before their eyes the valour of* Philip N *and* Alexander, *and promised themselves the Empire of the whole world, now patiently bear this change, and obey them whom fortune hath made their Masters. Many other Nations, who for their power and strength have far more cause than you to seek their liberty, yet patiently endure to serve the Romans: But you only think it a disgrace to obey them, who are Lords of the whole world. And where are the Armies that you trust in, or your navy to make you masters of the Roman Seas? Where are your treasures to effect what you intend? Think you that you are to war against the* Egyptians *or* Arabians? *and do you not consider the bounds of the Roman Empire? Do you not consider your own inability? Know you not that your neighbour-nations have often by force taken your City? and that the forces of the Romans have passed thorow the whole world unconquered, and* O *as it were searching for something greater than the world? Their dominion towards the East is extended beyond* Euphrates, *and towards the North beyond* Ister, *and towards the*

A *East is extended beyond* Euphrates, *and towards the North beyond* Ister, *and towards the South beyond the Wilderneſs of* Libya, *and towards the Weſt beyond* Gades; *they have found another World beyond the Ocean, and with an Army entred* Britain; *where never any came before. Are you richer than the* Gauls, *ſtronger than the* Germans, *wiſer than the* Greeks; *are you more in number than the whole World beſide? What hope can you have to encourage you againſt the* Romans? *But ſome of you will ſay, that bondage is a grievous thing. But how much more ſhould the* Greeks *think ſo, that were thought to be the nobleſt Nation under Heaven, and had ſuch large Dominions; yet now obey the* Roman *Governours? as alſo the* Macedonians *do, who have greater cauſe than you to ſeek their liberty? What ſhall I ſay of the five hundred Cities of* Aſia? *do they not all*

B *obey one Ruler, and the authority of one Conſul, without any Garriſon? What ſhall I ſpeak of the* Enochians, Colchians, *the people of* Taurus, *the inhabitants of* Helleſpont, *and* Pontus, *and about* Mæotis, *who in times paſt had no Maſters, no, not of their own Nation, yet now three thouſand Soldiers keep them in awe; and forty long Gallies keep peaceably thoſe Seas that were never ſailed on before? What think you, the* Bythinians, Cappadocians, *and thoſe of* Pamphilia, Lydia *and* Cilicia, *could ſay for their liberty, who notwithſtanding peaceably pay Tribute to the* Romans? *What of the* Thracians, *whoſe Countrey is five days journey in breadth, and ſeven in length, far more inacceſſible and ſtronger than yours, by reaſon of the mountains of Snow and Ice? yet do they obey two thouſand* Romans, *who are in Garriſon? Beſide them the* Illyrians, *whoſe Countrey reacheth to* Dalmatia *and* Iſter, *are kept in obedience only by two Legions, with help of whom*

C *they alſo reſiſt the* Dacians. *The* Dalmatians *themſelves, who have ſo often attempted their own liberty, and ſtill as their wealth increaſed rebelled, are now in peace under one Legion of the* Romans. *Nay, if any have reaſon to rebel, 'tis the* Gauls, *whoſe Countrey is by nature ſtrong, being on the Eaſt-ſide compaſſed with the* Alpes, *on the North with the River of* Rhene, *on the South with the* Pyrenæan *Mountains, on the Weſt with the Ocean. Notwithſtanding, having amongſt them three hundred and five Nations, and as it were the very fountain of plenty of all ſort of goods and commodities wherewith they inrich the whole World; yet do they pay Tribute to the* Romans, *and account that their happineſs depends upon that of the* Romans; *and that neither for want of courage in them or*

D *their Anceſtors, who fourſcore years long fought for their liberty. They could not ſee without aſtoniſhment, that the valour of the* Romans *was attended with ſuch ſucceſs that they gained more by fortune, than they did by courage in all their War. Yet now they obey a thouſand and two hundred Souldiers, having almoſt againſt every Souldier a City.*

Neither could the Spaniards, *though Gold grew in their Countrey, keep themſelves from being ſubject to the* Romans. *Nor the* Portugals *and the Warlike* Cantabrians, *for all the diſtance of Sea and Land between them and* Rome. *The Ocean, whoſe Waves beating againſt the ſhoar, terrifie the Inhabitants adjoyning, could not ſtay them, but they paſſed it; and carried an Army beyond the Pillars of* Hercules, *and paſſed the tops of the* Pyrenæan

E *Mountains, which reach to the Clouds, and ſo made all thoſe people ſubject to them: And for all that they were ſo Warlike a Nation, and ſo far from* Rome, *the* Romans *have left only one Legion for Garriſon amongſt them. Which of you hath not heard of the multitude of the* Germans; *whoſe Vertue, and mighty bodies, I think you have often ſeen, for in every Countrey the* Romans *have them for Captives: Yet they, whoſe Countrey is ſo large, having hearts far bigger than their bodies, and ſouls that contemn death, and are more cruel than brute beaſts; yet are they now limited by the River* Rhine, *and kept in ſubjection by eight Legions of* Romans; *and thoſe that were taken were made ſlaves, and the reſt choſe rather to ſave themſelves by flight than fight. Moreover, you who have ſuch confidence in the Walls of* Jeruſalem *conſider the Walls of* Britain; *which Countrey, though compaſſed*

F *with the Ocean, and almoſt as great as our whole* World; *the* Romans *ſailing to it, have conquered; and four Legions keep that ſo populous an Iſland. What ſhall I ſay more, when the* Parthians, *a moſt Warlike People; who lately reigned over ſo many Nations, and abound in ſo much Wealth, are now compelled to ſend Hoſtages to* Rome; *Nay, you may ſee all the Nobility of the Eaſt at* Rome; *where, with the Pretext of Peace, they ſhadow their Captivity. Almoſt all the Nations under the Sun tremble and dread the* Roman Puiſſance; *and will you only war againſt them? Do you not conſider what befel the* Carthaginians, *who boaſted themſelves of that great* Hannibal, *and were ſprung from the Noble Race of the* Phenicians; *yet, at laſt, were deſtroyed by* Scipio? *Neither the* Syrenæans, *who deſcended from the* Lacedemonians, *nor all the Race of the* Marmaridans, *extending as far as*

G *the Deſarts (which are very ſcarce of Waters,) nor the* Syrtes, *nor the* Nazomonians, *nor the* Moors *nor the innumerable multitude of the* Numidians, *have been able to reſiſt the power of the* Romans; *who by force of Arms, have conquered that third part of the World*

The year of the World, 4030. after Chriſt's Nativity, 68.

500 Cities of *Aſia* obey the *Romans.*

The defence of *France.*

The *Spaniards* ſubject to the *Romans.*

The *Germans* multitude, vertue and huge ſtature.

The *Britains* ſubject to the *Romans.*

The *Parthians.*

The *Carthaginians* made ſubject by *Scipio*'s hands.

The *Romans* govern the *Moors.*

The year of the World, 4030. after Christ's Nativity, 68.

(*the Nations whereof can hardly be numbred*) *which from the Sea* Atlantick, *and* Hercules's *Pillars, unto the Red Sea, containeth all* Ethiopia, *and innumerable Cities: Who, besides that, they pay so much Fruits and Corn to the Romans, as for eight months in every year, will keep and sustain all the people of* Rome, *do also pay Tribute; and moreover, assist them any way they can, and never murmure at it, as you do: And there is only one Legion left to keep them in obedience. But what should I need to tell you of Forreign Examples, to convince you of the Power of the* Romans, *seeing you may well understand it by what they have done in* Egypt, *your neighbour Countrey; which reaching to* Æthiopia *and* Arabia *the Happy, and bordering upon* India, *and having in it an infinite number of people, besides the Inhabitants of* Alexandria *(which is easie to be counted, by the Tribute paid of every person by the Poll) yet they disdain not to live under the Dominion of the Romans.* Alexandria *is both populous and very rich, in length thirty Furlongs, in breadth ten, and pays more Tribute in a month, than you do in a whole year; and, besides their money, finds all* Rome *with Corn four months in the year: And is on every side compassed about, either with a vast Wilderness, by which none can pass; or the fierce Sea, which is boundless; or with great and strong Rivers; or muddy and dirty Quagmires, and Marish-grounds: Yet all this little avails them to withstand the force of the Romans. For two Legions only placed in the City, keep all the great Countrey of* Egypt, *and the Nobility of* Macedon *in awe. Now, since all the inhabited World is subject to the Romans, what Associates will you have from some Countrey not inhabited, to aid you against the Romans? Except peradventure some of you hope for help from beyond* Euphrates, *and that your Countrey-men of* Adiabena *will help you: But they will not entangle themselves in these dangerous Wars, without reasonable cause; and if they would consent to so bad counsel, the Parthians will not suffer them: For they are careful to maintain their League with the Romans; and would think it violated, if any under their Dominions should war against them. It remaineth then, that you must only trust that God will help you; but you see God doth assist the Romans: For it is impossible that such an Empire should have been without the help of God. Besides, consider that although you were to war against far weaker than your selves, yet you could not promise to your selves favourable success; and it may so come to pass, that if you Religiously observe the custom of Sabbaths, and in them do nothing, it will not be heard to conquer you. For so your Ancestors found by experience with* Pompey; *who design'd all his Enterprizes for that day, wherein his enemies were idle, and made no resistance. But if in War ye transgress your Countrey laws, I know not then for what you should rebel. For truly, all of you, at this time, are of that mind, that you take Arms to maintain your Countrey Laws. And I pray you, how will you request help at God's hands, if wilfully you break his Laws? All that begin War, either trust in Humane Riches, or Divine Succour: and they that war, having no probability to hope for any of those, wilfully lead themselves into open destruction. But if you cannot resist the passion which transports you, let every man with his own hands butcher his Wife and Children, and consume this goodly Countrey with fire; for so you shall gain this, not to abide the shame of a Conquest. It is good, O Friends, it is good, whilst yet the Ship is in the Haven, to fore-see and provide for future Tempests; and not then begin to fear, when you are amidst the Waves and Surges of the Sea. They who fall into misery not fore seen, are worthy to receive compassion; but they that run into wilful calamity, deserve no pity, but reproach. Unless perhaps ye think that the* Romans *will fight with you, on certain conditions; and that if they overcome you, they will not use you hardly, nor fire and destroy this Sacred City, and all the whole Nation, as they have done others. If ye be overcome, whoso escapeth unkilled, can have no place of refuge; for all Nations either are already subject to the* Romans, *or fear that they shall be shortly. So that not only you shall be in danger, but also all Cities wherein any* Jews *remain. For there is no Nation nor People in the whole World, among whom some of your Countrey-men are not, who all shall be most cruelly put to death, if you rebel: And for the wicked counsel of a few men, all Cities shall flow with the blood of the* Jews; *and no man shall be punished for killing* Jews, *because of your offence. But if you think the* Romans *will not execute all this Outrage after your Rebellion, then consider how impious a thing it is, to rebel against so mild Governours. Take compassion, if not of your Children and Wives, yet, at the least, of this City, which is the Mother-city of all your Nation. Have some regard to these Holy Walls, and the Sanctuary, and your Holy Laws: Assure your selves, that if the* Romans *again overcome you, they will not spare these things, seeing you were no more grateful unto them, for preserving them before. I protest before God, your Holy Temple, and all the Angels of Heaven, and our whole Countrey, that I have kept back no counsel which I think profitable for you. Now, if you consider those things which are profitable for you, ye shall live with me in peace: But if you follow your private passions, I will not be partaker of the miseries and dangers you thrust your selves into.* King *Agrippa* thus ended his discourse, which his Sister

Alexandria acknowledgeth the power of the *Romans*.

God's favour towards the *Romans*.

The last Argument that proveth the Jews destitute of God's and man's help, and unapt to make War. Whilst the Ship is yet in the Port, it is good to prevent the future Tempest.

Agrippa's Prophecy of the *Jews* future misery.

Agrippa protesteth that he had omitted no counsel that he thought expedient for the *Jews*.

A Siſter *Bernice*, ſtanding by him, accompanied with her tears: And theſe reaſons and teſtimonies of affection touched the hearts of the people; ſo that their fury being ſomewhat allayed, they cried out, that they meant not to take Arms againſt the Romans and *Cæſar*; but againſt *Florus*, for the injuries he had done them. To this, *Agrippa* anſwered; *But your deeds ſhew that you mean War againſt the Romans; for you have not paid your Tribute to* Cæſar, *and you have beat down the Gallery which joyns the Temple to the Caſtle of* Antonia: *But if you would ſtop your Rebellion, repair with ſpeed the Gallery, and pay your Tribute; for this Fort belongeth not to* Florus, *nor the Money.* Herewith the people were content; and aſcending into the Temple with *Agrippa* and *Bernice*, they began to re-edifie the Gallery; and the Officers went about and gather-
B ed the Tribute in every Village, and quickly brought forty Talents (for ſo much money was behind.) And thus *Agrippa* ſtifled the beginning of the War. After this, he began to perſwade the people to obey *Florus*, till ſuch time as another were ſent to ſupply his place. Herewith the multitude was ſo moved, that they contumeliouſly reviled the King, and threw ſtones at him, and drave him out of the City. The King ſeeing that their ſedition would not be quieted, complaining of the injury done to him, he ſent ſome perſons of the beſt rank to *Florus*, who was at *Cæſarea*; that he might chuſe whom he would amongſt them, to gather the Tribute through the whole Countrey. And ſo he departed into his own Kingdom.

The year of the World, 4030. after Chriſt's Nativity, 68.

Agrippa the King is by the people driven out of the City with ſtones.

C

CHAP. XVII.

Of the Rebellion which the Jews begun againſt the Romans.

AT this time, ſome of the chief Incendiaries, aſſembled together, ſuddenly aſſaulted a Caſtle called *Maſſada*, which they took by ſurpriſe, and killed all the Romans and in their places put a Guard of their own Company. In the Temple alſo, *Eleazar*, Son of the High Prieſt *Ananias*, a bold and deſperate young man, Captain of the Soul-
D diers; perſwaded them who offered ſacrifices, not to offer any, but thoſe that were given by Jews. And this was the ground and cauſe of the War that enſued: For they rejected thoſe Sacrifices that were wont to be offered in the name of the Emperour. And although the High Prieſts, and People of Account, requeſted them not to omit that Cuſtom of ſacrificing for their Kings and Governours; yet they refuſed ſo to do, truſting greatly to their Faction: All thoſe of the City that deſired alteration, were of this mind, and eſpecially *Eleazar*, who at that time was General, as is before ſaid. Wherefore all the chief men, High Prieſts, and Principal of the Phariſees, aſſembled themſelves; and perceiving into how great danger thoſe Rebels brought the City, they determined to make tryal of the courage of the Seditious people: Wherefore, they aſſembled them together before the Brazen Gate, which was in the inner part of
E the Temple, towards the Eaſt. " And firſt of all, they greatly complained of their " raſh and unadviſed Rebellion, and that they ſought to ſtir up ſo great a War againſt " their Countrey; inveighing againſt the cauſe that moved them thereto, as being " without reaſon: Telling them, that their Anceſtors, for the moſt part, adorned the " Temple with the Gifts of Gentiles, never refuſing the Offerings of Strangers; and " not only not refuſed their Offerings (for that were an impious fact,) but alſo placed " in the Temple the Gifts that they ſent, which were yet to be ſeen. And that it was " ſtrange, that now only they thought to provoke the Romans to War, by making new " Laws: And beſides other danger alſo, to make the City guilty of a great Crime in " matter of Religion, as though it were ſuch, wherein none might offer Sacrifice but
F " Jews, nor any but they adore God. If we ſhould make ſuch a Law againſt any pri- " vate perſon, he had juſt cauſe to accuſe us of Inhumanity. But now the Romans are " deſpiſed, and *Cæſar* himſelf accounted prophane; and it was to be feared, that if the " Jews diſdained to accept of *Cæſar*'s Offerings, *Cæſar* would hinder them from offer- " ing any: And the City of *Jeruſalem* would preſently be accounted as an enemy to " the Empire, unleſs they preſently accepted *Cæſar*'s Sacrifice; and before ſuch time as " they heard theſe news, againſt whom this outrage was attempted. Having thus ſpo- ken, they brought forth the moſt learned amongſt the Prieſts, to recount from time to time how their Anceſtors had always accepted of the Sacrifices of Strangers.

The Jews refuſe *Cæſar*'s Sacrifices for the proſperity of the Romans

Againſt thoſe who refuſe Forreign Sacrifices.

None of the Seditious gave ear to thoſe that were in Authority.

But none of the Mutineers gave ear to any thing that was ſaid, and the Levites came
G not to ſerve at the Altar, as now preparing for War. When the Nobility ſaw that they could not appeaſe this ſedition, and that they themſelves ſhould firſt feel the Romans power, they deviſed all means to pacifie the Tumult, and ſent ſome Deputies to

Ambaſſadors ſent to *Florus* and *Agrippa*, againſt the Seditious.

The year of the World, 4030. *after Chriſt's Nativity*. 68.

Florus; the chief whereof was *Simon*, the Son of *Ananias*; others alſo, were ſent to H
Agrippa, of which the chief were *Saul*, *Antipas* and *Coſtobarus* (who were all a kin to the King) requeſting them both to come with an Army to the City, and ſuppreſs the Sedition which was raiſed, before it went further. *Florus* was glad of theſe tidings; and deſiring nothing more than War, gave no anſwer to the Deputies. But *Agrippa*, willing to ſpare both parts, as well the Good as the Rebels; and to preſerve *Judea* to the Romans, and the Temple to the Jews; thought it not meet for him to buſie himſelf in ſuch affairs, but ſent three thouſand Horſe to aid the people againſt the Rebels; Which Horſe were of *Auranitis*, *Batanæa* and *Trachonitis*; and he made *Darius* their Captain, and *Philip*, Son of *Joakim*, General of all the Army. Theſe coming into the City, the Nobility, with the High Prieſts, and the reſt of the people that deſired Peace, I
received this ſuccour in good part, and quartered them in the higher part of the City; for the Rebels kept the lower part, and the Temple. The War began inſtantly with Darts and Slings, and ſhooting of Arrows; and ſometimes they encounter'd one another hand to hand. The Seditious were more valiant, but the King's Souldiers were more skilful in War, and chiefly endeavoured to get the Temple, and expel out of it thoſe who thus prophaned it. The Rebels, with *Eleazar*, endeavoured, beſides that which they had already, to get alſo into their hands the higher part of the City. Wherefore, during the ſpace of ſeven days, there continued a great conflict betwixt them, and either part kept what they had. When the Celebration of the Feaſt called *Xylophoria* was come, wherein every one carrieth Wood to the Temple, to keep a K
fire continually upon the Altar; the Rebels would not ſuffer their enemies to do their Devotion.

War in *Jeruſalem* between the Seditious and thoſe that favoured Peace.

Xylophoria a Feaſt.

Now many of the *Sicarii* or Thieves, who carried ſhort Poyniards under their Coats, went amongſt the weaker multitude, and boldly followed their old practice. By which, thoſe of the King's ſide were forced to leave the higher part of the City; which the Rebels preſently entring, ſet the Palaces of *Ananias*, *Agrippa* and *Bernice*, on fire; and forthwith went to the place where all Charters were kept, purpoſing there to burn all Bonds and Obligations of Debtors, thereby to defraud the Creditors; and ſo to joyn all the Debtors to their Faction, and ſtir up all the poor people againſt the rich. The keepers of theſe publick Writings fleeing the ſeditious perſons ſet all on L
fire: And ſo having deſtroyed thoſe Records, which were in a manner the publick Eſtate of the City, they addreſſed themſelves againſt ſuch as refuſed their Proceedings. Some of the High Prieſts and Nobles hid themſelves in Vaults; others fleeing with the King's Souldiers into the higher Palace, locked up the doors after them; amongſt whom was *Ananias* the High Prieſt, and *Ezechias* his Brother, and they who (as is before ſpoken) were ſent Deputies to *Agrippa*: And ſo the Seditious were ſatisfied that day with the Victory, and firing of the houſes aforeſaid.

The King's Souldiers are overcome.

The next day, which was the fifteenth of *Auguſt*, they aſſaulted the Caſtle *Antonia*; having beſieged it two days, they took all that guarded it and killed them, and placed in it a Garriſon of their own company. This done, they went to the King's Palace, whi- M
ther *Agrippa*'s Souldiers were fled; and dividing their Company into four parts, they began to pull down the Walls; none of them that were within durſt come out for fear of the multitude, but went up to the Turrets of the Palace, and killed all thoſe that offered to come up, and many of the Thieves under the Walls, with things that they caſt down. This Conflict continued day and night, for the Rebels thought that thoſe within could not hold out long for want of Victuals; and they within thought that the Seditious being wearied, would ſoon give over. In the mean ſeaſon, one *Manahem*, the Son of *Judas* of *Galilee* (that moſt crafty ſubtil Sophiſter, who reproached the Jews in *Cyrenius*'s time for paying Tribute, and for being ſubject to any but to God) taking with him certain Nobles, went to *Maſſada*, where King *Herods* Armory was; N
and breaking into it, he armed the common people, and the other Thieves; and having them for his Guard, he returned again to *Jeruſalem* as King: And being thus made Head of the Rebellion, he prepared the Battery againſt the King's Palace. But they wanted Engines, and could not openly undermine the Walls, by reaſon of the enemies, who continually caſt down Darts upon them. Wherefore they began a Mine a great way off, till it came under one of the Towers, which then they ſupported with Poſts of wood; and they ſet fire on the wood ſupporting it, and went their way; ſo the Supporters being conſumed with fire, the Tower preſently fell down. But thoſe within foreſeeing their adverſaries intent, perhaps by the ſhaking of the Tower; had built a Wall behind it, to keep out the Rebels, between them and it. The Seditious O
verily thinking that with the fall of the Tower they ſhould be Victors, when they ſaw another Wall, were amazed. Yet the beſieged ſent to *Manahem* and others that were chief

The Jews take *Antonia*, and burn it.

A chief of the Rebels, requesting them to give them licence to depart; which *Manahem* only granted to the King's Souldiers, and to the Jews; who, presently accepting thereof, departed, and so left the Romans in great fear; for they were not able to resist so great a multitude, and they thought it a shame to entreat that they might depart; besides, that it was dangerous for them, although it were granted. Wherefore, leaving the lower place, which was called *Stratopedon*, because it might easily be taken, they retired into the King's Towers, whereof one was called *Hippicos*, the other *Phaselus*, the third *Mariamne*. The Rebels that were with *Manahem* brake presently in to the lower part that the Romans had forsaken, and killed all that they found there; and when they had sacked it, they set it on fire: And this was done the sixth day
B of *September*.

Year of the World 4030. after Christ's Nativity 68.

The Romans forsaking the *Stratopedon*, flee into the King's Forts.

CHAP. XVIII.

Of the death of Ananias *the High-Priest*, Manahem, *and the Roman Souldiers.*

THe next day following, *Ananias* the High-Priest was taken in one of the Water-Conduits of the King's Palace, where he had hid himself, and was there killed, with his Brother *Ezechias*, by the Seditious: And the Rebels besieged all the Towers round about, and kept diligent watch, lest any of the Romans should escape. But *Ma-*
C *nahem*, both upon his good success in destroying the strong Holds, and upon the death of *Ananias* the High-Priest, became so proud and insolent, that he thought none so capable as himself for Government, and became an intolerable Tyrant. Now *Eleazar* and some of his Companions assembled together, said, That it would be shameful for them that had revolted from the Romans, only to recover their Liberty, to receive for Master one of their own Nation, who, although he were not so violent as *Manahem*, yet was so inferiour to them; and if it were so, that it were expedient to have one Ruler over all the rest, *Manahem* ought to be the last that should be chosen to command them. Being thus agreed, they set upon him in the Temple, where he was praying with great pomp, apparelled like a King, and having about him a Guard of his Friends in Ar-
D mour; Now when *Eleazar* and his followers set upon *Manahem*, the people all took up Stones to stone him, hoping that by his Death the Sedition would be extinguished. The Guard of *Manahem* at first made some resistance; but when they perceived the whole Multitude against them, every one shifted for himself as he could; and those that were taken were put to death, and they that escaped were afterwards sought for; only a few of them fled to *Massada*, amongst whom was *Eleazar* the Son of *Jairus*, *Manahem*'s Kinsman, who afterwards became a Tyrant there. But *Manahem* fled into a place called *Ophias*, where he hid himself: and being taken, he was drawn out from thence, and, after many torments, put to Death, and with him all the chief Ministers of his Tyranny, and particularly *Absalomon*, who was his chief Officer. And in
E this matter (as I have said) the People greatly helped, hoping hereby to have some end of that Sedition. But the Rebels did not kill *Manahem*, to the end to extinguish Sedition, but to the intent to rob and plunder more freely.

The death of *Ananias* the High-Priest, of *Ezechias* his Brother.

Eleazar's followers assault *Manahem* in the Temple.

Manahem with the Princes slain.

The People indeed with many entreaties besought them to let the Romans alone, whom they besieged; but they were so much the more earnest against them: till being no longer able to make resistance, with the consent of *Metilius* their Captain, and some other of more Authority, they sent to *Eleazar*, requesting him to give them leave to depart with their Lives, and leave their Baggage to the Jews. He accepting their offer, sent to them *Gorion* the Son of *Nicodemus*, and *Ananius* the Saducee, and *Judas* the Son of *Jonathas*, to confirm the Promise of their Lives. Which done, *Metilius* led
F away the Souldiers: and whilst the Romans had their Weapons, none of the Rebels durst attempt any of their Treachery against them: but so soon as, according to Covenant, they had laid down their Shields and Swords, and so departed, mistrusting nothing, *Eleazar*'s Guard set upon them and killed them; they neither made Resistance, nor any entreaty for their Lives, only put them in mind of their Promise and Oath. So they were all slain save only *Metilius*, who greatly entreating for his Life, and promising that he would become a Jew in Religion, and be circumcised, they spared him. Though this was a small loss to the Romans, because there were but a few slain of their great and almost infinit Army; yet it was easy to judg that it would cause the Ruine and Captivity of the Jews.

The Romans unable any longer to resist, yeeld themselves.

The Romans against all Covenant & Law are all slain, save *Metilius*.

G When they saw themselves to have given sufficient cause of a War, and that the City was now so filled with Iniquity, that the Wrath of God hung over it; tho there had been no fear of any harm to them by the Romans, yet the whole City mourned,

Year of the World 4030. *after Christ's Nativity* 68.

and was sorrowful and desolate, lamenting as though they themselves should answer for the Seditious, for that Murther which was committed on the Sabbath, when it is not lawful for the Jews to do even any good work. H

CHAP. XIX.

Of the great Massacre of the Jews at Cæsarea, *and in all* Syria.

AT the same hour, on the self-same day, it happened, as it were by God's Providence, that the Inhabitants of *Cæsarea* massacred the Jews that dwelt amongst them; so that at one time above twenty thousand were slain, and not one Jew left alive in all *Cæsarea*: for those that escaped, *Florus* took and brought them forth bound to the people. After this Massacre done at *Cæsarea*, the whole Nation of the Jews was enraged; and dividing themselves into Companies, they wasted and destroyed in short time all the Borders of *Syria*, and the Cities thereabout, to wit, *Philadelphia* and *Gebonitis*, *Gerasa*, *Pella* and *Scythopolis*: Also they took by force *Gadara*, *Hippon*, and *Gaulanitis*; pulling down some places, and firing others. From thence they marched towards *Gedasa*, a City of the Tyrians, and *Ptolemais*, *Gaza*, and *Cæsarea*, and neither *Sebastia* nor *Ascalon* could resist them, but they also were consumed with Fire. Likewise they destroyed *Anthedon*, with *Gaza*: And most places belonging to these Cities were sacked, to wit, the Fields and Villages; and a mighty slaughter was made of them that were taken in these Towns. The Syrians made as great a Massacre of the Jews as this, among them; for all the Jews inhabiting among them were murthered, not only for an old grudge, but also, to render their own danger less, by diminishing the number of their Enemies. By this means all *Syria* was in a most deplorable condition, and every City was exposed to the disorders and violences of two several Armies, each of which placed their safety in making a great Effusion of Blood: The Days were spent in blood-shed, and the Nights in fear, worse than Death it self. For though they only pretended to destroy the Jews, yet were they drawn to suspect other Nations, that followed the Jews Religion; and because they were, as it were, Neuters, the Syrians thought it not good to destroy them; but, on the other side, for their agreeing in Religion with the Jews, they were constrained to hold them as Enemies. Many of the contrary part, who before seemed modest, were now through Avarice incited to meddle in this Murther; so that every one took the Goods of them that were slain, and carried them to other places, as Conquerors. He was most renowned that had stolen most, or killed most. There might you see in several Cities, the dead Bodies of all Ages unburied; old Men, and Children, and Women lying in most shameful manner, their secret parts being uncovered. Briefly, all the Country was filled with exceeding great Calamity; and the fear of yet greater misery to come, was unspeakable. I K L M

The Jews spoil the Villages, and burn the Cities of *Syria*.

All *Syria* full of miserable Calamities.

These were the Conflicts between the Jews and strangers. But afterwards, making Incursions upon the Borders of *Scythopolis*, the Jews there dwelling, became their Enemies. For they conspiring with the Citizens of *Scythopolis*, and preferring their own Commodity and Security before Kindred and Consanguinity, joyned with the Gentiles against the Jews; and yet, for all that, they were suspected for their forwardness. For the Scythopolitans fearing that they would assault the City by night, and excuse their revolting by their great misery, commanded all the Jews, that if they would shew themselves trusty to the Gentiles, they, with all their Children, should go into a Wood hard by. The Jews forthwith did as they were required, suspecting nothing; and the Scythopolitans were quiet for two days after, and did nothing: But the third night they sent out Scouts to see what they were a doing, who finding most of them asleep, they surprized them in a moment, and killed them all, who were in number thirteen thousand; and afterwards took their Goods. Here I think it not amiss to speak of the death of *Simon*, who was the Son of *Saul*, whose Race was very Noble: He was a Man of great courage, and strength of Body, both which he used to the great hurt of his Nation; for he daily killed many Jews who dwelt near *Scythopolis*, and often scattered divers Companies, and put whole Armies to flight; but at length he had an end worthy of his deeds, and the murther of his Country-men. For when the Scythopolitans had compassed the Wood about, so that none could escape their hands, they killed the Jews in every part thereof. *Simon* not drawing his Sword, made no resistance to any of his Enemies; for he saw that it was bootless to strive against such a multitude. But pittifully crying out, *I receive, O Scythopolitans, a worthy reward for that* N O

Jews against Jews.

The Scythopolitans kill 13000 of the Jews.

Simon daily kills many of his Country-men in *Scythopolis*.

A *that which I have done; who, to ſhew my fidelity to you, have killed ſo many of mine own Countrey-Men: and it is a juſt Plague, that a ſtrange Nation ſhould be falſe to us, who impiouſly forſook our own Brethren. I am not worthy to receive death from the hands of mine Enemies, and therefore I will kill my ſelf with my own; and this death will be a ſufficient puniſhment for my Offences, and a full Argument of my magnanimity, that none of my Enemies may boaſt of my death, nor inſult over me.* When he had thus ſaid, he beheld all his Family with compaſſion and rage mixt together, as his Wife and Children, and aged Parents. And firſt, taking his Father by the hair of the Head, he ſtood upon him, and thruſt him through; after him he killed his Mother, who was willing to die; after them his Wife and Children, every one of them as it were offering their bodies to the Sword, B and deſirous to prevent the Enemies. When he had ſlain all his Kindred, himſelf remaining alive, he ſtretched forth his Arm, that they might ſee what he would do; and thruſt his Sword into his own Body, up to the Hilts. A young Man, who for his magnanimity, and ſtrength of Body, was worthy to be pitied; yet he had a juſt and deſerved end for uniting himſelf to Strangers againſt his own Country.

Year of the World 4030. after Chriſt's Nativity 68.

Simon kills his Parents, his Wife & Children, and at laſt himſelf

CHAP. XX.

Cruelties exerciſed againſt the Jews in divers other Cities, and particularly by Varus.

C

AFter this ſo great a Maſſacre of the Jews at *Scythopolis*, other Cities alſo, where they inhabited, roſe againſt them; and two thouſand five hundred were ſlain at *Aſcalon*, and two thouſand at *Ptolomais*; and the Tyrians killed divers, and put more in Priſon: likewiſe they of *Gadara* and *Hippon* ſlew the moſt valiant, and thoſe of leaſt Courage they caſt into Priſon. Alſo all other Cities, who either feared or hated the Jews, roſe up againſt them. Only they of *Antioch*, *Sidon*, and *Apamea*, ſpared thoſe that dwelt with them, and neither killed nor impriſoned any of them; perhaps they ſtood in no fear of them if they ſhould have riſen, becauſe their Ciries were ſo populous; yet I think they ſpared them only for pities ſake, becauſe they ſaw they D were quiet, and not ſeditious. The Inhabitants alſo of *Geraſa* did no harm to the Jews amongſt them; but when they deſired to depart, they conducted them ſafely to the end of their Borders. In the Kingdom alſo of *Agrippa* much Cruelty was ſhewed againſt the Jews; for he being gone to *Geſtius Gallus* at *Antioch*, left the Rule of his Country to one of his Friends named *Varus*, Kinſman to King *Sohemus*; to whom there came Seventy of the chief Nobility of the Country of *Batanæa*, requeſting a Garriſon to repreſs thoſe that ſhould attempt Rebellion amongſt them. *Varus*, inſtead of receiving them well, ſent certain of the King's Souldiers by night, and killed them all as they were coming to him. He committed this Murder without *Agrippa*'s conſent; only for Avarice. But being imboldened by this Fact, he ruined the whole Realm, E ſtill continuing ſuch Cruelties and Violencies againſt his Nation, till ſuch time as *Agrippa* underſtood thereof; who, for *Sohemus*'s ſake durſt not put him to Death, but diſpoſſeſſed him of his Place. In the mean while the Revolters took the Caſtle of *Cypros*, which is ſituate above *Jericho*; and after they had killed the Garriſon, they deſtroyed the Fortreſs. At the ſame time a multitude of Jews laid Siege before the Caſtle of *Macheron*, and perſwaded the Souldiers left in Garriſon, to yield the Caſtle; who, fearing, that if they denied, they ſhould be compelled thereto, delivered it to them, upon condition, that they might quietly depart: Which done, the Jews placed a ſtrong Garriſon in it.

Another ſlaughter of the Jews.

The Cities in Arms againſt the Jews.

Varus kills ſeventy Jews in their journey.

The Romans yeild up their Caſtle in *Macheron* to the Jews.

F

CHAP. XXI.

Fifty thouſand Jews ſlain at Alexandria.

THe Citizens of *Alexandria* had always a quarrel againſt the Jews that lived with them, ſince the time that *Alexander* the Great for their help againſt the Egyptians, permitted them to inhabit *Alexandria*, and to have the ſame priviledges with the Grecians. This Honour and Priviledge was alſo continued to them by the Succeſſors of *Alexander*; who alſo gave them a certain place in the City to dwell in, that they G might live more commodiouſly, and not be mingled with the Gentiles: And permitted them alſo to call themſelves Macedonians. Afterwards, when *Egypt* was brought under the rule of the Romans, neither *Cæſar*, nor the following Emperors, diminiſhed the

Year of the World 4030. *after Christ's Nativity* 68.

the Jews Priviledges which *Alexander* had given them. But there were daily Conteſts between them and the Greeks; and although the Judges on both parts ſtill puniſhed thoſe that were in fault, yet the Sedition more and more encreaſed; and though all Cities elſe were filled with Troubles, yet here the Tumult was moſt vehement. For when the Alexandrians had called together the People, to determine of an Embaſſage to *Nero*, certain Jews mingled themſelves amongſt the Greeks, and ſo went into the Amphitheater: Who being eſpied by their Adverſaries, the Greeks cryed out, that the Jews were enemies, and came as Spies, and ſo they laid violent hands upon them. Some of them fled, only three of them were taken by the Greeks, whom they drew unto a place to burn them alive. All the Jews of the City came to ſuccour them; and firſt they threw ſtones at them, and then taking fire-brands, they ran in a rage into the Amphitheater, and threatned to burn all the people there aſſembled; which they had done, if *Tiberius Alexander*, Governour of the City, had not appeaſed their fury; who did not at firſt uſe Force of Arms againſt them, but ſent ſome of their chief Men to perſwade them to ceaſe, and not to incite the Roman Army againſt them. But the ſeditious Jews refuſed this advice, and mocked *Tiberius*: Who ſeeing that they would not otherwiſe be appeaſed, ſent two Legions of Romans, and five thouſand other Soldiers, who by chance came out of *Lybia*; and gave them charge, not only to kill them, but alſo to fire their Houſes, and take their Goods. The Soldiers preſently went into the place called *Delta* (where the Jews were gathered together) and did as they were commanded, though not without a bloody Victory. For the Jews gathering themſelves together, placed thoſe amongſt them that were beſt armed, in the Front, who held out for a long time; But when they began to flee, they were Maſſacred like Beaſts; ſome of them were killed in the Field, ſome were burnt in their Houſes; the Romans firſt taking what they found, and ſparing neither Infants nor Old Men, but killing all Ages and Sexes. So that all that place flowed with blood, for there were ſlain fifty thouſand Jews; and all the reſt had been extinguiſhed, had not *Alexander* (moved to compaſſion by their entreaties) commanded the Soldiers to leave off; who being obedient toh im, preſently departed: But the people of *Alexandria* were hardly withdrawn from the Maſſacre, becauſe of the hatred which they had conceived againſt the Jews; and with much ado, they were withheld from tyrannizing over the dead bodies. And this befel the Jews of *Alexandria*.

Sedition in *Alexandria* between the Greeks and Jews.

Tiberius Alexander exhorts the ſeditious Jews to keep peace.

A cruel Victory, wherein 50000 Jews were ſlain.

CHAP. XXII.

Of the Maſſacre of the Jews by Ceſtius Gallus.

Ceſtius Gallus now thought it time to beſtir himſelf, for as much as the Jews were now hated every where, and taking with him the twelfth Legion out of *Antioch*, two thouſand choſen Foot, and four Companies of Horſe out of the other Legions, and with them the King's Forces that came to help him, to wit, two thouſand Horſemen of *Antioch*, three thouſand Foot all Bow-men, and three thouſand Foot, ſent by *Agrippa*, a thouſand Horſe; and four thouſand which *Sohemus* brought, whereof the third part were Horſe, the reſt Foot, and for the moſt part Bow-men; he went towards *Ptolamais*. Many joyned themſelves to them out of every City, who, though they were not ſo skilful in War as the Romans, yet their hatred was more than theirs. *Agrippa* himſelf was there with *Ceſtius*, commanding thoſe he brought. There *Ceſtius* taking a part of the Army, went to *Zabulon*, (which is the ſtrongeſt City of *Galilee*, called alſo *Andron*, and parts the Borders of the Jews from *Ptolomais*) and when he found it deſolate of Inhabitants (who were fled into the Mountains) but full of Riches; giving licence to the Souldiers to ſack it, he afterwards ſet it on fire, although he admired the beauty thereof (for it was not inferiour to *Tyre*, or *Sidon*, or *Berytum*) and after ſpoiled all the Territories about it. When he had burnt all the Villages thereabout, he returned to *Ptolomais*. The Syrians, and eſpecially thoſe of *Berith*, ſtayed ſtill behind to get Booties: Which when the Jews underſtood, and that *Ceſtius* was departed, they took courage, and came and ſet upon them, and killed of them two thouſand. *Ceſtius* departing from *Ptolomais*, went to *Ceſaria*, and ſent part of his Army before to *Joppa*; commanding them to keep the Town, if they could get it; and if the Townſmen made any reſiſtance, that then they ſhould ſtay till he came with the reſt of the Army. Some of them attaqued it by Sea, ſome by Land; by which means they eaſily took it. The People thereof had neither time to flee, nor to prepare themſelves to fight, but they were all killed with their Families. After the ſack-

Huge Companies of the Romans.

Zabulun, a ſtrong City of *Galilee*, ſpoiled and burnt.

The Jews kill two thouſand Syrians.

The Romans take *Joppa*, and burnt it, and kill eight thouſand four hundred Jews.

ing

A ing of the Town, they ſet it on fire. The ſlain were 8400. In like manner he ſent part of his horſemen to *Narbatena* in the Toparchy near *Samaria*, who ſpoiled the Country, killed a great number of the inhabitants, robb'd and burnt the villages and carried away much booty with them.

The year of the World, 4030. after Chriſt's Nativity, 68.

CHAP. XXIII.

Of Ceſtius *his Battel againſt* Jeruſalem.

B HE ſent alſo *Ceſennius Gallus*, General of the twelfth Legion, into *Galilee*, and gave him as many other Troops as he thought ſufficient to conquer that Nation. The ſtrongeſt City of *Galilee* called *Sephoris* open'd the gates to them, and other Cities followed their example. They that were ſeditious and gave themſelves to robbing, retir'd to the Mountain of *Azamon* which is ſituate in the midſt of *Galilee* over againſt *Sephoris*: Theſe *Gallus* went to attacque with his Army; and ſo long as they kept the higher part of the Mountain, they eaſily repelled the Romans, and killed above 200 of them: but when they ſaw the Romans had gained a higher place than that wherein they kept, they reſiſted no longer: for not being armed they could not ſtand out, and if they ſhould have fled, they could not have eſcaped the Horſemen; ſo that C only a few who hid themſelves in difficult places eſcaped, and above 2000 of them were ſlain. *Gallus* finding he had no more to do in *Galilee*, returned with his troops to *Cæſarea*, and *Ceſtius* with his whole Army went to *Antipatris*: where underſtanding that a great company of Jews were gathered together in the Tower called *Aphec*, he ſent ſome before to attacque them: but the Jews would not abide battel, and the Romans burnt their Tents and the Villages adjoyning. *Ceſtius* going from thence to *Lydda* found the City deſolate; for all the people were gone to *Jeruſalem*, becauſe of the Feaſt of Tabernacles: and when he had killed fifty perſons whom he found there, he fired the Town, and went by *Bethoron* to *Gabaon*, which is but fifty furlongs diſtant from *Jeruſalem*. When the Jews ſaw the War draw near their D capital City, they left their ſolemnity, and run to their arms, and having got together a great multitude, they went to fight with the Romans, obſerving no order, nor regarding the Sabbath, which formerly they held in ſo great eſtimation: and the ſame fury that made them leave their devotion, made them alſo victorious in the battel; for they aſſaulted the Romans with ſuch courage, that they brake their body, and killing all that reſiſted, preſſed into the midſt thereof: and if a freſh ſupply both of Horſe and Foot had not come in time, all *Ceſtius*'s Army had been in danger. There were ſlain five hundred and fifteen Romans, whereof four hundred were Foot, and the reſt Horſe; but of the Jews only two and twenty. The moſt valiant in this combat were *Monobazus* and *Cenelæus*, Kinſmen to *Monobazus* King E of *Adiabena*; and next to them *Paraides Niger*, and *Silas* a Babylonian, who had fled to the Jews from King *Agrippa*, whom he had lately ſerved. But at length the Jews being repulſed, returned to *Jeruſalem*; and *Simon* the Son of *Gioras* attacqued the Romans, as they were returning towards *Bethoron*, and ſlew many of the Rereward, and took many Carts and much Baggage, which he brought into the City. *Ceſtius* ſtayed three days in the Field, and the Jews kept the high places, obſerving which way he would go, with a purpoſe to ſet upon the Romans if they ſtirr'd.

Sephoris and other Cities of *Galilee* do friendly entertain the Romans.

Two thouſand ſeditious ſlain in *Galilee* by the Romans.

Antipatris ſpoiled and burned.

Lydda burnt.

Ceſtius planteth his Army fifty furlongs from *Jeruſalem*.

The aſſault and victory of the Jews againſt the Romans.

The courage of the Jews againſt the Romans.

CHAP. XXIV.

F

Of the Siege of Jeruſalem *by* Ceſtius, *and of the Maſſacre.*

AGrippa perceiving the Romans to be in great danger, becauſe all the Mountains were covered with infinite numbers of Jews, he purpoſed to try, if with gentle words he could perſwade them to deſiſt from war; or if ſome refuſed, to receive thoſe that were willing. Wherefore he ſent unto them *Borcæus* and *Phœbus*, two of his Captains, whom they well knew, with charge to promiſe them pardon in the name of *Ceſtius*, and of the Romans, for all that they had already done, if they would lay down their Arms and return to their duty. But the Revolters fearing that all G the multitude, in hope of ſafety would joyn with *Agrippa*, determined to kill theſe Deputies; and they ſlew *Phœbus* before he ſpake a word; *Borcæus*, being wounded, eſcaped. But the people were angry hereat, and with ſtones and clubs drave them into

The Rebels kill one of the Kings Ambaſſadors: another of them eſcaped being wounded.

The year of the World, 4030. *after Christ's Nativity*, 68.

Cestius draweth forth his whole Army against the Jews.

into the Town that were the authors of this fact. *Cestius* perceiving them divided among themselves, thought that he had now a fit opportunity to assault them, and so came upon them with his whole Army: and putting them to flight, he pursued them to *Jerusalem*. And when he had pitched his Tents in the place called *Scopus*, seven furlongs from the City, he did nothing against it for three days space; perhaps hoping that they within would relent; and in the mean time he sent a great many Souldiers into the Villages adjoyning to fetch Corn. The fourth day, which was the thirteenth of *October*, he came against the City with his Army in battel array. The Jews were so surpriz'd and terrified to behold the Roman Discipline, that they forsook the outmost parts of the City, and retir'd into the Temple. *Cestius* passing *Bethesa*, burnt *Scenopolis*, and the place called the new Market; and coming to the higher part of the City, he took up his quarters near the King's Palace, and if at any time he had violently given the assault, he had taken the City, and ended the War. But *Tyrannus Priscus* General of the Foot, and many other Rulers and Captains of the Horse, being corrupted with money by *Florus*, hindred that his purpose; whereby the War was prolonged, and a thousand calamities befel the Jews.

Divers Jews call for *Cestius* as if they intended to open their Gates unto him.

In the mean time many of the chiefest among the Jews, and *Ananus* the Son of *Jonathas* made an offer to *Cestius* to open the Gates to him: but either through anger or diffidence, he contemned the offer. The Rebels understanding this Treason, with stones constrained *Ananus* and his complices to throw themselves over the wall for their safety. Which done, they retired themselves to the Towers, from whence they beat back those that scaled the walls. The Romans for five days space assaulted the walls on every side, but all in vain; and the sixth day, *Cestius* with many chosen Souldiers and Bowmen assaulted the Temple on the North-side. The Jews valiantly made resistance out of the Porches, and often repulsed the Romans, as they approach'd the Wall: yet at last by the multitude of their adversaries Darts, they were forced to give back.

The Romans cover themselves with their Shields, and undermine the Walls, and burn the Temple-gates.

Then the formost of the Romans holding their shields over their heads, and leaning against the wall, they in the second rank also held their Shields against those in the first, and so in order until the last, thereby making a Tortoise, as the Romans call it, or defence, that all their shot and darts could do them no harm; so that the Souldiers safely undermined the walls, and attempted to fire the Gates of the Temple.

The seditious were hereat greatly amazed, and many fled out of the City as if it would presently be taken. But the people were as glad of it as the Rebels were dismaied, and came to the Gates to open them to *Cestius*, as one who had well deserved at their hands. And truly if he had but a little longer continued the siege, he had taken the City. But I think that God being angry with these wicked persons would not suffer the War to be ended at that time. For *Cestius* neither regarding the good will of the people, nor the desperation of the Rebels; removed his Army from thence; and having received no loss, very unadvisedly departed from the City: at whose unlooked for flight, the Rebels took heart; and making after him, they killed some Horse and foot of his Rear. *Cestius* quarter'd that day in the Camp which he had fortified near *Scopion*. The next day he went further into the Country, whereby he more encouraged the Rebels; who following, killed many of his Rear, because the place thorough which the Romans march'd was narrow, the Jews assaulted them on the flank, and the last durst not cast any darts against them who wounded them on their backs, thinking that an infinite multitude had followed them; and they were not able to resist them that assaulted them on each side, being heavy arm'd and not daring to break their order; whilst on the contrary the Jews were active and light: so that the Romans endured much harm at the hands of their Enemies, and did them none. And thus were they beaten all the way long, and many of them killed; amongst whom was *Priscus* Captain of the sixth Legion, and *Longinus* the Tribune, and *Æmilius Jucundus* Campmaster of a Regiment of Horse. And so with much ado, they came to *Gabio*; where they first pitch'd their Tents, casting away much of their baggage, which might any way hinder them. *Cestius* stayed there two days, doubtful what to do. The third day he perceived his enemies increased, and all places about filled with Jews: whereby he saw that his slowness was to his disadvantage, and the number of his enemies would still increase, if he made any longer abode there. Wherefore that he might flee speedily, he caused the Souldiers to cast away all those things that might be a hindrance to them, and to kill their Mules and Asses, and Cattle, saving only those that carried munition; fearing that if he should not destroy them, the Jews might make use of them against him; and so he led his Army toward *Bethoron*. The Jews in large passages little molested his Army: but when they were to pass a strait, then they set upon those of the

Cestius's sudden departure maketh the Thieves more condenfit.

A the Rere, and drove others down precipices, and all the Army of the Jews were ſpread upon the eminent places, where the Romans were to paſs, expecting to welcome them with their Arrows. While the Roman Foot were in this extremity, the Horſe were in greater danger; for they could not keep their ranks for the multitude of Darts and Arrows; neither could they get up to their Enemies, the aſcent to the top of the Mountains was ſo ſteep: and they were compaſſed on each ſide with Rocks and deep Valleys, ſo that if any went out of the way he fell down and was killed; and thus there was no way either to flee or to reſiſt. In this deſperation they fell to lamentations and outcries, which the Jews anſwered with ſhouts of joy, encouraging one another to play the men, being glad of their enemies adverſity: and all the Army of *Ceſtius* had there B periſhed, had not the night come on and helped them, which by the darkneſs gave leiſure to the Romans to flee into *Bethoron*. In the mean while, the Jews kept all the places thereabouts beſieged, and guarded the paſſages. *Ceſtius* ſeeing it not poſſible to march openly, thought beſt to flee, and choſe almoſt 400 of his ſtrongeſt Soldiers, and ſet them in very eminent places, commanding them that when they were aloft, they ſhould cry as they did before, that the Jews might think that the whole Army was there, and ſo he with the reſt of his Army marched quietly 30 Furlongs. In the morning, the Jews perceiving the Romans to be fled, aſſaulted the 400, by whom they were deceived, and preſently killing them with Darts, they purſued *Ceſtius*: who having fled away in the night, made more haſte the next day; ſo that the Soldiers for fear, left their Arms C and Inſtruments to beat down Walls, and Slings, and much other munition; which the Jews taking, after uſed againſt them. Thus they followed the Romans to *Antipatris*: and ſeeing they could not overtake them, they returned, bringing with them the warlike Inſtruments, and rifling thoſe that were ſlain, and taking whatſoever the Romans had left behind; and ſo ſinging Songs of Victory, they returned to *Jeruſalem*, having loſt very few of their company, and ſlain 5380 of the Roman Foot and their Auxiliaries; and 980 Horſe. And this was done upon the eighth day of *October*, and in the twelfth year of the Reign of *Nero*.

The year of the World, 4030. *after Chriſt's Nativity*. 68.

The Jews purſue their Enemies, and bring them into a deſperate Eſtate.

The mourning and lamentation of the Romans, and the Jews exhortation.

Ceſtius's ſtratagem.

D CHAP. XXV.

Of the Cruelty of thoſe of Damaſcus *againſt the Jews, and of* Joſeph's *affairs in* Galilee.

AFter this ill ſucceſs of *Ceſtius*, many of the chiefeſt among the Jews daily fled and forſook the City, as a Ship preſently ready to ſink. *Coſtobarus* and *Saul* two Brethren, and *Philip* the Son of *Joachim* General of *Agrippa*'s Army, retired themſelves to *Ceſtius*. As for *Antipas*, who was alſo beſieged by them in the Kings Palace, he would not flee with the reſt, and ſo was killed by the Rebels. But *Ceſtius* ſent *Saul* and the reſt of his Company into *Achaia* unto *Nero*, to inform him of the cauſe of his re- E treat, and to ſhew how *Florus* had cauſed all theſe Wars: for ſo he hoped that *Nero* would turn his anger againſt *Florus*, and free him from danger. Then the People of *Damaſcus* underſtanding the defeat of the Romans, deviſed how to deſtroy the Jews which inhabited amongſt them: and they thought it was eaſie to be accompliſhed, for that the Jews were already aſſembled in the common places of exerciſe, for fear of ſome ſuch matter: yet they miſtruſted their own Wives, who all, except a few, were Jews in Religion. Wherefore they took great heed to conceal their intent from them; and ſo aſſaulting the Jews in a narrow place and unarm'd, they put them all to the ſword, to the number of ten thouſand. After the *Rebels* that had purſued *Ce-* F *ſtius* were returned to *Jeruſalem*, they laboured to joyn all to them that favoured the *Romans*, either by force or by flattery; and aſſembling themſelves in the Temple, they determined to chuſe a great number of Captains to carry on the War. *Joſeph* the Son of *Corion*, and *Ananus* the High Prieſt, were appointed Rulers of the City, and eſpecially to ſee the Walls thereof repaired. *Eleazar* the Son of *Simon* was put into no authority, notwithſtanding that he had in his cuſtody great prey and ſpoil taken from the Romans, and *Ceſtius* his money, and a great part of the publick treaſure; becauſe they perceived he aſpired to a Tyranny, and had his greateſt Confidents about him as his Guards: yet in time *Eleazar* by money and craft perſwaded the people to obey him in all things. They alſo choſe other Captains, to be ſent into *Idumea*, who were *Jeſus* the Son of *Sapphas*, and *Eleazar* the Son of the new High Prieſt: G And they commanded *Niger* who was born beyond *Jordan* to obey theſe Captains, who was therefore called *Peraites*, and was then Governour of *Idumea*, they neglected not to do the like by other Regions: for *Joſeph* the Son of *Simon* was ſent

The year of the World, 4031. *after Chriſt's Nativity*. 69.

Divers of the nobleſt Jews forſake the City, as if they had been in a ſhip ready to ſink.

The Damaſcenes kill 10000 Jews in one hour.

Joſeph the Son of *Corion*, and *Ananus* the High Prieſt, appointed to Govern the City.

The year of the World, 4031. *after Christ's Nativity*, 69.

sent to *Jericho*, and *Manasses* beyond the River, and *John* the *Essean* to *Tamna*, every H one to assume the Government of his Country as a Toparchy. *Lydda*, *Joppe* and *Amaus* were annexed to *John* the *Essean*, and *John* the Son of *Ananias* was appointed Governour of *Gophnitis* and *Acrabatena*. *Joseph* the Son of *Matthias* was made Ruler over both *Galilees*, unto which was joyned *Gamala* the strongest City in all that Country.

Joseph the Historiographer Governour of both *Galilees*.

Each of these Governours discharged his place according to his wisdom and dexterity. When *Joseph* came to *Galilee*, which was committed to his protection, his first care was to get the good will of the Inhabitants; knowing that it might much profit him, although in other matters he should offend: considering that he should have the most considerable persons his friends, if he made them partakers of his Authority. He chose I seventy of the most ancient wise men amongst them, and made them Rulers over all *Galilee*, and elected seven Judges over the lesser Towns to judge inferiour matters: But he reserved all great affairs and Criminal Causes to his own hearing. Moreover, having ordained a form of Justice that those seventy should follow, he took counsel how to provide for his security abroad. And being assured that the *Romans* would come into *Galilee*, he compassed those places with strong Walls that were fit for his purpose, to wit, *Jotapata*, *Bersabea*, *Selamis*, *Perecho*, *Japha* and *Sigoph*, *Tarichea* and *Tiberias*: Moreover he fortified the Hill *Itaburin*, and the Caves near the Lake of *Genesareth*, which is in lower *Galilee*; and in high *Galilee Petra*, which is also called *Acheberon*, and *Seph*, *Jamnith* and *Mero*; in *Gaulanitis*, also, *Seleucia*, and *Soganes*, and *Gamala*; he K only permitted them of *Sephoris* to build their own Walls, because he perceived them to be rich and prone to War of themselves. Likewise *John* the Son of *Levias*, at *Joseph's* command, built the Walls of *Giscala* himself alone; but in all other places that were fortified. *Joseph* put to his helping hand, and directed how they should be done. He listed an hundred thousand men, who were all young persons and fit for the War, and he armed them with old Armour, which he had gathered from all parts of the Countrey. And considering that that which made the *Roman Army* invincible, was that they were all obedient to their Officers and well disciplin'd, and that he could not exercise them in Martial Discipline, by reason of his other occasions, he thought good at least to teach them to be obedient. And calling to mind that the multitude of Rulers L made obedience, he ordained many Captains, and constituted divers sorts of Soldiers, as the Romans used to do; making some Governours of ten, others over a hundred, and others over a thousand; and appointed likewise Rulers over them. He taught them also how to give the sign of War, and how to sound the Trumpet, both to call to combat, and to retire; how to march in length, and cast in a ring, and how to succour those that were most in danger: and in short, he taught them whatsoever might either encourage them, or make them active: but especially he exercised them in good Discipline, imitating in particular the order of the Romans, and often telling them that they were to fight with men, who for strength of body and courage surpassed all Nations of the World. Also, he told them that hereby he should perceive whether they would M be obedient in War, if now they abstained from such things as were usual to Soldiers, to wit, robbing and spoiling their Countrey-men, crafty and deceitful dealing, and spoiling those with whom they conversed, for their own gain; for those Wars had always best success, where the Soldiers carried good Consciences; and those that were bad should not only have men, but God also for their enemy. After this manner he daily exhorted them: And now he had got together as many men as he desired; for their number was 60000 Foot, and 250 Horse, besides 4500 strangers whom he hired, and to whom he chiefly trusted, and 600 chosen men to guard his own Person. And the hirelings only excepted, the rest of the Soldiers were provided for by the Cities: for every City before mentioned, sent one half of their men for Soldiers, and the other half N they kept to provide Victuals for them; that one part being employed in War, the other might do such business as the City required.

Joseph maketh 70 Elders Rulers in *Galilee*, and appointeth seven in every City to determine the causes of less weight.

Joseph fortifieth the convenient Cities with Walls.

Joseph instructeth the *Galileans* in War.

Joseph teacheth the *Galileans* how they should obey in the Wars.

Every one of the Cities of *Galilee* send the half of their multitude to warfare, the rest they keep to provide them Victuals.

CHAP.

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CHAP. XXVI.

Year of the World 4031. after Christ's Nativity 69.

Of Joseph's *danger and escape; and of the Malice of* John *of* Giscala.

WHilst *Joseph* thus ordered the Estate of *Galilee*, there arose a Traytor born in *Giscala*, *John* the Son of *Levias*, a most subtil and deceitful Man, who by vile means was now become the richest Person in that Country, having before been very poor, and unable to put his Villanies in practice. He could lie at his pleasure, and thought Deceit a Vertue, which he used even towards his dearest Friends; he was also a B great Counterfeiter of Humanity; and yet for the hope of gain became a cruel Murtherer. He always aimed at high matters, with an aspiring mind, and at first nourished his hope with small Villanies. For first he was a Thief alone, and lived in Woods and solitary places; at last he got to him a company of audacious People like himself, at first small, but afterwards he greatly encreased it. He also had a great care to chuse no weak Persons; but such as were strong of body, valiant of mind, and skilful in Martial Affairs: Of these he gathered four hundred, most of them out of *Tyre*, and the Villages thereabout; and with them he wasted all *Galilee*, and killed many of those whom the fear of War had driven thither. This Man, long time before, had de- sire to be General of a formed Army, and aspired to greater matters, only the want C of Money hindred him: And perceiving that *Joseph* considered him as a serviceable Man, he perswaded him to suffer him to build the Walls of that place where he was born, and which was now desolate; and to accomplish this, he gathered great summs of Money of the richer sort: after which, having perswaded *Joseph* to give order to all the Jews that were dispersed over all *Syria*, that they should send no Oyl to the neighbouring places, save only that which was made by their own Nation, he caused great quantities of Oyl to be brought to the Confines of *Galilee*, and buying four Barrels for a piece of Tyrian Money (which amounted to four Attick Groats) he sold them again to the Syrian Jews, the half of one Barrel for as much as all four cost him. And for that *Galilee* abounded with Oyls, and especially at that time, he conveyed it to such D places where there was great want, and none was brought but by himself: By this means he gathered an infinite mass of Money, which presently he turned to the prejudice of him who had given him licence to get it. And thinking that if he could depose *Joseph*, he might come to be Ruler over all *Galilee*, he commanded his followers to rob and spoil more than they did before; and so to trouble the Countrey, that he might either kill the Governour treacherously, if he sought to redress it; or if he neglected it, to accuse him of slothfulness, and so to make him odious to the people. Moreover, he had already given out speeches, that *Joseph* went about to betray *Galilee* to the Romans; and he devised many things to this effect, to work *Joseph*'s Overthrow. It happened that at that time some of the Village of *Dabarita*, who watched in the field, E set upon *Ptolomy*, who was Steward to King *Agrippa*, and his Sister *Bernice*, and plundered all his Carriages, wherein was much costly Apparrel, and many Silver Vessels, and six hundred pieces of Gold. And for that they could not carry it secretly, they brought all the whole Booty to *Joseph* at *Tarichea*; who reproving them for offering violence to the King's Servants, and commanded the things to be kept at the House of *Æneus*, who was one of the richest Men in the Town, and should restore them to the Owner when time served; wherein, thinking to do himself great good, he brought himself into much danger: For the Thieves being offended that they received no part thereof, and seeing that *Joseph* would restore to *Agrippa*, and his Sister *Bernice*, that which they had laboured for, they went round about the Villages in the night, F and spread this false Report in every place, that *Joseph* was a Traitor to his Country; and with the same Rumour also they filled the Cities thereabout. So that early in the next morning, ten thousand Men armed, assembled themselves together in the Theater at *Tarichea*; the greatest part of them cryed out in their fury, that the Traytor *Joseph* ought to be stoned, others that he ought to be burned; and *John* himself, with one *Jesus* the Son of *Sapphias*, who at that time was Magistrate in *Tiberias*, omitted nothing to animate the people yet more against him. All the Friends of *Joseph*, and his Guards, being terrified with such a Multitude, fled, four only excepted. *Joseph* in the mean while was asleep; and, had he slept a little longer, they had set his House on fire. The Tumult awakened him, and the four that remained with him, G counselled him to flee: but he not dismayed for that he was left alone, nor that so great a Multitude came against him, went boldly towards them with his Garment all torn, and Ashes upon his Head, holding his Hands behind him, and his Sword upon his

John a notable Dissembler, & a thirsty Murderer under hope of gain.

John imployeth the Money he got, against him by whose means he gained it.

Agrippa's President robbed.

Ten thousand Armed men come out against *Joseph*.

All *Joseph*'s Friends and Guard, save four, flee from him.

The year of the World, 4031, after Christ's Nativity, 69.

neck. At this sight they that bear him goood will, especially the People of *Tarichea*, were moved to Compassion; but the Country-people, who thought he overlaid them with Taxes and Tributes, cursed him; and bad him bring forth the publick Treasure, and confess his Treason; for seeing him in this plight, they thought he would not deny any thing whereof he was accused; and that he came so only to move them to Compassion, in order to obtain pardon for his Offence. This his Humility stood him in good stead; for hereby those that before were enraged against him, now began one to fall out with another in his behalf, when he promised to confess the whole matter: And having obtained Licence to speak, he said: *I was never minded to send back that Mony to* Agrippa, *nor to keep it to my private use. For (God forbid) that I should ever hold him for my Friend, who is your open Enemy; or that I should so seek my own Profit, as thereby to damnify you all. But (O ye Men of* Tarichea*) for as much as I perceived that your City especially had great need to be fortified, and that you were not able to build the Walls, and for that I feared the People of* Tiberias, *and others adjoyning, who still gaped after this Prey and Wealth that was taken from* Agrippa; *I determined to get those Spoils for you, to re-edify your Walls. If ye mislike this, I will bring out the Treasure, and give it to be divided amongst you: But if you like thereof, then you are obliged to defend me.*

Joseph's Oration to the Seditious.

This Speech of his well pleased the People of *Tarichea*, who gave him great Praises, and displeased them of *Tiberias*, so that they breathed out Threatnings against him. Thus they both left *Joseph*, and contested one against another. *Joseph* now having many Partakers (for the People of *Tarichea* were almost fourty thousand) spake more boldly to the Multitude, and rebuked their Timerity; telling them, that it was necessary to strengthen *Tarichea* with that present Money, and that he would also provide to strengthen other Cities; and that they should not want Money, if they would agree and conspire together against those from whom they might get it, and not offer Violence for him, who could procure it for them. The Multitude being thus deceived, though they were angry, yet departed: Yet two thousand of those that were animated against him, offered to set upon him: but he being already retired into his house, they there besieged him. Wherefore *Joseph* used another device likewise to repress these: and getting to the top of the House, he beckened unto them with his Hand, to keep silence; and then said, that he was ignorant what they requested at his Hands; for he could not hear one for another, because their Voices were confounded with their number; but if they would send some into the House to talk friendly with him, he would do whatsoever they requested. The Nobles and Magistrates hearing this, presently entred into the House; whom, when he had led into the innermost part of the House, and shut the doors, he caused to be beaten so long, till that their Ribs appeared. The doors in the mean time being fast, the people stayed before the House, thinking that the cause of their long tarrying was to debate Reasons to and fro: But presently *Joseph* opening the Doors, put them forth amongst the people all bloody as they were; whereat they were so daunted, that leaving their Weapons behind them, they ran away. Hereat *John* took occasion to encrease his Hatred and Jealousie against *Joseph*; and having ill success in this policy, he still attempted other plots to bring *Joseph* in danger. First he counterfeited himself sick, and requested *Joseph* to permit him to go to *Tiberias*, and use the hot Baths, in order to recover his Health. *Joseph*, not having yet perceived his Treason, writ Letters in his behalf to the Governour of the Town, to provide *John* with good Accommodation, and to let him want nothing that he needed. Two days after his arrival there, he went about the business which he designed; and enticed some with Money, others with Flatteries, to revolt from *Joseph*. *Silas*, whom *Joseph* had made Governour of the City, understanding this, presently by Letters gave notice thereof to *Joseph*; who receiving the same in the night, went to *Tiberias* very early in the Morning. All the people, except those that *John* had corrupted, went out to meet him: but *John*, notwithstanding he judged that he came against him, still counterfeited himself sick in bed, and sent a Man of his acquaintance to excuse his absence for not coming to meet *Joseph*. Then *Joseph* assembled the Tiberians together in a place to speak to them, concerning that which was written to him: And *John* sent armed Men thither with Commandment to kill *Joseph*. The people perceiving them to draw their Swords, cryed out; and *Joseph* at their cry looking about him, and perceiving their Swords even almost at his Throat, he leaped down a little Hill upon the Shore, which was six Cubits high, upon which he stood to speak to the people: And going into a Boat with two of his Guard which he found there, he went to the midst of the Lake; and presently his Guard taking their Weapons, assaulted the Traytors. *Joseph* fearing that a great Conflict would ensue, and so the whole City, for

Another stratagem of *Joseph* against the Jews.

John's Envy and Treason against *Joseph*.

John perswadeth the Tiberians to revolt from *Joseph*.

John sendeth certain Armed Men to kill *Joseph*.

Joseph flees in a little Boat by the Lake.

A for a few Men's fault be deſtroyed, ſent to his Soldiers, charging them only to take care for their own ſafety, and no more; and to kill none, nor reprove any, for that wicked Fact: and they forthwith obeying his Command, ceaſed from fight.

The year of the World, 4031. after Chriſt's Nativity, 59.

But thoſe that inhabited about the City, and heard of the Treaſon, and by whom it was attempted, armed themſelves and came againſt *John*; but he, before their coming, fled to *Giſcala*, where he was born. In the mean while, all *Galilee* came and joyned with *Joſeph*; and there were many thouſands of Armed Men gathered together, affirming that they came againſt *John*, and to fire that City which had received him. *Joſeph* thanked them for their good will, ſaying, that he had rather conquer his Enemies by Moderation, than by Fire and Sword; and therefore requeſted them B to be content. He alſo publiſhed an Edict, wherein he declared, that all thoſe that had rebelled with *John*, and did not forſake him within five days next following, ſhould loſe all their Eſtates, and their Houſes ſhould be ſacked and ſet on fire. Hereupon, three thouſand preſently forſook *John*, and came and laid down their Weapons at *Joſeph*'s Feet, proſtrating themſelves before him; ſo that there remained with *John* but two thouſand fugitive *Syrians*. By whom being aſſiſted, he again went ſecretly to work, having had ſo ill ſucceſs by open dealing; and ſo he privily ſent Meſſengers to *Jeruſalem*, to accuſe *Joſeph* that he had gathered a great Army, and that except he were quickly prevented, he would come and uſurp Dominion over the Mother-city. But the people underſtanding before of *John*'s hatred, did not regard it; yet divers C rich Men and Magiſtrates who envied *Joſeph*, ſecretly ſent Money to *John*, to hire Forreign Souldiers, that he might make War againſt *Joſeph*; whom they determined amongſt themſelves to diſplace: And thinking that their order was not ſufficient to effect it, they ſent moreover two thouſand five hundred Men, and four of their Principal Nobility with them, to wit, *Joazar* the Lawyer, and *Ananias* the Saducee, and *Simon* and *Judas*, the Sons of *Jonathas*; all very eloquent Men, and learned in our Laws, to withdraw the people's minds from *Joſeph*; giving them charge, that if he of his own accord came to them, then they ſhould permit him to ſpeak for himſelf; but if he refuſed ſo to do, then they ſhould hold him as an Enemy. *Joſeph*'s Friends at *Jeruſalem* gave him Intelligence that an Army was coming againſt him, but for what cauſe D they knew not, becauſe it was kept ſecret. And hereupon, before he could prevent it, four Cities revolted from him, to wit, *Sephoris*, *Gamala*, *Giſcala* and *Tiberias*, which nevertheleſs he ſoon after eaſily recovered, without Force of Arms: And having taken the four Captains and Counſellors of his Enemies, he ſent them to *Jeruſalem*; againſt whom the people being incenſed, would have killed them, and thoſe that ſent them, had they not fled in good time.

John fleeth to his Country *Giſcala*. The Galileans flock to *Joſeph* againſt *John*.

John's Treaſon againſt *Joſeph*.

Four Cities of *Galilee* ſubmit themſelves to *Joſeph*'s Enemies.

CHAP. XXVII.

E *The Cities of* Tiberias *and* Sephoris *are recovered by* Joſeph.

NOw *John*, for fear of *Joſeph*, kept himſelf within the Walls of *Giſcala*; and a few days after *Tiberias* revolting again from *Joſeph*, the Inhabitants called in *Agrippa*, who came not at the day appointed, only a few Roman Horſe ſhewed themſelves. *Joſeph* underſtanding this at *Tarichea*; and having ſent his Soldiers to fetch Corn, he thought not good to go alone againſt the Rebels; nor yet did he think it beſt to delay the time any longer, fearing that whilſt he delayed, King *Agrippa* would come and poſſeſs the Town; beſides that, the next day being the Sabbath, he could do nothing. At length he reſolved to overcome the Rebels by policy; and ſo he commandF ed the Gates of *Tarichea* to be kept ſhut, that his intent might not be revealed to them of *Tiberias*. Then taking all the Boats that were in the Lake, in number two hundred and thirty, and in every one of them four Sailers, he ſpeedily ſailed to *Tiberias*: And when he came near the City, yet ſo far off, that the Inhibitants thereof could not eaſily diſcry him, he commanded all the Boats to ſtop, and the Rowers to beat the Water ſtill as if they were rowing; and taking only ſeven of his Guard with him, unarmed, he went near enough the City, that they might ſee him. When the Rebels perceived him, and thought that the Boats were full of armed Men, they threw down their Weapons, and held up their Hands to him, beſeeching him to ſpare the City. *Joſeph*, with many threatning and bitter Speeches, reproached them firſt, that having unG dertaken War againſt the *Romans*, they with Civil Diſſentions conſumed their own Forces: Secondly, that they had ſought his Life, from whom they ought to expect their ſafety; and that they were not aſhamed to ſhut the Gates againſt him, who had built

Tiberias is recovered by *Joſeph*, and ſaved by a Stratagem.

Joſeph with ſeven Soldiers cometh to *Tiberias*, and terrifieth his Enemies.

Year of the World 4031. *after Christ's Nativity* 69.

built the Walls; yet if any would come and talk with him, and give him assuance of their fidelity, he would not refuse them. So ten of the chiefest among them came to him, whom he carried away in a Fisher-boat far from the City, and he demanded fifty Senatours, as though he required their promise also. And devising new Causes, he still under pretence of agreement sent first for one, and then for another, as he thought good, till he had loaded all the Boats: which done, he commanded all the Boat-men with all speed possible to go to *Tarichea*, and put them in Prison; so he carried away all the Council, which were in number six hundred, and two thousand more, all whom he brought to *Tarichea*. But they which remained in the City, cryed with one voice that one *Clitus* was cause of the revolt, and therefore besought *Joseph* to punish him for all. *Joseph* told them that he would put none of them to death, but commanded one of his Guard, called *Levias*, to come and cut off *Clitus* his hands; but he fearing to trust himself amongst so many Enemies, refused to do execution. *Clitus* perceiving that *Joseph* was angry, and ready to come out of his Boat to do it himself, besought him to grant him one of his hands; which *Joseph* did upon condition that he should cut off the other himself. So *Clitus* drawing out his Sword with his right hand, cut off his left. After this manner *Joseph* brought *Tiberias* again under his subjection. And within a few days after he took *Gischala* and *Sephoris*, which had revolted, having given the spoils thereof to his Souldiers; yet afterwards he restored most that was taken away to the people; and the like he did to the Inhabitants of *Tiberias*: by which means he got the good will of them all.

Joseph by a subtile policy toucleth out the cheifest of *Tiberias*, and carrieth them away in Boats to *Tarichea*.

Clitus the Author of the sedition, drawing his Sword with his right hand, cut off his left.

CHAP. XXVIII.

How the People of Jerusalem *prepared themselves for War, and of the Robberies of* Simon *Son of* Gioras.

The troubled Estate of *Jerusalem*.

After that these Broils, which hitherto hapned only in *Galilee*, were ceased, they prepared themselves against the Romans. And the chief Men of *Jerusalem*, and *Ananus* the High-Priest with all speed renewed and repaired the Walls, and made all sorts of Instruments for War, Arrows, and other Weapons; so that all the City was busied herein, and trained their Men in Warlike Discipline. All places were filled with Agitation and Tumult; but the graver sort were very pensive, and many, as it were foreseeing the Calamity that after ensued, could not refrain from tears: They that desired Peace, received no comfort in any thing: All things were done at their beck, who were cause of all this War. And the Estate of the City, even then before the Romans came, was like a City to be destroyed. But *Ananus* neglected that which was necessary for War, and laboured to reconcile the Seditious Faction of those that were called Zealous: but how he was overcome, and what his end was, we will declare hereafter. In the mean time one *Simon* the Son of *Gioras*, in the Toparchy of *Acrabatena*, having gathered together a Multitude of Seditious People, robbed and spoiled every where; and he not only broke into Rich-mens Houses, but also beat them grievously, openly exercising his Tyranny. But when *Ananus* and the rest sent an Army against him, he fled to his fellow-Thieves of *Massada*, and there staid till *Ananus* and the rest of his Enemies were slain: and then he wasted *Idumea* with the rest; so that the Governours of that place were fain to put a Garrison in every Village, so great was the number of them that was slain by these Thieves. And thus at this time stood the Affairs of the Jews.

Simon the Son of *Gioras* commirted great rapines, and murders in *Acrabatena* and *Idumea*.

The

A

Year of the World 4031. after Christ's Nativity 69.

The THIRD BOOK

Of the

VVARS of the JEWS,

Written by *Flavius Josephus.*

B

The Contents of the Chapters of the Third Book.

1. *OF the coming of* Vespasian *General of the Romans into* Judea; *and of two Massacres of the Jews; and how the* Sephorites *yielded themselves to* Vespasian.
2. *The Description of* Galilee, Samaria *and* Judea.
3. *Of the Aid sent to them of* Sephoris, *and of the Military Discipline amongst the Romans.*
4. *How* Placidus *assaulted* Jotapata.
C 5. *How* Vespasian *invaded* Galilee; *and how at his presence the* Galileans *fled.*
6. *How* Gabara *was taken.*
7. *How* Jotapata *was besieged; and of the situation and Battery thereof.*
8. *Of the Siege of* Jotapata *by* Vespasian; *and of* Joseph's *Diligence, and of the Excursions of the* Jews *against the* Romans.
9. *How* Vespasian *battered the Walls of* Jotapata *with a Ram, and other Warlike Engines.*
10. *How* Jotapata *was again assaulted.*
11. *How* Trajan *and* Titus *took* Japha.
12. *How* Cerealis *overcame the* Samaritans.
D 13. *How* Jotapata *was taken.*
14. *How* Joseph *being taken, saved his own Life.*
15. *How* Joppe *was taken again.*
16. *How* Tiberias *was yielded.*
17. *How* Tarichea *was besieged.*
18. *Of the Lake called* Genesareth, *and the Fountain of* Jordan.
19. *How* Tarichea *was delivered.*

CHAP. I.

E

Of Vespasian's *coming into* Judea, *and of the Massacre of the Jews.*

VVHen the Empeor *Nero* understood the ill success of his Armies against the Jews, he was seized with Fear and Astonishment; yet he he dissembled it as much as necessity would permit him. In the mean while he set a good face on the matter, and made as though he were of more courage, saying, That that which hapned, was rather by the fault of his General *Cestius*, than the valour of their Adversaries; thinking that it behoved him, who was Emperor, not to shew himself moved with a little bad News; and that the greatness of his Empire ought to secure his mind from F the Apprehension of considerable Misfortunes. Yet it appeared by the vexation of his Spirit that he was much moved, and in great care to whom he should commit the charge of the East, which had rebelled; who might both reduce the Jews, and hinder the Inhabitants of other Countries from the like Attempts. At last, he pitcht upon *Vespasian*, whom he thought only meet for that purpose; a Man who from his Infancy had been trained up in War, even until he was gray-headed; who had appeased the people of the West, and helped them, being troubled by the *Germans*, and recovered it for the *Romans:* as also he did *Britain*, which was unknown before; and for that cause made his Father *Claudius* triumph, without taking any pains for it. *Nero* considered all these things, and his Prudence grounded on old Age and Experience; and that also he G had Sons in the flower of their Age, to be pledges for his Fidelity, who might assist their Father by their Courage. Wherefore God, as it should seem, even then disposing it so for the good of the whole Common-wealth, *Nero* sent him to govern the Armies in

Nero is amazed and afraid at the valiant Acts of the Jews.

Nero sendeth *Vespasian* to govern in *Syria*, and direct his War.

Syrian, greatly encouraging him with fair ſpeeches and promiſes, as at that time need required. H

The year of the World, 4031. after Chriſt's Nativity, 69.

Accordingly *Veſpaſian* departed out of *Achaia*, where he was with *Nero*: and he commanded *Titus* his Son to lead the fifth and tenth Legions from *Alexandria*; and he himſelf croſſing over the *Helleſpont*, followed after by land into *Syria*, where he aſſembled all the Roman Forces, and all Auxiliaries of the Kings adjoyning that were confederates. The Jews after *Geſtius* unfortunate ſucceſs, become proud of their Victory, and could not contain themſelves; but like Men uncapable of moderation, they ſtill gave more occaſion of War: and gathering all their Forces together, they went to *Aſcalon*, which is an old City ſeven hundred and twenty furlongs diſtance from *Jeruſalem*, which the Jews had always hated, for which cauſe they alſo firſt aſſaulted it. The Commanders in this Expedition, were three Men excellent above the reſt for Conduct and Valour, to wit, *Niger* of *Perea*, *Silas* the *Babylonian*, and *John* the *Eſſean*. Now the City of *Aſcalon* had very ſtrong Walls, but few Men to defend it; for it had only one Company of Foot and one Band of Horſe, whom *Antonius* commanded. The Jews made ſuch haſte, as though they had dwelt hard by. *Antonius* perſwading himſelf that they would aſſault him, cauſed his Horſe to iſſue forth of the City: and neither fearing the multitude, nor the malice of his Adverſaries, he valiantly received the firſt Aſſault of the Enemies, and beat them back that attempted to aſſault the Wall. So the *Jews* who were unskilful, having to do with them that were expert; and fighting on foot againſt Horſemen; without order, againſt thoſe that were in good order; lightly armed, againſt their Adverſaries who were well provided; they were eaſily defeated. Indeed, they were more led by rage and fury than good Counſel; and they againſt whom they fought were obedient, and would do nothing without the commandment of their Leader. Wherefore their firſt ranks being broken, they were forced by the Horſe to turn their backs; and retiring themſelves to their own Company who turned toward the Wall, they became as it were Enemies to themſelves. So that ſeeking to avoid the Horſemen, they were all diſperſed about the Field, which was in every place for the advantage of the Horſe. This greatly helped the Romans to kill ſo many Jews: for they that fled were eaſily overtaken by the Romans, and killed; and others compaſſing divers of the Jews about, ſlew them with Darts; ſo that the Jews were in a great deſperation for all their great multitude, as if they had been alone. The Jews willing to overcome their misfortunes, were aſhamed to fly, and ſo fled not haſtily, in hope that Fortune would change. But the Romans not wearied with that which they did with great dexterity, continued the Fight the moſt part of the day; ſo that there were ſlain of the Jews ten thouſand, and two of their Leaders *John* and *Silas*. The reſt, whereof many were wounded, followed their General *Niger*, who fled into a little Town of *Idumea*, named *Salis*: Of the Romans only ſome were wounded in that Fight. Yet the Jews were not daunted with this misfortune; but the grief thereof much increaſed their Courage: neither were they diſmayed with the former loſs of ſo many Men within ſo ſhort time, but rather calling to mind the great Victory they had got before, they drew upon themſelves another defeat. For before their Mens wounds were healed, they gathered together all their Forces, and went again to *Aſcalon* in great number and fury, but with the ſame ſucceſs and diſadvantages in Warlike affairs which they had before. For *Antonius* having notice which way they meant to come, placed an Ambuſh in the way; and the Horſe ſetting upon them at unawares, killed above eight thouſand of them, before they could prepare themſelves to fight, whereupon all the reſt fled, and *Niger* with them, after he had given all the proofs that could be expected from a valiant Man: and for that the Enemies purſued them, they fled into the Tower of a Town called *Bezedel*. *Antonius* knowing it to be in vain to ſtay about the Tower that was invincible, and yet loth to let the General of the Enemies eſcape, ſet fire on the Walls; and ſo departed triumphing with the thought that *Niger* had been burnt. But he leapt into a deep Vault in the Caſtle and ſo eſcaped, and three days after he ſhewed himſelf unto his Souldiers, who fought for him weeping, that they might have his Body, for they thought him dead: whom againſt all expectation ſeeing alive, they were very glad, as though by Gods Providence he had eſcaped to be ſtill their Leader.

Veſpaſian and *Titus* gather great Forces againſt the Jews.

The Jews beſiege *Aſcalon*.

Anthony fights with the Jews.

The Romans overcome the Jews, & make a great ſlaughter of them.

Ten thouſand Jews ſlain.

8000 Jews ſlain at *Aſcalon*.

I K L M N

Veſpaſian being arrived with his Army at *Antioch*, which is the Mother-City of *Syria*, for greatneſs and other advantages, doubtleſs the third in the whole World; and finding that King *Agrippa* there expected his coming, he haſted with all his Forces from thence to *Ptolemais*. At this place there came to him the Citizens of *Sephoris* a City of *Galilee*, who had no thought at all of Rebellion: theſe both provident for their own ſafety, and well-knowing the Forces of the Romans, before *Veſpeſian* came ſubmitted themſelves

Veſpaſian with his whole Army comes to *Ptolomais*.

The *Sephorites* do courteouſly entertain the Romans.

O

A ſelves to *Ceſtius Gallus*, and received from him a Garriſon of Souldiers; and now alſo courteouſly enrertaining *Veſpaſian*, offered their help againſt their Country-men. *Veſpaſian* at their requeſt gave them a Guard of Horſe and Foot, ſo great as he thought was able to reſiſt the force of their Enemies, if the Jews ſhould attempt any thing againſt them. For he thought it would be a great help to him in the future War to have *Sephoris* on his ſide, the greateſt City of *Galilee*, ſcituate in a ſtrong place, and which otherwiſe might be a ſafeguard to the whole Country.

Year of the World 4021. after Chriſt's Nativity 69.

CHAP. II.

B

The Deſcription of Galilee, Samaria, *and* Judæa.

THere are two places named *Galilee*, one called high *Galilee*, and the other low *Galilee*: and they are both compaſſed with *Phænicia* and *Syria*. On the Weſt *Ptolemais*, with the limits of its Territory, borders them, as alſo does Mount *Carmel*, which in time paſt belonged to *Galilee*, but now to the *Tyrians*. Unto which adjoyneth *Gabaa*, which ſignifieth the Horſmens City: ſo called, becauſe King *Herods* Horſmen were ſent thither to inhabit. On the South part it joyneth to the *Samaritans* and *Scythopolitanes*, as far as *Jordan*. On the Eaſt part it bordereth upon *Hippene*, *Gadaris*, C and *Gaulanitis*, which are the borders of King *Agrippa's* Country. On the North it bordereth upon *Tyria*. The length of lower *Galilee* reacheth from *Tiberias* to *Zebulun*; near which is *Ptolemais* by the Sea-Coaſt. In breadth it reacheth from the Village *Xaloth*, ſituate in a great Plain, to *Berſabe*, where alſo begins the breadth of high *Galilee*, and reacheth to a Village called *Baca*, bordering upon the *Tyrians*; and the length thereof is from a Village near *Jordan*, named *Thella*, to *Meroth*. And though of ſuch bigneſs, and environ'd with ſo many Nations, yet they alwayes reſiſted Foreign Forces. For the *Galileans* are from their Childhood Warlike, and never daunted by fear or penury: for their Country is moſt fruitful, and abounding with all manner of Trees, notwithſtanding the Inhabitants take ſmall pains in tilling the Ground; and D there is no waſte Ground.

The Deſcription and Scituation of the higher *Galilee*.

The length and breadth of the lower *Galilee*.

The Cities are many, and in every place there are Villages populous and rich; ſo that the leaſt Village there, hath in it above 15000 inhabitants. And although *Galilee* be leſs in compaſs than the Region beyond the River, yet it is more populous, fertile and rich than that: For it is all tilled, and all beareth fruit. But that beyond the water, though it be bigger, yet it is not all inhabited; for there are many Deſarts and barren Places, unfit to bear fruits for the nouriſhment of Men. *Peræa* hath a good ſoil and large plain, beſet with divers Trees, eſpecially Olives, Vines, and Palm-trees: and it is abundantly watred with Brooks running from the Mountains and Springs that continually ſtream forth during the greateſt heats of Summer.

The Deſcription of the Country beyond the Flood.

The length of this place is from *Macharen* to *Pella*; the breadth from *Philadelphia* E to *Jordan*. This Town *Pella* lieth on the North part, and *Jordan* on the Weſt, and the Country of the *Moabites* bordereth on the South; and on the Eaſt *Arabia*, *Silbonitis*, *Philadelphia* and *Geraſis*. *Samaria* is ſeated between *Judea* and *Galilee*, beginning at a Town called *Ginea*, and endeth in the Toparchy of *Acrabatena*, nothing differing in nature from *Judea*. For both of them are full of Mountains, and have rich Plains and good for Tillage; full of Trees abounding with wild Apples and others: Though they are of their nature dry, yet they have rain enough, and have many ſweet Waters, and abundance of good Graſs, and great ſtore of milch-Beaſts; and which is a great argument of Wealth, both places are very populous. On the Confines of theſe Countries ſtand *Anauth*, a Village otherwiſe called *Borceos*, which lieth on the North part of *Judea*. F The South part of *Judea*, if you meaſure the length, extends to the Village of the *Arabians*, called *Jordan*: the breadth reacheth from *Jordan* to *Joppa*: in the midſt thereof is ſcituate *Jeruſalem*; ſo that ſome call that City the Navel of the Country. *Judea* alſo bordereth on the Sea-Coaſt, even unto *Ptolemais*. It is divided into eleven portions: the firſt is *Jeruſalem*, Head and cheif of all, and above all the reſt, as the Head is above the Body: and the reſt are *Toparchies*. *Gophna* is the ſecond, after that *Acrabatena*, then *Thamna*, afterward *Lydda*; alſo *Emmaus*, *Pella*, *Idumea*, *Engadda*, *Herodium* and *Jericho*; beſides theſe, *Jamniæ* and *Joppa* command the places adjoyning. Moreover, there is *Gamala*, *Gaulanitis*, *Batanea* and *Trachonitis*, which are portions belonging to King *Agrippa's* Kingdom. This Country beginneth at Mount *Libanus*, and the Foun- G tains of *Jordan*, and reacheth in breadth to the Lake near *Tiberias*. And in length it reacheth from *Julias* to *Arphas*; and the inhabitants are partly *Jews*, and partly *Syrians*.

The Deſcription of the Region of *Samaria*.

The Deſcription of *Judea*, whoſe middle part is *Jeruſalem*.

The Diviſions of *Judea*.

Year of the World 4031. after Christ's Nativity 69.

H

CHAP. III.

How Aid was sent to the People of Sephoris; *and of the military Discipline of the Romans.*

Vespasian sendeth help to the Sephorites, but filleth *Galilee* with Sword and Fire.

I Have spoken of *Judea* as briefly as might be, and with what Countries it is enviroined. Now *Vespasian* sent help to the Inhabitants of *Sephoris*, to wit, one thousand Horse, and six thousand foot, *Placedus* the Tribune being their Leader. The Horsemen divided themselves into two Companies, and lodged in a great Plain; and the Footmen were in Garison in the City to defend it, as the Horsemen did without. I These Horsemen made excursions on every side, and greatly molested *Joseph*, although he committed no act of Hostility; and also spoiled all that was without the Cities, and always repulsed the Inhabitants, if at any time they took courage to revenge themselves. *Joseph* seeing things in this posture, assaulted the City *Sephoris*, in hope to take it; but before such time as it revolted unto the *Romans*, he had compassed it withso strong Walls, that the Romans themselves could not have taken it, and so his hope was frustrate: for neither by force nor fair means would the *Sephorites* yeild to him. Hereat the Romans being angry, troubled the Country more than before; they now neither night nor day ceased from destroying it, but robbed and spoiled all they found; K and all Men able to bear Arms they slew, and made the rest their slaves. Thus all *Galilee* was filled with fire and sword, and no Man escaped that calamity; only these saved themselves, that fled into the Cities that *Joseph* had walled.

Titus bringeth a mighty Army into *Judea*

In the mean time *Titus* came to *Alexandria* during Winter, sooner than he was expected; and so received there the Souldiers that he was sent for: and having a prosperous journey, he quickly came to *Ptolemais*, and finding his Father there, to two of the cheifest Legions, to wit, the fifth and tenth, he also adjoyned that fifteenth Legion that he brought with him, and there followed them eighteen Companies; five out of *Cæsarea*, one Troop of Horse; and five Companies of Horse out of *Syria*: ten of these Companies of Foot had in every one of them a thousand Men, the rest only six L hundred and thirteen; and in every Troop of Horse, were an hundred and twenty. The Princes that were Allies also brought great Aid: for *Antiocus Agrippa*, and *Sohemus*, brought each of them two thousand Bowmen, and a thousand Horse: and *Malchus* King of *Arabia*, brought five thousand Foot, and one thousand Horse; the most of his Foot were Archers, so that the whole Army, together with the Kings Aid, amounted to the number of threescore thousand Horse and Foot together; besides them that followed the Camp, who were a great multitude, and inferiour to none but their Masters in Warlike Discipline. For one cannot too much admire the Romans, who so train up their Servants in time of Peace, that they are very fit for War. So that whosoever well beholdeth their Military Discipline, he shall perceive that they gained M not this their goodly Empire by chance or fortune, but by their Valour; for they do not only then begin to use Weapons when they come to fight, but they practise Military Discipline before they need: and they are not idle in time of peace, but alwayes practise themselves therein without ceasing. Their Exercises are like War it self, and every Souldier is every day enured to some sort of Weapon, even as though they were fighting against the Enemy; so that hereby they easily endure the burthen and travel of War. For no disorder makes them forget what to do; neither doth Fear dismay them, nor continuance of Fight and War weary and tire them. So that whosoever they fight against, who are not so well expert in these affairs as they, they always overcome them: and one may well call their Exercises amongst themselves, Conflicts without N blood-shed; and their Wars, Conflicts with blood-shed. They are not easily overcome at unawares: for in what Enemies-Country soever they come, they fight not before they have fortified their Camp about; which they do not rashly, nor pitch their Tents in marish or high places after a disorderly manner; for if the place be unequal, they make it plain. And they proportion their Camp four-square: for they have many Smiths, and all kind of Workmen needful, which still follow the Army, to perform such business. And in the innermost part of the Camp they make Quarters, whose outside resembleth a Wall, with Towers equally distant one from another, and between them Engines of War to cast Stones, and such-like, that all kind of Shot may be in readiness. They also build four Gates large and wide, both for their Horse easily O to come in at, and also for themselves, if need require, to enter in or issue out speedily. Within the Camp, there are Streets, divided by certain spaces: in the midst lodge-

The diligence and labour of the Romans in providing things necessary for the Wars.

The order of the Romans.

The order of the Romans in their Camp.

their

A their Officers, and the *Pretorium*, or Generals Tent, is like a Temple; ſo that it ſeemeth a City, and a Market full of ſhops made in an inſtant. There are alſo Seats built for the Chief Officers to judge of Controverſies, if any ariſe between the Souldiers and others. All this place, and all things belonging thereto, are made in an inſtant, partly, by reaſon of the multitude, partly by the induſtry of ſuch as work: and if need require they compaſs it with a Trench four Cubits deep, and as many broad. Thus the Souldiers encloſed with their Armies, live quietly in their Tents, without diſorder; and all things are done with good advice and prudence, whether they need Water, Corn, or Wood, they all go to dinner at the time appointed, and all ſleep at once; and a Trumpet giveth notice when to watch and guard, and nothing is done that is not commanded. In the morning all the Souldiers come to their Captains to ſalute them, the Captains go to the Tribunes, and they all to the General, who gives them a Watch-word, and tells them what he thinks good, and how they ſhall behave themſelves towards thoſe that are under them; how in Fight to demean themſelves, and when to aſſault, and when to retire. When they go forth of the Camp, a Trumpet ſounds, and no Man is idle, but at the firſt notice takes away his Tent, and makes all ready for departure. Then the Trumpet ſoundeth again, warning them to be ready; and having loaded their Beaſts with their Baggage, they expect the ſound again, as though they were to run a Race; and at their departure they burn their Camp, becauſe it is eaſie to build the like again; and alſo, leſt afterwards it ſhould advantage their Enemies: When the C Trumpet hath ſounded the third time, which is a ſign to ſet forward, then they haſten thoſe that are ſlow, leſt they break their ranks. And a Herald ſtandeth on the right hand of the General, asking thrice if they be prepared to fight: and they as often anſwer that they are, holding up their right hand with courage: and ſo they march on orderly, every Man keeping his Rank, as though they were ready to give Battel. The Footmen have a Head-piece, a Breaſt-plate, and a Sword on the left ſide, and on the right ſide a Dagger. The Footmen gaurding the General, have a Javelin and a Shield: the reſt are armed with Bucklers and Pikes. Moreover, they carry a Saw, a Basket, a Fardle, a Hatchet, a Cord, a Sythe, a Chain, and Victuals for three days: ſo that the Footmen are as much loaded as the Cattel. The Horſemen carry at their right D ſide a long Sword, in the left hand a Dart, and a long Sheild hanging againſt the Horſe ſide, and a Quiver with three Darts, with broad edges, which are as big as a Spear; they have alſo Helmets and Breaſtplates like the Footmen. The Generals Horſemen that guard his Body, nothing differ from the reſt. That company always leadeth, that the lot falleth unto. And theſe are the faſhions of the Romans concerning their Warlike Diſcipline. They never do any thing unadviſedly in Battel, but manage all things according to Counſel; ſo that they either do not err, or if they do, their fault is eaſily amended. For they think that bad ſucceſs after deliberation, is better than good Fortune without it; and they think that therein Fortune did but flatter them, to work them ſome deſpight, by reaſon they did not deliberate: but that which is premeditated, E although it have ill ſucceſs, yet it maketh them wary againſt another time. And none of them account that good ſucceſs, which comes by chance; and every one is comforted in their misfortune, if then they took good advice. By the military Exerciſes, they do not only make the Bodies of their Souldiers ſtrong, but their minds alſo more couragious: and their diligence is the greater by their fear of puniſhment. For their Laws are capital, not only for them that forſake their Order, but alſo for them that commit the leaſt negligences; and their Generals are more ſevere then their Laws. Yet their Rewards of merit are ſo great, that they ſeem not cruel in puniſhing the faulty. Moreover, they are ſo obedient to their Rulers, that in Peace they honour them, and in War the whole Army ſeemeth one body united together: they keep ſuch good order, and are ſo F ready to run here or there, and ſo attentive to any command, ſo diligent to note ſigns made unto them, and ſo quick to labour with their hands, that they are always apt to execute any thing, and patient to ſuffer labour. Inſomuch that no number of Enemies, no Rivers, Mountains, Foreſts, or difficult places can hinder them from Victory; no not even the croſneſs of Fortune: for they think themſelves unworthy the name of *Romans*, if they triumph not over her too. Therefore ſeeing their deeds are ruled by Advice and Councel, and their Commandments ſo well executed by the Army, what marvel is it if their Empire in the Eaſt reach unto *Enphrates*, in the Weſt to the *Ocean*, in the South to *Africk*, in the North to the *Rhine* and *Danubius*? ſeeing that one may juſtly affirm the Poſſeſſion leſs than the Poſſeſſors. This I have ſpoken, G not ſo much to praiſe the Romans, but to comfort the conquered, and to terrifie thoſe that deſire Alteration: and perhaps it may inſtruct them who want good

Year of the World 4031. *after Chriſt's Nativity* 69.

The reverence and obedience of the Roman Souldiers to their Captains

How the Romans forſake their Camp.

The Armour of the Roman Footmen.

The Furniture of the Roman Horſmen.

The Romans attempt nothing unadviſedly or rathly.

The Romans grow more diligent by fear.

The obedience of the Roman Souldier is no ſmall occaſion of their victory.

How far the Roman Government extendeth.

Year of the World 4031. after Christ's Nativity 69.

Discipline, and are ignorant of the Manners and Customs of the Romans in their Military affairs. H

CHAP. IV.

How Placidus *assaulted* Jotapata, *and was repell'd by the* Jews.

IN the mean time *Vespasian* being at *Ptolemais* with his Son *Titus*, prepared all things necessary for his Army. But *Placidus* was already entered into *Galilee* and run through it, where he slew almost all he had found, who were of the weaker sort of People incapable of resisting. And seeing that those of courage always fled into the Cities I that *Joseph* had fortified, He turned his Forces against *Jotapata*, which was the strongest of them, thinking it might easily be taken by a suddain assault, and that he thereby should get great glory and advantage; because the People seeing the strongest Cities surprized, would not flee to any again. But it fell not out as he expected; for the people of *Jotapata* understanding his coming, met him near the Town, and suddenly encountering the Romans, being a great multitude, and well disposed to fight, as those that bear Arms for the general safety of the Country, and the lives of their Wives and Children, they put the Romans to flight, and wounded many, though only seven were slain; because the Romans in flying, kept their ranks, and were well armed: but the Jews being unarmed, rather trusted to their Darts and Arrows, than come to K handy-blows. There were three Jews slain, and a few wounded. And so *Placidus* when he saw himself repulsed from the Town, abandoned the Enterprize.

Placidus draweth his Forces against *Jotapata*, and being repulsed flyes.

CHAP. V.

How Vespasian *invaded* Galilee, *and how at the very sight of him the Seditious fled.*

VEspasian desirous to master *Galilee* himself, departed from *Ptolemais*, making such Journeys as the Romans are wont to. And he commanded his Auxiliary Troops, L because they were lighter armed, to go before and repress the Enemies Incursions, and search the Woods and Forests fit for Ambushes, whereby they were to pass. After them followed part of the Romans Foot and Horse; and ten commanded out of every Company, with their Arms and all things necessary to make a Camp. After them followed the Pioneers, whose office it was to mend the Ways where they were bad, and to cut down the Woods that were in the way, lest by bad Way the Army should be retarded. After them he sent his Baggage, and the Baggage of the Officers under him, with Horsemen to guard it. And after them he himself followed, leading an Army of choice Foot and Horse: And accompanied with his own Guard of Horse: For he had out of every Legion 120 Men for his Guard. Next followed those that carried the Engins to M batter the Walls of Cities, and other Instruments, with the Prefects and Tribunes, guarded with choice Souldiers. After them the Imperial Eagle, which the Romans have chosen for their Standard, because it is the King of all Birds, and is most valiant and strong; wherefore they think it a sign of Dominion and Victory over all them against whom they bear it. After these sacred Ensigns followed the Trumpets sounding in Warlike manner; and after them the Body of the Army, marching six in a Rank, and (as the custom is) with Centurions by them to keep order. The Servants of each Legion accompanied the Baggage. The last Company were Victuallers, Handycrafts-men, and other mercenary people, guarded by Foot and Horse in great number. Thus *Vespasian* with his whole Army came to the Borders of *Galilee*, and there pitched his N Camp. He might have passed on, but he thought fit by the sight of his Army to terrify his Enemies, and give them time to repent, if any one would alter his mind before the War began. Yet in the mean time he prepared all things necessary for a Siege. The only Rumor of his coming, made many Rebels faint-hearted. For *Joseph*'s Souldiers, who had pitched his Tents a little from *Sephoris*, when they knew that the Enemy approached, and that they were presently to fight with the Romans, they fled, not only before they fought, but also before they saw them. *Joseph* being left with a very few, and knowing that he was not able to abide his Enemies, and that the Jews were dismayed, and that if he put any trust in them, they would for the most part revolt to the Enemies; for that time abstained from Battel, and thought to get himself out of danger: and so accompanied with those that remained with him, he went to *Tiberias*. O

Vespasian directeth the Roman's march.

The *Eagle* by the Romans is held the Ensign of the Empire, and a sign of Victory.

Joseph forsaken by his Friends, flyes to *Tiberias*.

CHAP.

CHAP. VI.

The year of the World 4031, after Christ's Nativity, 69.

How Gadara *was beſieged, and taken.*

Veſpaſian went firſt to *Gadara*, and took it eaſily at the firſt aſſault: for all the able Men and fit for War were fled out of the City. The Romans entring the place, put all to death without mercy, partly for the hatred they had conceived againſt the Jews, and partly in revenge of that which had befaln *Ceſtius*. And they burnt the City, and all Towns and Villages adjoining: ſome of which were already deſolate, and the Inhabitants of the reſt were made ſlaves. *Joſeph*'s preſence in the City, which he had made choice of for his ſafeguard, filled it with fear. For the people of *Tiberias* thought he would never have fled, if there had been any hope of withſtanding the Romans: wherein they judged not amiſs; for he foreſaw what event the War would have, and that their ſafety conſiſted only in changing their rebellious minds. He himſelf, though he hoped to obtain pardon of the Romans, yet had much rather have died, than lived pleaſantly with them againſt whom he was ſent, and ſo become a Traitor to the Country committed to his charge. Wherefore he determined faithfully to write a true ſtate of the Country to the Nobility at *Jeruſalem*, and not to extol the Enemies Forces too much, leſt they ſhould ſay he was a Coward; nor yet put them in any comfort, leſt perhaps now penitent for what they had done, they ſhould by his Letters be incited to go forward in their rebellious courſe. He deſir'd them preſently to write an Anſwer, whether they thought good to enter into a League with the Romans; or, if they would make War, then they ſhould ſend a ſufficient Army againſt them. And having written to this effect, he preſently ſent Men to *Jeruſalem* to carry the Letters.

Joſeph is afraid of the Romans, and writeth to *Jeruſalem*.

CHAP. VII.

Of the Siege of JOTAPATA.

Veſpaſian was very deſirous to take *Jotapata*, becauſe he knew many of his Enemies were fled thither, and this was the ſtrongeſt Refuge they had. So he ſent before ſome Foot and Horſe, with Pioneers to plain the ways, which were full of ragged ſtones, ſo that it was hard for Footmen to paſs, and altogether unpoſſible for Horſemen. Within four days they effected that which they were commanded, and made a large way for the Army to paſs. On the fifth day, which was the one and twentieth of *March*, *Joſeph* before they came entered into the City, coming thither from *Tiberias* to encourage the Jews who were diſmayed. A certain Runaway told *Veſpaſian* that *Joſeph* was come thither, and adviſed him to haſten thither; for if he could take *Joſeph*, he might eaſily take all *Judea*. Hereat *Veſpaſian* was very glad, and took it as a good Fortune that the moſt prudent and potent of his Enemies, ſhould (God ſo diſpoſing) put himſelf as it were in hold. and ſo preſently he ſent *Placidus* before with a thouſand Horſemen, and with him *Ebutius*, a Man both valiant and prudent: and commanded them to inveſt the City on all ſides, leſt *Joſeph* ſhould privily eſcape from thence. The day after he himſelf followed with his whole Army, and about noon came to *Jotapata*; and leading his Army to the North ſide of the Town, he pitched his Tents upon a Hill ſeven ſtades diſtant from the City: purpoſely placing himſelf within the veiw of his Enemies, that the very ſight of his Army might terrifie them: as it alſo did; for preſently all was in ſuch a fear, that none durſt go out of the City. The Romans being wearied that day, would not aſſault the City: but they beſet the Gates with two Squadrons of Horſe: and a third, that conſiſted of Foot, was placed without to intercept all paſſages, that none of the Jews could paſs any-whither. Hereupon the Jews now in deſperation, took heart; for in War nothing is more forcible then neceſſity. The next day began the Battery, and the Jews kept themſelves in order, and reſiſted the Romans before their Walls. But when *Veſpaſian* ſent all the Bowmen and Slingers, and other Engineers to beat them off from the Walls, and he himſelf with Foot aſſaulted the Wall in another place where it might eaſily be entred; then *Joſeph*, accompanied with all his Forces, iſſued out the Town, and aſſaulted the *Romans* fiercely, and drove them from the Walls with great courage: though they themſelves ſuffered as much harm as they did to their Enemies. For as the Jews were

Joſeph comes to *Jotapata* from *Tiberias*.

Jotapata beſieged.

Nothing more effectual in War, or more deſperate than Neceſſity.

The year of the World, 4031. after Christ's Nativity, 69.

were animated by desperation, so were the Romans with shame: these latter had Military knowledg and strength, and the Jews had despair and rage to encourage them. The Fight continued all day even till night; wherein many Romans were wounded, and only thirteen slain: and of the Jews there was six hundred wounded, and seventeen slain. The next day also they encountred the Romans, and resisted them more stoutly than before, taking courage that they the day before had resisted them contrary to their expectation. The Romans also fought more valiantly, ashamed as it were of themselves, in suffering the Jews to resist them; thinking withal that they themselves were overcome, if they did not quickly suppress their Enemies. Wherefore the Romans for five days together ceased not to assault the Town, and the Jews strongly repelled them; and neither the Jews feared their Enemies, nor the Romans were dismayed with the difficulty of taking the Town. *Jotapata* is almost all situate upon a Rock, and compassed about with deep Valleys, which descend streight down like a Wall, so that one can scarcely see the bottom without dazling. There is only one access to it on the North-side, where it is seated upon a declining Mountain; which *Joseph* enclosed with a Wall, to the end it might be no passage for the Enemies: all the rest of the City is environed with high Mountains, so that it cannot be discerned by any before they be very near it; such was the strength of *Jotapata*.

A Fight between the Romans and the Jews continued a whol day and broken off by night.

The situation of *Jotapata*.

Vespasian determined both to combat the nature of the place, and the hardiness of the Jews, and therefore called all his Captains together, and consulted with them to begin a hot Siege: at last they resolved to rear a Mount in that place where the City was easiest to be entred. He sent his whole Army to provide Wood to do it, who cut much on the Mountains near the Town: and great store of Wood and Stone being brought, and having set Hurdles before them to bear off the Darts and Arrows, he began to raise a Mount; so that they received little or no harm by Darts cast from off the Walls; whilst others brought earth from places thereabouts, and no Man was idle. The *Jews* cast continually great Stones, and all kind of Darts upon that which defended them; which though they pierced not thorow, yet they made a great noise, and terrified the Workmen. Which *Vespasian* seeing, caused all Engins that cast Stones and Darts, which were in number an hundred and threescore, to be placed against the Walls to beat the Jews from thence. And so they cast Stones, Darts, Fire, and Arrows in great abundance; so that they not only beat the Jews from off the Walls, but also out of the reach of their Shot; for both the *Arabian* Archers, and those that used Slings and Darts, and all the Engins continually played upon them. For all this the Jews rested not, but running out in Companies, they pull'd down the Sheds which defended the Workmen, and then assaulted them having no defence: and when they had beaten them away, destroyed and fired all that the *Romans* had wrought for their own defence and safeguard. At last *Vespasian* perceived that these damages hapned, for that there was some space left between all these Works, whereby the Enemies had access to do them such harms: wherefore he united them together, and so hindred the Excursions of the Jews. When the Mount was almost made, and the Towers upon it finished, *Joseph* shunn'd to do nothing for the safeguard of the Town, called all Workmen necessary together, and commanded them to build a Wall there higher than the Romans Work; but they said, it was impossible for them to work, for the number of Darts in that place. Then *Joseph* made this device to defend them: he fixed stakes in the ground, and fastened to them hides of Kine and Oxen new slain, by which they were defended from shot and fire; so that labouring night and day they raised the Wall twenty cubits high, erecting also upon it many Towers: and by this means they made it a strong defence. The *Romans*, who before thought themselves sure of the Town, were now greatly dismayed, both by this device of *Joseph*, and also by the hardiness of the Jews.

Vespasian intends to begin a sharp Siege.

The Jews break out and beat down the Bulwark.

Joseph fixeth stakes in the ground, and fasteneth unto them raw Oxe Hides, to raise the Wall, and beat off the Shot.

CHAP. VIII.

Of the Siege of Jotapata *by* Vespasian, *and the diligence that* Joseph *used; and how the Jews made Salleys upon the Romans.*

THis Stratagem, and the Courage of the Jews, greatly moved *Vespasian*: for now they receiving Courage from that defence, made Assaults upon the *Romans* of their own accord, and every day skirmished, running out in Companies, and like Thieves, taking away whatsoever they lighted upon; and what they could not carry away, they set

A set on fire. At last, *Vespasian* would not permit his Souldiers to fight any longer, but determined to take it by Famine, and either to make them come and yeild themselves for lack of Food, or, if they held out, to famish them: conceiving that it would be more easie to take it by force, if ceasing a while from assaulting it, he afterwards set upon it when their Case were more desperate. Wherefore he commanded all passages to be kept, that none could go out of the City; but they had great store of Corn, and of all other things else, except Salt and Water, whereof they stood in great want: for there is never a Fountain in the City, and they have little Rain in Summer, so that the Inhabitants were in great distress; for there was hardly any Water left in the City. *Joseph*, perceiving there was abundance of all things else, and that the Citizens were Valiant, as also the Seige like to continue long, he gave to every one Water in measure, B with which they were not contented, thinking it as good to want altogether, as to have it in that manner; and now they began to faint, and refuse to labour. The Romans perceiving this, being upon a high Hill, over against the place whither all the Jews came together to receive Water, they with their shot killed many that came thither, insomuch that *Vespasian* hoped that within short time their Water would be spent, and they constrained to yeild. But *Joseph*, to frustrate their hope, commanded a great many Garments to he laid in Water and hanged upon the Walls, so that the Water might run down on every side. When the Romans saw this, they were much surprised, imagining that they would not waste so much Water in mockery, if they wanted Water to C drink; wherefore *Vespasian* no longer hoping to win the City by Famine, purposed to assault it again by force. The Jews were very glad of this: and being in manifest danger, rather wish't to be slain, than perish through hunger or thirst. *Joseph* devised also another way to get Water out of the Country. There was a little Vally out of the way, and therefore not regarded by the Romans; by this way *Joseph* sent Men into the Country to his Friends, for such things as the City wanted, commanding them when they came near the Watchmen, to hide and cover themselves with hairy Skins, that the Watchmen might think them to be Dogs: and this he used a good while, till at last the Watchmen perceived it, and so set a Guard there to stop the passage. When *Joseph* perceived the City could not hold out long, and fearing his own Life if D he still continued there, he consulted with the chief of his Officers how he might flee. But the People discovering his intent, flocked about him, and besought him to take pity upon them, and not forsake them, who had no hope but in him; affirming, that for his sake they were all couragious and bold to fight; and if they were taken, yet he would be a comfort to them, and that it did not become him to fly from his Enemies, nor forsake his Friends, nor, as it were, leap out of a Ship shaken with a Tempest, into which he came when the Seas were calm; for so by this means the City would soon be lost, and he once gone, no Man afterward could or durst resist their Enemies, for in him was all their hope.

Joseph kept it to himself, that his purpose was to work his own safety: and told them, E the thing which he intended was for their good: and that though he stayed still in the City, he could do them litrle good: and if the City should chance to be taken, then he and they were like to perish; but if he were abroad and not besieged, he could do them great service, for he would presently assemble all the People of *Galilee*, and come against the Romans, and so raise the Seige: whereas now staying with them, he saw not wherein he did them any good, but rather incited the Romans against them, making them more earnest to take the Town than they would be, only because he was there, that they might take him; but if they knew once that he was fled, they would not then be so earnest in the Siege. *Joseph* herewith could not perswade the People, but they flocked faster about him, and both young and old of all sorts came and prostrated themF selves at his feet, weeping, and beseeching him to take such hap as should befal them, whether it was good or bad; not for that they envied his escape, but for that they hop'd they should receive no harm if he remained with them.

Joseph considering with himself that if he stayed with them voluntarily, he granted their request, and if he denied, he feared they would force him; therefore being partly moved with compassion, he determined to stay: and being now, as all the City was, desperate, he told them that now it was time to fight, seing there was no hope of safety; and that it was a glorious thing to spend their lives honourable, and by some noble Act to leave a remembrance unto their Posterity of their Valour. And so issuing out of the City, with the most Valiant among them, when he had killed the Watchmen, G at the first encounter he came even to the Romans Tents, and tore the Skins that their Tents were made of, and fired others, and their Engines: and so he did the second and

The year of the World, 4031, after Christ's Nativity, 69.

Vespasian restraineth his Soldiers from fight, and besiegeth the City.

Joseph delivers his Souldiers Water by measure.

Joseph's Stratagem.

Another Policy of Joseph.

The people beseech Joseph that he would not forsake them.

Joseph's Prudence.

Joseph stales in Jotapata,

Where there is no hope of help, there war is the last remedy.

The great courage of the Jews in their extream desperation.

The year of the World, 4031. after Christ's Nativity, 69.

and third day, and for certain days and nights afterward never ceased. When *Vespasian* perceived the Romans greatly endamaged by such Sallies, and very loth to fly for shame, and not able to follow them, being so loaded with their Armour, and that the Jews always did some exploit before they retired themselves into the City, he gave command to his Souldiers to leave the assault, and not to fight against Men who desired to die: because no Men were more couragious than the desperate; and that if they found none to assail, their courage would soon be laid, like a flame of fire, when the matter that nourisheth it is consumed. That the Romans must seek victory more warily, for that they fought not for necessity, but only to increase their Dominions. After this, oftentimes they beat the Jews by the *Arabian* Archers, and with Slings and Darts, and others shot which never ceased. But so soon as they were without the danger of shot, they more furiously assailed the Romans, sparing neither Life nor Limb, but continually fought by turns, and every one of the City assisted them that so laboured.

The audacious courage of the Jews in their extream desparation.

The Jews with their Slings are repulsed by the Arabian Archers.

CHAP. IX.

How Vespasian *battered the Walls of* Jotapata *with a Ram, and other Warlike Engines.*

Vespasian thinking himself as it were besieged, both in regard of the long time which he had continued the Siege, and also of the divers sallies and excursions of the Jews; and having now almost raised the Rampiers as high as the Walls of the City, determined to batter them with a Ram. A Ram is a huge Beam like the Mast of a Ship, whose end is armed with strong massie Iron, and made in the form of a Rams head; whence it takes its name, because it butteth Walls, as a Ram butteth with his head. It hangeth on another Beam with Ropes, like the Beam of a pair of Ballances: the Beam it hangeth on lying across, is held up with two props, which being drawn back by force of many Men, and then joyntly with all their Forces shov'd forward, it striketh the Wall with the head of Iron: And there is no Wall nor Tower so strong, but though it abide the first stroke of the Engine, yet can it not hold out long. The General of the Romans thought good to use this means to take the City by force, for that the Siege was dangerous, by reason that the Jews never rested, to which end the Romans with all kind of shot endeavoured to beat the Jews from off the Walls that made any resistance: and the Archers and they that used Slings, were hard by: and when they saw that none of the Jews durst come upon the Walls, they applied the Ram to them; and covered it above with Hurdles and Skins, both for to defend themselves and the Engine. At the first stroke the Walls were shaken, so that the Citizens cried as though the Town had been already taken. *Joseph* seeing them still beat one place, and that presently the Wall would fall, devised a way to resist the force of the Ram, he filled sacks with chaff, and let them down off the Wall just against that Place where the Ram struck ordinarily, and so brake the force of the blows, the loosness of the chaff making no resistance, but drowning or abating the violence of the stroke. By this invention the Romans were retarded: for whithersoever they brought the Ram, thither did they upon the Walls also remove the Sacks of Chaff, and brake the force thereof; till at last the Romans also devised a way to cut the Sacks, by making long Poles, and binding Sithes to the end of them, and so they cut these Sacks of Chaff. And the Ram shook the Wall, which being newly built, was not strong enough to resist. Then *Joseph* and his Souldiers sought to help themselves by fire, and so they fired all that was made of dry wood in three several places; and with all the Engines, and Mounts of the Romans, who now had enough to defend themselves, because they were astonisht at the valour of the Jews: every one having work enough to secure himself against the fire, which seizing upon dry matter with Brimstone and Pitch wonderfully increased, so that in one hours space, it consumed all the Works that the Romans had made with so great labour. There was an action of a Jew one *Samson* of *Eleazer*, which deserves eternal memory: the man was born at *Saab* in *Galilee*. He took up a great stone, and cast it down with such force upon the Ram, that he brake off the head thereof; and nothing fearing, leapt down amongst the midst of his Enemies, and brought the head away to the foot of the Wall, where being unarmed, and as it were a mark for his enemies to shoot at, he received in his body five Arrows; and as tho he had not felt them, he got up the Wall again, where, that all might see him, he boldly stood still, till through grief of his wounds, having the head of the Ram in his Arms, he fel down. Next to him two brethren of *Ramath*

A Ram.

Joseph's device how to break the force of the Ram.

Joseph burnt the Engines, and turneth off the Romans.

Eliazar's strength and courage.

A *Ramath* in *Galilee* ſhewed themſelves valiant, named *Netiras*; and *Philip*, who aſſaulted the tenth Legion of the Romans with ſuch violence, that they broke their Ranks, and put all to flight that endeavoured to withſtand them. At the ſame time *Joſeph*, and a good number with him, took Fire and burnt the Engins, Works and Huts of the fifth and tenth Legions, and thoſe that followed him deſtroyed all Engins, and other matter that was left. In the evening the Romans again erected the Ram againſt that part of the City which before they had beaten: and one of the Jews ſhot an Arrow from the Wall, and wounded *Veſpaſian* in the ſoal of the foot; yet the Wound was not great, for that the force of the Arrow was ſpent before it came to him, having come a great way off.

The year of the World, 4031, after Chriſt's Nativity, 69.

Netiras and *Philips* valour againſt the Romans.

Veſpaſian wounded in the ſole of the Foot by an Arrow.

B This fact greatly troubled the Romans, who ſeeing *Veſpaſian* bleed, preſently ſpread the news through the whole Army, and almoſt all of them came running to ſee their General, and eſpecially *Titus*, who feared his Father's danger. But *Veſpaſian* preſently freed the Army from all perturbation, and his Son *Titus* from fear: for, diſſembling the grief of the Wound, he ſhewed himſelf to all that were ſorrowful for him, and incited them to fight againſt the Jews more earneſtly than before. Whereupon every one as it were to revenge their General, deſpiſed all danger, and aſſaulted the Walls, exhorting one another. *Joſeph* and his Aſſociats, notwithſtanding many of them were killed with Shot, Darts and Arrows, yet forſook not the Walls, but with Fire and Sword, and Stones fiercely aſſaulted them, that, being defended with Hurdles, battered the Walls with the Ram; but to little purpoſe: for they were continually killed

The War renewed againſt the Jews.

C bytheir Enemies, becauſe they could not ſee them: But their Fire made ſuch a light, as though it had been day, ſo that the Romans eaſily perceived whither to direct their Shot. And for that their Engins were not perceived afar off, the Jews could not defend themſelves from the Arrows and Stones that were ſhot againſt them, by which means many of them were ſlain, and the tops and corners of the Towers beaten down. And many that were behind, were ſlain by force of thoſe Stones; ſo that any man may perceive of what force that Engin is, by that which hapned that night. For one that ſtood near *Joſeph* on the Wall, was ſtruck with a Stone, and his Head carried from his Body, by violence of the blow, three furlongs off, as though it had been caſt out of a Sling: and the next day a Woman, great with Child, was ſtruck on the Belly

D with one of thoſe Stones, and the Child carried forth of her, from the place where ſhe was ſtruck, three furlongs; ſo great was the force of this Engin. Thus the violence of the Engins was moſt terrible, and likewiſe the noiſe of Darts, Arrows, and other Shot. Many were ſlain on every ſide, and the bodies of thoſe that were killed being daſht againſt the Wall made a great noiſe: and within the City was heard a pitiful Lamentation and Weeping among the Women; and without a heavy Mourning and Cry of them that were wounded to Death; and all that part of the Wall where the Fight was, flowed with Blood: ſo that now the multitude of dead Bodies had ſo filled the Ditch before the Wall, that the Romans might eaſily paſs over into the City; and the Mountains about ecchoed with the Cries of the Citizens: and all that night long

The force of the Roman Darts.

E nothing wanted, that either might by the Eye or Ear move Terrour. Thus many ſtoutly fighting for *Jotapata*, died moſt valiantly; many alſo were ſore wounded: and notwithſtanding the Wall was continually battered, yet it was almoſt morning before it fell, being all night long beaten with the Ram. And then they of *Jotapata* repaired the Breach with indefatigable labour, before the Romans could ſet up a Bridge to enter it.

CHAP. X.

F

How Jotapata *was again Aſſaulted.*

THE next day in the morning *Veſpaſian* brought his Army to enter the Breach, having given them but little reſt after their whole nights labour: and deſirous to make the Jews, that defended the Breach, forſake their ſtation, before ſuch time as he entred, he took the moſt valiant of his Horſemen, and diſmounted them, being armed from head to foot, & placed them in three ranks; that they being ſo armed, might beſiege round that part of the Wall that was battered, having long Pikes in their hands, ſo that as ſoon as the Bridges were ſet, they might firſt enter the Breach. After them he placed the ſtrongeſt of his Foot; the reſt of his Horſe he ſet round about the City

Veſpaſian leadeth on his Army to enter the City.

G upon

Year of the World 4031. after Christ's Nativity 69.

upon the Mountain, to the end that none might escape. After the Footmen he commanded Archers to follow with their Arrows ready in their Hands, and them that used Slings also and other Engines for shot. And he caused others to scale the Walls, where they were not battered, to the intent that the Townsmen, busied in resisting them, might leave the Breach unmanned; and the rest being wearied and oppress with the thickness of the shot, might be forc'd to forsake their standing. But *Joseph*, perceiving his intent, placed the old Men and Children, and those that were already wearied, upon those parts of the Walls that were not battered: and himself with the stoutest of the City went to defend the Breach; and he placed six Men before them whom he chose out, himself being one of them, to sustain the first brunt of the Enemies assault: commanding them likewise to stop their Ears to the end that they might not be terrified with the cries of the Army, and to cover themselves with their Shields against the Darts and Arrows; and give back a little, till such time as the Archers Quivers were emptied; and if so be that the *Romans* should offer to make Bridges, then they employ all their courage to repel them: and now fight, not to defend, but as it were to revenge their Country, being in a manner already lost; and make those feel the effects of their just Fury, whose Cruelty would doubtless, after the taking of the Place, shed the Blood of their Fathers, Children, and Wives: such were the orders which *Joseph* gave. In the mean time, the weaker multitude Women and Children, seeing the City compassed about with three ranks of Horsemen, and the *Romans* with their Swords drawn pressing against the breach, and all the Mountains about shining with their Enemies Weapons, and the *Arabians* ready to let fly a Shower of Arrows: they cried out as though the City were already taken; so that a Man would have judged them already under their Enemies Swords. and not only in danger to fall into their hands. Wherefore *Joseph* commanded the Women to their Houses, lest their cries should dismay his Souldiers; willing them likewse to keep silence, and threatned them if they did not: and so he marched to the breach, which place fell to his lot: He gave not much heed to them that sought to scale the Walls, but only minded what effect the terrible Storm of the Enemies Arrows would produce.

Joseph's subtil Policie.

The cries of Women and Children in the Battel.

As soon as the Trumpets began to sound the Air became obscured with the multitude of Arrows. *Josephs* Companions remembring the charge given them, stopped their Ears, and covered their Bodies against the shot of Arrows. And as soon as the Bridges were set against the Wall, presently they fell on; and before the Romans could enter upon them, they repell them back with great prowess and courage, which the greatness of the danger did not abate but increase, so that they did not give one foot back, till either they kill'd or were killed. But the Jews had not any fresh Men to second those that were tired; and the Romans, still as they were wearied, sent fresh supplies, and joyning together their long shields, exhorting one another, they became as it were a Wall of defence invincible; and the whole Army like one Body, beat back the Jews, and so set foot on the Walls. *Joseph*, in this desperate case, devised a new way to repel this present danger: he commanded the Jews to fetch scalding Oyl, which they had ready, and powr it upon the Romans, and also cast the Pans upon them. This device broke the body of the Romans, so that through great pains they fell from the Wall: for the scalding Oyl easily got between their flesh and Armour, and scorched them like fire, being easily heated, and long continued hot by reason of the fatness. The Romans being loaded with Helmets and Breast-plates, could not retire so nimbly as was requisit: so that some leapt down off the Bridg, and others died of the pain; others would fain have retired themselves, but could not, because their Enemies followed them so hard. But neither the Romans wanted virtue and valour in adverse fortune, nor the Jews prudence. For the Romans, notwithstanding they were in intolerable pain, being scalded with hot Oyl, yet they freshly assaulted them that hurt them, desirous to shew their courage. Then the Jews used another device to make them retire: for they poured boyling Fenugreek upon the Bridge, so that they slid down: and neither they that would have fled, nor they who strove to assault the Jews, could stand upon their feet, it was so slippery; and many falling down upon the Bridge, were by their own company troden to death; others slid down upon the Rampier; and always as they fell, the Jews struck them: and when the Romans were retired from the place, so that now they were not forced to hand-blows, they had leasure to shoot Arrows and Darts against them. When *Vespasian* saw that his Men in the Fight endured much misery, towards Evening he caused them to retire, many being slain, and more wounded, only six men of *Jotopata* were slain, but above 300 wounded: This Fight was upon the 20th day of *June*. But after *Vespasian* had comforted his Souldiers for that

The VVar of the Romans with the Jews upon the Bridg.

The Jews pour scalding Oyle upon the Romans.

The Romans retire without obtaining their purpose.

A that which had hapned, perceiving that they were enrag'd, and desired to fight to revenge themselves, so that they needed no exhortation; he raised the Rampier higher, and erected three Towers 50 Foot high, covering them aloft with Iron, that so by reason of their weight they might stand steadfast, and not be consumed by fire; these he placed upon the Rampier, and in them Archers, and Men that cast Darts and such like: who not being perceived of them that were upon the Wall by reason of the highness of the Towers, and the covering thereof, easily wounded them who stood thereon. So the Jews when they could not avoid the Arrows, nor be revenged upon them whom they could not see, nor yet fire the Towers, being covered with plates of Iron, forsook the Walls; yet they always encountred with them who sought to enter. Thus
B the People of *Jotapata* resisted, notwithstanding that many every day was slain, and that they did their Enemies no harm without great danger to themselves.

The year of the World, 4031. after Christ's Nativity, 69.

Vespasian erecteth higher Platforms and Towers.

The Citizens of *Jotapata* valiantly sustain the siege.

CHAP. V.

How Japha *was taken by* Trajan *and* Titus.

C AT this time *Vespasian* understood that *Japha*, a City neer *Jotapata*, minded to rebel, encouraged thereunto, for that they heard how they of *Jotapata* had held out contrary to all expectation: wherefore he sent thither *Trajan*, Governour of the tenth Legion, and with him two thousand Foot, and a thousand Horse: who finding the Town able to resist, and the Inhabitants prepared for Fight, and marched out to meet him, (for the Town being by situation strong enough, was also compassed with a double Wall) he fought with them, and after a while put them to flight, and in the pursuit entred with them at the first Gate: which the Citizens perceiving, shut the second Gate, not suffering their own Citizens to enter in, lest the Enemies also should rush in with them, as they had done into the first Gate. Truly, God gave this Victory unto the Romans, and his Will it was, that most of the valiant Men of the City should
D have their own Gates shut upon them, and so fall into their Enemies hands, who were most greedy to destroy them. Many of them came to the Gates, and called those that kept them by their Names, pittifully intreating that they might come in: which while they were kept out, were butchered like Sheep, being inclosed between two Walls; their own Citizens having shut one Gate upon them, and the Romans the other: and many, thus enclosed, perished by their own Fellows Swords; and an infinite number by the rage of the Romans, having no courage to resist and revenge themselves. For the Inhumanity of their own Citizens, and terrour of their Enemies together, utterly discouraged them; and so they died all, in number 12000; cursing not the Romans, but the Jews their own Country-men. *Trajan*, thinking that the City was now destiE tute of Fighting Men; or if any were within, that they durst not resist being thus terrified, reserved the taking the City for the General, and sent Messengers to him, requesting him to send his Son *Titus* to accomplish the Victory. *Vespasian* fearing that yet there would be some resistance, sent *Titus* with 500 Horse and a thousand Foot, who hastning thither, placed *Trajan* on the left side of the Town, and himself on the right: so the Romans on every side scaled the Walls; and the *Galileans*, having a while rested, at length left them. Then *Titus* and his followers leaping down, got into the City, and began a vehement Fight with them that were assembled therein, some valiantly issuing out of the Narrow Streets, and assaulting them, and the Women casting such things as they could get, upon the Romans, from the tops of their Houses; and
F thus they held Battel six hours. When their Fighting-Men were all slain, then the Old Men and Children, and all the other Company, both in the Streets and in their Houses, were soon dispatcht, that none of them were left alive, save only Infants, who with the Women were led Captives. The number of them that were slain, both in the City and in the first Conflict, amounted to 15000, and the number of those that were led into Captivity, were 1130. This Massacre of the Galileans hapned the 25th day of *June*.

The taking in of *Japha* by *Trajan*.

The Jews shut up by the Romans between two Walls, are slain.

12000 Jews slain.

Titus with his Forces comes to *Japha*.

A sharp Skirmish within the Town between the Galileans and the Romans.

G

Year of the World 4031. after Christ's Nativity 69.

H

CHAP. XII.

How Cerealis *Conquered the* Samaritans.

The Assembly of the Samaritans on the Mountain *Garizim.*

THe *Samaritans* also were partakers of the sad Effects of this bloody War. They assembled themselves together upon Mount *Garizim*, which they accounted a sacred place. But this Assembly gave cause to believe, that not warned by their neighbours harms, nor with any advice or judgment, considering their own infirmity, and the Romans power, they began to be tumultuous. *Vespasian* foreseeing this, thought good I to prevent them: and though all the Region of *Samaria* had Roman Garisons in it, yet the great multitude assembled, made it reasonable to fear them. Wherefore he sent thither *Cerealis*, the Tribune of the fifth Legion, with six hundred Horse, and three thousand Foot. *Cerealis* thought it not the best way to go unto the Mountain, and attaque the whole multitude there, who were so numerous, but he commanded his Souldiers to beleagure the Mountain about, at the Foot thereof, and to keep there all the day. There happened at that time a vehement heat, and the *Samaritans* wanted Water. It was then Summer, and the People had not provided themselves with Victuals, so that many, in one day only, for want of drink, died of thirst: others preferring death before the misery they endured, fled to the Romans: of whom *Cerealis* learned K that those that yet remained on the Mount, were even disheartned by the misery they endured. Where he ascended the Mountain, and compassed about the Enemies with his Army, he first exhorted them to yeild, and promised them all their lives if they would cast down their Weapons: but nothing prevailing with them, he set upon them, and killed them all, in number 11600. This was done the 27th day of *June*. These were the miseries that befel the *Samaritans*.

Want of Water in the Mountain *Garizim.*

11600 Samaritans slain.

CHAP. XIII.

L

How Jotapata *was taken.*

THe Citizens of *Jotapata* having endured this hard Siege, beyond all expectation, seven and forty days; the Romans Mounts were now raised higher than their Walls. On the same day one of the City fled to *Vespasian*, and told him in what case the City stood, and how few Citizens were left, and that with daily watchings and fighting they were far spent, so that they were not able to resist any more, and that they might be taken by policy if they were followed: for in the last part of the night, being weary, they ceased from their labour, and slept till the Morning: wherefore he per- M swaded *Vespasian* to assault them at that time. But *Vespasian* knowing how faithful the Jews were one unto the other, and how they contemned all punishment, gave little credit to this Runaway: For a little before, one of *Jotapata* being taken, could not by any Torments be compelled to confess or disclose the Estate of the City: the fire nothing moved him, and so at last he was crucified, laughing and scorning Death. Yet a probable conjecture which he had, perswaded him to give some credit to this Traitor's words: and for that he knew no great harm could befal him, if he so assaulted the City as the Traitor advised, he commanded the Man to be kept, and put all his Army in readiness to assault the Town. At the hour appointed, he made towards the Wall with silence, *Titus* marcht first, accompanied with one *Domitius Sabinus*, a Tribune, N and some choice Men of the fifteenth Legion: who killing the Sentinals, entred into the City; and after them entred *Sextus Cerealis* and *Placidus*, with their Companies; so the Castle was taken, and the Enemies were in the midst of the Town; and it was fair day-light, and yet the Townsmen knew nothing, being now fast asleep after their great labours and watchings; and they that watcht could see nothing, there was so thick a Mist by chance that morning, and the rest never wakned till Death was at their Door, and that they perceived their Calamity and Destruction. The Romans mindfull of all that had befallen them in the time of the Siege, neither spared nor pitied any one; but driving the People out of the higher part of the City into the lower, they O Massacred them all. They that would have fought, could not for the narrowness of the place; and so being cumbred for want of room, and sliding down the Banks for haste, their

A Fugitive certifieth the weak estate of the Citizens of *Jotapata*, and how few they were.

The Romans enter the City whilst the Jews sleep.

The Romans have neither mercy nor compassion.

A their Enemies ſtill purſuing them, they were eaſily ſlain. Many of *Joſeph*'s Guard ſeeing they could not fight, gathered themſelves together in a corner of the City, and ſlew themſelves, that the Romans might not kill them. But ſome of the Watchmen, who firſt perceived the City to be taken, fled into a Tower, and reſiſted a while (this Tower was ſituate in the North-ſide of the City) and at laſt being invironed with their Enemies, towards evening yeelded, and offered themſelves to be ſlain. The Romans might have boaſted that this Victory had been gained without Bloodſhed on their part, had not *Antonius* a Centurion been ſlain treacherouſly: For one of them who fled into the Caves (as many did) requeſted *Antonius* to give him his hand, in token that he might come out ſafe and without danger: which he doing unadviſedly, the B Jew with a Spear ſtruck him in the flank, whereof he preſently died. The Romans hereat enraged, that day ſlew all the people they found; and the days following they ſearch'd all the ſecret places, and drew thoſe out of the Caves and Dens that fled thither, and ſlew all but Women and Infants: ſo that they took away a thouſand and two hundred Captives; and the number of them who were ſlain during the Siege, and at ſuch time as the City was taken, amounted to Fourty thouſand. *Veſpaſian* commanded the City to be deſtroyed, and the Caſtles to be burnt. Thus *Jotapata* was taken the 13th year of *Nero*'s Reign, on the firſt of *July*.

The year of the World, 4031. *after Chriſt's Nativity*, 69.

The Fight of the Jews with the Romans in the Tower.

Antonius ſlain by a Jew treacherouſly.

40000 Jews periſh during the Siege, and in the former Battel.

C

CHAP. XIIII.

How Joſeph *was taken, and how he redeem'd his Life with Deeds and Words.*

BUT eſpecially above all others, the Romans made diligent ſearch for *Joſeph*, both for the Animoſity they had againſt him, and alſo becauſe *Veſpaſian* had a great deſire to get him into his hands; conceiving, he being taken, the greateſt part of the D War would be ended: ſo they ſought him among the dead, and amongſt thoſe that were hid; but he (Fortune favouring him) when the City was taken, eſcaped from the midſt of his Enemies, and leapt into a deep Well, which had a large Cave on the one ſide, which they above could not perceive) where he found fourty of the braveſt of his Men, who had proviſion there for many days. There in the day-time he lay hid, and in the night he went forth to ſee if he could eſcape; but perceiving that all places about were diligently watcht for to take him, he returned again into the Cave, and lay there two days; the third day a certain Woman that had been with them in the Cave, diſcovered him. Then *Veſpaſian* ſent two Tribunes to him, to promiſe him ſafety, and bring him before him; the Tribunes names were *Paulinus* and *Gallicanethus*. But *Jo-* E *ſeph* would not accept the offer, fearing that becauſe he had been the Author of all the Evils that the Romans had endured, they ſought him out to puniſh him; till *Veſpaſian* ſent *Joſeph Nicanor*, the third Tribune, one of *Joſeph*'s acquaintance. *Nicanor* recounted to him how mild the Romans were towards them whom they had conquered, and that the Roman Generals rather admired him for his Virtue, than hated him. Moreover, that his General intended not to puniſh him, which if he pleaſed he might do (whether he yeelded himſelf or no) but to ſave him, being ſo valiant a Man: adding alſo, that if *Veſpaſian* meant ill, he would never have imployed his Friend in ſuch a Meſſage, to uſe Friendſhip (ſo noble a Virtue) to ſo evil a purpoſe as to work Treaſon; and that he, though *Veſpaſian* had been ſo minded, would never have conſented F to have betrayed his Friend *Joſeph*. For all *Nicanor*'s words, he ſtill heſitated, as unreſolved what to do. Whereat the Roman Souldiers being angry, began to caſt fire into the Cave: but *Veſpaſian* hindred them, being deſirous to take *Joſeph* alive. *Nicanor* ceaſed not to entreat him; and he perceiving how his enemies began to be enraged, and calling to mind the Dreams he had had, wherein God had fore-ſhewed him all the Jews Calamities, and what happy Succeſs ſhould befal the Romans, (for he could interpret Dreams, and whatſoever God obſcurely ſhewed, being inſtructed in the Holy Books of the Prophets, and himſelf a Prieſt, as his Parents were) being as it were now G filled with the Spirit of God, and the Dreams and Viſions coming into his mind, he prayed ſecretly to God after this manner: *O great Creator of the Univerſe, ſeeing it pleaſes Thee to ruin the Nation of the Jews, and to ſend all good Fortune to the Romans, and that Thou haſt choſen me to foretell future Events, I ſubmit to thy Will, and render my ſelf to the Romans to ſave my Life, proteſting, that I mean not to go to them to play the Traitor to my*

Joſeph leaps into a deep Trench, and lieth hidden in a Cave.

Veſpaſian by Tribunes ſends *Joſeph* aſſurance.

Joſephs dream of the ſlaughter of the Jews

Joſeph filled with the Spirit of God, ſecretly prayeth.

The year of the World, 4031, after Christ's Nativity, 69.

Joseph consents to *Nicanor.*

Country, but as thy Minister. And having thus spoken, he yeilded himself unto *Nicanor.* But they who were in the Cave with *Joseph*, perceiving that he yeilded himself to the Romans, flocked about him and cryed out, *What is become of all our love for our Laws? Where are those generous Souls and true Jews, to whom God when he created them, inspired so great a contempt of Death? Art thou, O* Joseph, *so desirous to live, as to become a vile Bondslave? How soon hast thou forgotten thy self? How many hast thou perswaded to embrace Death for the sake of their Liberty? Truly, thou hast but a shadow of Valour and prudence in thee, if thou dost hope that they will save thy Life, against whom thou hast so behav'd thy self; or, if they would save thee, to desire Life at their hands. But seeing the Romans Offer hath made thee forget thy self; yet we, to preserve the Honour and Credit of our Countrey, will lend thee our Arms and Swords, and so if thou beest willing to die, die like the General of the Jews: which if thou refuse to do, thou shalt whether thou wilt or no, die like a Traitor to thy Countrey.* When they had thus said, they all threatned to kill him with their Swords if he yeelded to the Romans. H I

The Jews violence and expostulation against *Joseph.*

Joseph fearing their violence, and being perswaded that if he died before he had revealed to his Nation the things which God had declared to him, he should fail in his duty to God; he had recourse to the Reasons which he thought most likely to prevail, and spoke to this effect:

Joseph's Oration to his Country-men.

Wherefore, O my Friends, (saith he) *are you become Murtherers of your selves? Wherefore are ye so eager to divide things so united, as the Soul and Body are? If any Man imagine that my Mind is changed, the Romans know whether that be true or no. I confess it is a thing most honourable to die in War; yet not any way, but according to the Law of Arms,* (viz.) *by the Conqueror's hand. If I entreat the Romans to spare my Life, then I am worthy to perish with mine own Sword and Hand: but if they think good to spare their Enemies, should not we think it good likewise to spare our selves? Truly, it is meer folly to do that to our selves, to avoid which we fight against them. I confess it is a commendable thing to die for Liberty, but that is to die in fight, and by their hands only who took away that Liberty: But now neither do they war against us, nor kill us. He is not only to be judged a Coward, who refuses to die when need requireth, but he also who will die when no need urgeth. Moreover, what withholdeth us from offering our selves to the Romans? Truly, fear of Death. Shall we therefore make that certain our selves, which we fear at the Romans hands?* K L

It is against the common course of Nature for a Man to kill himself, yea and a heinous sin against God.

But some will say, If they spare us, we are made Captives. I pray consider what Liberty we have now. If it be said, it is a part of Courage to kill ones self: I maintain on the contrary, it is the part of a very Coward. For I think him to be a very timerous Seaman, who perceiving a Tempest coming, sinketh the Ship wherein he is before it comes. Moreover, it is against the Law of Nature, and the Sentiments of all Creatures, to kill our selves; for thereby we commit an heinous crime against God. There is no living Creature that of his own seeking would willingly die: for every one feels in himself the strong and forcible Law of Nature, whereby they desire to live: And for this cause we judge them our Enemies that seek to take Life from us, and punish them that take it indeed. And do you not think it a great contempt for a Man to despise Life which is God's gift? For we of him receive our first being, and from him let us expect our ending. The Body is mortal, framed of corruptible matter; but our Souls are immortal, and in some sort partake of the Nature of God. If any one abuse that which another putteth him in trust with, we think him a perfideous and wicked Man: And shall we think that if we remove out of our Bodies that which God hath placed in the same, that he shall not know of it whom we have so abused? We hold those Slaves worthy to be punished that run away from bad Masters: and shall not we then be held for impious, who flee from so good a Master as God is? Do ye not know that they, who according to the Law of Nature depart out of this Life, and render that to God which they received of him, when he who gave it requires it, shall leave behind him a perpetual Name to their Posterity and Family? And that unto those Souls who are obedient unto their Creator when he calls them, he gives a holy and sacred Mansion in Heaven, from whence, after a Revolution of the Heavens, they are again remanded to animate Bodies pure as themselves. And that on the contrary, they that cause their own death, go into dark Hell? and that God punisheth this their offence upon all their Posterity? Hence it is that our wise Law-maker forbiddeth it, who knew how God abhorreth this crime. For if any amongst us kill themselves, it is decreed that till the Sun go down they shall be unburied, though we hold it lawful to bury before those that have been killed in War. M

The Soul is immortal, and a portion of God placed in our Bodies.

How the ancient Jews dealt with thof that slew themselves.

Other Nations cause their right-hands to be cut off, who have killed themselves: judging, that as the Soul thereby was separated from the Body, so the Hand deserves to be separated from it. Wherefore, O Companions, think on that which is reasonable, and add not to your misery, Impiety against God who created us. If we desire to be saved, let us save our selves: for N

Joseph's Per-Oration.

O

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A *it is no disgrace to receive our lives at their hands, who are witnesses of so many valiant deeds of ours. If we desire to die, let us die by their hands who have overcome us. I will not go into my Enemies Camp to be a Traitor against my self. For I bear not their mind who forsake their own Company to fly to their Enemies: for they fly to them to save their lives, but I go to them to cause mine own death. And I would to God that the Romans would break promise with me: for if they kill me after they have promised to save my life, I shall willingly die, and with great Courage, seeing their breach of promise and perjury as a blemish to their late Victory.*

The year of the World, 4031. after Christ's Nativity, 69.

Joseph spoke more to this effect, to dissuade his Companions from killing themselves: But they stopping their ears with desperation, wherewith they had armed themselves to die, came furiously towards him with their Swords drawn, upbraiding him that

Joseph is in great danger to be slain.

B he was a Coward, and every one was ready to strike him. Then *Joseph* calling one by his Name, and looking upon another with a Countenance like a Governour, holding anothers hand, and intreating the rest distracted in such danger, by this means diverted the blows they intended him, for still as one came near to strike him, he turned his face upon him, like some wild Beast encompast with the Hunters. Some of them who remembred he had been their Captain in their extremity, with reverence of his Personage trembled, so that their Swords fell out of their hands: and many lifting up their hands to strike him, of their own accord let their Weapons fall. *Joseph*, notwithstanding his desperate estate, yet was not void of Judgment, but trusted in God's Assistance, he hazarded his Life, and spake unto them as followeth: *Seeing ye are all determined to*

Another policy of Joseph.

C *die, let us cast Lots who shall kill one another; and he to whom the Lot falleth shall be killed by him who shall next follow, and so the Lot shall be cast upon every one of us, and none of us shall be forced to kill our selves: For it were injustice, that when some of us are slain; the rest should repent themselves, and so escape.* They all liked well of this, and always he upon whom the Lot fell, was slain by him that followed, for death was more acceptable, because they thought *Joseph* should die with them. Now it hapned, by the providence of God, that *Joseph* remained alive only with one other; and he perswaded him who was left alive to live, and not to seek Death, lest either the lot should fall upon himself, and so he be slain, or upon the other, and so he should be polluted with the murder and slaughter of one of his Friends. *Joseph* being thus delivered from extream danger both from

Joseph's Fellows die by lots, & Joseph and another are reserved.

D the Romans, and from those of his own Nation, went with *Nicanor* to *Vespasian*.

All the *Romans* came about him to see him; and pressing about their General, they made a great noise, some rejoycing that he was taken, others crying out to punish him, others strive to come near to behold him the better: and they who were afar off cryed out to kill that Enemy of the Romans Fame. But those who were near and beheld him, remembring his great Actions, were astonished at his change of Fortune: No Captain or Ruler, but although before they were all moved against him, yet now beholding him, they began to pity him; especially *Titus*, who being of a gentle disposition, admired *Joseph*'s Valour, his Constancy in Adversity, and considering his Age, was thereby moved to take compassion on him, remembring what a manner of Man he had been

Joseph resorts to *Vespasian* with *Nicanor*.

An example of *Titus*'s grace and mercy towards Joseph.

E during the Wars, and what he now was, being fallen into his Enemies hands: calling also to mind the power and force of Fortune, and how uncertain the chance of War is, and that human Affairs have no stedfastness. His Example drew many to pity him, so that *Titus* was the chief Author of *Joseph*'s preservation: Yet *Vespasian* caused him to be carefully kept, as though he meant to send him to *Cæsar*. Which *Joseph* hearing, requested he might speak with him alone: whereupon, all but his Son *Titus* departing, and two of his Friends, *Joseph* spoke to him in these terms:

Joseph hath private Conference with *Vespasian*.

You think only you have Joseph *for your Captive; but I am a Messenger to you of greater matters from God: Otherwise I knew my Country Laws, and how it behoved the Generals of our Nation to die, and not to be taken alive by their Enemies. You will send me*

Joseph foretells *Vespasian* of his future Honours.

F *to* Nero: *Wherefore? since* Nero *and those that are to succeed him before you, have so little time to live, you, O* Vespasian, *shall be* Cæsar; *and Emperor of* Rome, *and* Titus *your Son after you: keep me therefore in Bonds with you, for you are not only my Lord, but Lord of all the World, Sea and Land, and all Man-kind. And if I now feign these things in this state of mine own mind against God, let me be reserved to greater punishment.* After he had thus spoken, *Vespasian* gave small credit to his words, thinking that *Joseph* fained these things of himself to save his Life: yet by little and little he began to give credit to him, because God put it in his mind to hope for the Empire, and fore-told him of his Reign by many signs and tokens, and he also found *Joseph* to tell the truth in other matters. For one of *Vespasians* Friends saying, that it was strange that he knowing this,

G could not Propheſie of the event of the War against *Jotapata*, and what was like to befal himself, that so he might avoid those evils. *Joseph* answered, that he had foretold the Citizens of *Jotapata*, that after seven and forty dayes they should be destroyed, and

Joseph telleth truth in all things.

The year of the World, 4031, after Christ's Nativity, 69.

Joseph is kept bound, yet rewarded by *Vespasian.*

that the Romans ſhould keep him alive in hold. *Veſpaſian* ſecretly enquired of theſe matters, and finding by the relation of the Captives that it was true, he began to give more credit to that which *Joſeph* had told him concerning himſelf. So he commanded *Joſeph* to be kept Priſoner, yet he gave him Apparel and divers other things in moſt courteous manner: and *Titus* greatly honoured him. The fourth day of *July*, *Veſpaſian* returned to *Ptolemais*, and from thence he came to the Sea-coaſt to *Ceſarea*, which is the greateſt City in *Judea*, whoſe Inhabitants are for the moſt part Greeks. The Inhabitants recieved the Army and the General with all friendſhip poſſible, both for that they loved the Romans, and eſpecially alſo for that they hated the Jewes; ſo that many intreated *Veſpaſian* to put *Joſeph* to death. But *Veſpaſian* judging this a raſh Petition, would make no anſwer to it: and he left two Legions to winter at *Ceſarea*, becauſe he ſaw it was a fit place; and he ſent the fifth and tenth to *Scythopolis*, becauſe he would not over-charge *Ceſaria* with the whole Army. This place is warm in Winter, and exceeding hot in Summer, by reaſon it is ſituate on a Plain by the Sea-Coaſt.

Ceſarea by the Sea inhabited by the Greeks.

CHAP. XV.

How Joppa *was taken by the Romans.*

Joppa the retreat of the Seditious and Thieves.

IN the mean time a great multitude being gathered together, who either were Seditious perſons, or Thieves, or ſuch as had eſcaped out of the taken-Cities, reedified *Joppa* for their Refuge, which *Ceſtius* formerly had deſtroyed: and ſeeing they could not find Proviſion in the Country, which was already waſted and left deſolate by the War, they purpoſed to become Pirats; and ſo building Ships for that purpoſe, they robbed the *Phænicians*, *Syrians*, and *Ægyptians*, not ſuffering any to paſs thoſe Seas without danger. *Veſpaſian* underſtanding their practices, ſent Horſe and Foot againſt *Joppa*, who finding the City not guarded, got into it in the night: which the Inhabitants perceiving, were ſo terrifi'd that they durſt not make any reſiſtance to expel the Romans; but they all fled to their Ships, and there ſtayed all night, a flight-ſhot from the Shoar. *Joppa* is naturally no Road for Ships (for it is ſituated upon a turbulent Shore) and on every ſide hath very high and eminent Rocks, which trouble the Seas, and make huge Waves. In this place (if we may believe the Fable) one may ſee the ſigns of *Andromeda*'s Chains. When the North Wind blows, it ſtriketh the Waves againſt the Rocks, and ſo cauſeth a dangerous Sea, that it were far more ſafe to be in the midſt of the Seas, than at that Shore when the ſaid Wind bloweth. The Inhabitants of *Joppa* rode there all night, and by break of day the North Wind began to blow fiercely, and drove ſome of the Ships one againſt another, and others againſt the Rocks: and many ſtriving againſt Wind and Weather, and ſeeking to get into the midſt of the Sea for fear of the Rocky Shore, and their Enemies there, were drowned. They that eſcaped, neither had any place of refuge, nor hope of ſafety; for the tempeſt drove them from the Sea, and the Romans from the City; ſo that the Air was filled with cries of the People expecting to be drowned, and with the noiſe and ſound of the Ships beating one againſt another. By this means ſome of the Inhabitants of *Joppa* were ſwallowed up by the Waves, others ſuffered ſhipwrack; ſome killed themſelves rather than to be drowned: many with the Waves were ſtricken againſt the Rocks, ſo that the Sea was bloody, and all the Shore covered with dead Bodies: and whoſoever eſcaped the Sea, and got to Shore, the Romans Souldiers were ſtanding ready, killed them. Four thouſand and two hundred dead Bodies were caſt upon the Shore. So the Romans having without any Fight taken the City, deſtroyed it: and thus was *Joppa* taken, and twice deſtroyed by the Romans in a ſhort time. *Veſpaſian* built there a Caſtle, and placed in it ſome few Horſemen and Footmen, to the end that none of the Jews might come thither again to play the Pirats; and that the Footmen might keep the Caſtle, and in the mean time the Horſemen might go forth, and ſpoil all the Towns and Villages, and Territories belonging to *Joppa*; which alſo they did. When the news of the Deſtruction of *Jotapata* was brought to *Jeruſalem*, many gave little credit to it; partly for the greatneſs of the Calamity, partly for that no Man could ſay he had ſeen the Deſtruction of the City: for none had eſcaped the Maſſacre to carry the News, but only report thereof was ſpread abroad. But at the laſt it was confirmed to be true by thoſe that dwelt near the place, and then they believed it. Many things alſo which were falſe, were reported as true: For it was bruited that *Joſeph* was ſlain

Of *Andromeda*, read lib. 4. *Ovid Metamorph.*

A hugh tempeſt drowneth thoſe of *Ioppa* in the Sea.

4200 Bodies caſt out.

Veſpaſian taketh Joppa, & encampeth in the Caſtle.

Fame it ſelf declares the deſtruction of Jotapata.

in

A in the destruction of the City. All *Jerusalem* was so afflicted for his Death, that whereas others were lamented only by their Kindred; all the City bewailed his supposed Death. They mourned for him Thirty days, and hired Musicians to sing Funeral Songs for him. At last Truth discovered it self, and the true news of the Destruction of *Jotapata*, with the Accidents there: also how *Joseph* was not slain, but was living in the hands of the Romans, and that the Romans honoured him more than a Captive could expect. Then the Jews began as much to hate him now living, as before they had mourned for him when they supposed him dead. Some said he was a Coward, others that he was a Traitor to his Country; and the whole City vented reproachful speeches against him. These sad tydings encreased their rage, and their Adversity (which to wise
B Men had been a warning to provide, lest the like should befal themselves) made them more outragious; so that always the end of one Mischief was the beginning of another. To be short, now they were more incensed against the Romans than before, in the thought that by revenging themselves of them, they might also be revenged of *Joseph*. And this was the Estate at this time of the Citizens of *Jerusalem*.

Year of the World 4031. after Christ's Nativity 69.

Joseph is said to be slain in *Jerusalem*. The hatred, malice and wrath in *Jerusalem* against *Joseph*.

CHAP. XVI.

C

How Tiberias *was yielded.*

Vespasian was desirous to see the Kingdom of *Agrippa* (for the King had entreated him to go thither, partly to the intent to feast him and his whole Army, partly that he might suppress some Troubles arising in his Kingdom in the time of his absence) And so he departed from *Cesarea* upon the Sea-coast, and went to *Cesarea Philippi*, where he stayed and refreshed his Souldiers twenty dayes; and himself also feasted, giving God thanks for his prosperous success in the War. This done, he had Intelligence that *Tiberias* and *Tarichea* were revolted (both which Cities belonged to *Agrippa*'s Kingdom) whereupon determining utterly to destroy the Jews which inhabited there-
D abouts, he thought good to lead his Army against these two places, especially that he might reward *Agrippa* for his good entertainment, by surrendring these Cities to him. In order whereunto he sent his Son *Titus* to *Cesarea* to bring the Souldiers there to *Scythopolis*, which was the greatest City of all *Decapolis*, and was near *Tiberias*; whither himself being come, he expected his Son's coming: and departing from thence with three Legions, he pitched his Tent in a place called *Enabris*, where the Seditious people of *Tiberias* might behold his Army. This place was thirty Furlongs from *Tiberias*. From thence he sent *Valerianus*, a Captain, to exhort them to peace, and he sent fifty Horsemen to accompany him: for he understood that the People desired Peace, and against their will were forced to War, by some of the Seditious amongst
E them. *Velarianus* coming near the City Walls, lighted from his Horse, and commanded all his Company to do the like, that they of *Tiberias* might not think that they came to fight, but in peaceable manner: before he spoke a word, the boldest of the seditious persons issued out against him, having one *Jesus* the Son of *Tobias*, who had been a Captain of the Thieves, for their Leader. *Valerianus* not presuming to fight without Authority from his General, although he had been certain of the Victory; and considering that it was great danger for so few to fight against a whole multitude, and withal terrified with the boldness of the Jews, contrary to his expectation, he fled away on Foot, accompanied only with five others, leaving his Horse and the rest behind him, whom *Jesus* and his followers took, and brought into the City, rejoycing
F as though they had taken them in Fight and not by Treachery. But the Senators and chief of the City, fearing what might ensue upon this Fact, went to King *Agrippa*, who presented them to *Vespasian*; they prostrated themselves at his Feet, beseeching him to have compassion on them, and not to think the whole City partakers with those few wicked Persons, that so had merited his displeasure; but to spare the People who always had honoured the Romans, and only punish the Authors of that revolt and misdemeanour, who also had with-held the whole City till now from yielding it self to the Romans. *Vespasian* moved by their intreaties, pardoned the City, (though
G he was exasperated against them all for taking of *Valerianus* Horse) and because he perceived *Agrippa* was Solicitous for fear that the City should be destroyed, and so *Vespasian* promised the Citizens pardon. Then *Jesus* and his Associates thinking it not safe for them to abide there, fled to *Tarichea*. The next day *Vespasian* sent before

Vespasian cometh unto *Agrippa*'s Kingdom, and recreateth himself there, and feasteth twenty dayes.

Valerianus peaceably speaks to the Townsmen.

The Seditious sally out, and put the Romans to flight.

The Citizens of *Tiberias* prostrate themselves before *Vespasian*, and obtained pardon.

Year of the World, 4031. after Christ's Nativity 69.

before him *Tajanus* with certain Horsemen into the Castle, to see if all the People desired peace: and finding them to be peaceably dispos'd, he with his whole Army came to the City. The Inhabitants opening the Gates of the City, went to meet him with great joy, all crying out that he was the Author of their Welfare, and Benefactor, and wishing him all prosperity and felicity. The Gates of the City were narrow, so that the Army could not quickly enter in: wherefore *Vespasian* commanded a part of the Wall on the Southside to be pull'd down, and so entered; forbidding to spoil the Citizens, or ruin the Walls, for *Agrippa*'s sake, who promised that from thenceforth the Citizens should be quiet: And indeed this King spared no pains to repair the Mischiefs which Division had caus'd amongst them.

The *Tiberians* entertain *Vespasian* with Acclamations.

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CHAP. XVII.

How Tarichea *was Besieged,*

Vespasian Besieged *Tarichea.*

Vespasian departed from *Tiberias*, and encamped near *Tarichea*, and fortifi'd his Camp: foreseeing that the Siege of this place would cost much time: for all Rebels that desired War were got together, trusting both to the strength of the City, and the Lake adjoyning to it, called *Genezareth*. For this City was built like *Tiberias*, upon a Mountain: and *Joseph* had enclosed it with a Wall, where it was not compassed by the Lake. But the Wall, though strong, yet was not so strong as that of *Tiberias*: for *Joseph* built that in the beginning of the Revolt, having Men and Money at will; but that of *Tarichea* was built only by the remainder of his Liberality. The *Taricheans* had great store of Ships in the Lake adjoyning, to the end that if they were overcome by Land, they might flee by Water: to which end they had prepared their Ships for Battel by Water, if need should be. Whilst the Romans entrenched themselves, *Jesus* and his followers not dismayed either with the Multitude, or Military Discipline of his Enemies, issued out of the City, and slew the Workmen, and destroyed part of the Work; till perceiving the Romans assembled together against him, he fled again to his Company without any loss or harm rereived. But the Romans pursued them so fast, that they forced them to take their Ships: and so being gone so far from the shore, as that yet they might easily reach them with the shot of an Arrow, they cast Anchor and disposed their Ships in Warlike manner, and fought against the Romans who were on Shore. *Vespasian* understanding at the same time that a great multitude of them were gathered together in a place neer the City, sent his Son *Titus* against them with 600 Horse; who finding the number of his Enemies too great to encounter, he certified his Father that he needed more Forces: Yet perceiving many of those Horsemen of good courage, before any more Aid came, (though some of them were afraid of the Jews) he got upon a high place where all might here him, and said, *O ye Romans, I will first put you in mind who you are, and of what Nation, that so considering what your selves are, you may also consider who they are with whom we are to fight. As for you, was there ever any Enemy in any part of the World that could escape our hands? And as for the Jews, though they endure and manfully bear out their misery, yet they look upon themselves as vanquisht. If therefore they constantly endure misery, and fight valiantly being in adversity; what should we do who are in prosperity? I rejoyce to see you shew good Countenance; yet I fear lest so great a multitude of our Enemies may discourage some of you. Let every one therefore once again consider, who himself is, and with whom he is to fight: and that although the* Jews *be bold and valiant enough, yet they observe no Warlike* Order, *and are unarmed, and so are rather to be termed a multitude than an Army. I need not speak of your Knowledg and skill in War: since for this only cause we are trained up in Warlike Discipline, in time of Peace, to the end that our Courage should answer the number of our Enemies when we are to joyn Battel: for what fruit shall we shew of this our perpetual Warlike Order and Discipline, if we dare only fight with a rude multitude that are no more in number than our selves? Consider that you being armed, are to fight with Men unarmed, and being Horsmen are to fight with Footmen; and being guided by good Officers, with those that have no Head or Ruler. All which things supply in us the want of more Men; and the contrary in our Enemies doth much diminish their number. Victory doth not depend on the multitude of Men, be they never so warlike; but in a few, if they be valiant: for as they are few, so are they easily kept in order, and may easily come to help one another, not being pestred; whereas great multitudes do more hinder one another than do good, and oftentimes do themselves more harm than their Enemies. The* Jews *indeed are led with Desperation, Rage and Fury, which when good Fortune seconds them are of some Force but the least ill Fortune quickly extinguishes that Order: But we are led by Vertue, and Obedience, and*

The Romans drive the Jews to their Ships.

Titus Oration to his terrified Souldiers.

Jews are not to be feared.

Victory consisteth not in the multitude, but in the Courage of a few that fight valiantly.

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A *and Fortitude, which are of force in prosperity, and also are good in adversity. Moreover, we have greater reason to fight than the Jews have: for they fight only for their Country and Liberty, but we fight for Renown and Empire; that since we have already gained the Empire of the whole World, it might not be thought that our Enemies the Jews are Adversaries able to match us. Consider moreover, that ye need not fear any great danger, for we have many to help us, and that hard by; let us therefore atchieve the Victory before any more succour come to us; so shall our Honour and our Victory be greater. Now there will be a trial made of Me, my Father, and You, whether he deserves the Reputation he enjoys? whether I am worthy to be his Son? and whether I may esteem my self happy in commanding You? For, he is wont to be victorious, and shall I return to him being conquered? And are you not ashamed to* B *be dismaied, seeing that I your Captain offer my Self, and will undergo the greatest Perils? My Self will bear the brunt of the Enemies, and first encounter with them, and let none of you depart from me; perswade your selves that God will assist me in this Fight, and boldly presume that we can do much more being in the midst of our Enemies, than if we should only fight with them at a distance.*

Year of the World 4031. after Christ's Nativity 69.

Titus having thus spoken, as it were by God's Providence, all his Souldiers took heart and courage, so that now they were sorry to see *Trajan* come with 400 Horsmen more before the Fight began, as tho their Victory would be less renowned, because he came to help them. *Vespasian* also sent *Antonius* and *Silo* with 2000 Archers, to take the Mountain that was just opposit to the Town, and to beat them that defended the City C off from the Walls: and they did as they were commanded. Then *Titus* with all force possible charg'd with his Horse upon the Enemies; and all followed him with an huge Cry, spreading themselves in such order that they occupied as much ground as the Jews, and so appeared more than indeed they were. The Jews, tho terrified by their fierceness, yet stood the first Assault: but in the end dismayed, and put out of order with their Lances, and trampled on with the Horsemen, every one fled as fast as he could into the City. The Romans killed some as they fled, others as they overtook them, many for haste tumbling one upon another; and they prevented all that fled to the Walls, and drove them back again into the Field, so that of this great Multitude, a very few were saved who got into the City. Now at their return into the City, there fell a great D dissention: for the Inhabitants considering their own estate, and the event of all former Wars, and especially of this last Fight, misliked the War, and desired Peace: but the Strangers that had fled from other places thither, and were in great number, would needs continue it; and so one part began a contest against the other, which proceeded so far, that by their Outcrys they seem'd ready to take Arms. *Titus* not being far from the Wall, heard these Tumults in the City, and cryed out to the Romans, *This is the hour (fellow Souldiers) wherein God hath delivered the Jews into our hands: why do we defer the time any longer? why do we not take the Victory offered? Do you not hear the Cryes within? they who escaped our hands, are at varience amongst themselves: The City is ours, if we make haste, and take Courage. Nothing worthy Renown can be atchieved without* E *Danger. Let us not only prevent our Enemies Concord, which necessity will soon effect but also our own Forces before any fresh Aid come to us; that besides the Victory, being so few over so huge a multitude, we may also divide the Spoil of the City among us.* No sooner had he thus spoken, but presently he mounted upon his Horse and rode into the Lake, and so passed into the City, and all the Souldiers followed him. They that defended the Walls, were so amazed at his Boldness, that none made resistance against him as he came: but *Jesus* with his Followers leaving the Quarter which was his to defend, fled into the Fields: others flying towards the Lake, fell into their Enemies hands, who came that way against them, and so were slaughtered as they were getting into their Ships; others were slain as they were swimming to overtake the Ships that were new F lanched from the Shore: and there was a great slaughter of Men all over the City. For the Strangers that fled not, made some resistance; but the Townsmen did not offer to defend themselves: for they abstained from fight, hoping for pardon, because they had not approved the War. At last *Titus* having slain the Factious, took compassion upon the Citizens, saved their Lives, and caused the Slaughter to cease. They who escaped to the Lake, seeing the City taken, removed as far as they could from their Enemies. *Titus* sent Horsmen to let his Father understand what he had done. *Vespasian* was very glad of his Son's glorious Success, whereby a great part of the War was G ended. He commanded the City to be guarded round about, to the intent that none might escape away alive. And the next day he came down to the Lake, and commanded Ships to be built to pursue those that had escaped by it: and having many Workmen, and great store of matter to build them withal, his Command soon effected.

Vespasian sends a new supply to *Titus*.

The Jews flee into the City.

A bitter Dissention & Sedition in the City.

Titus Oration to the Roman Souldiers.

Jesus with his Followers flee into the Fields.

Titus certifies his Father of his Victory.

CHAP.

Year of the World, 4031. after Christ's Nativity 69.

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CHAP. XVIII.

The Description of the Lake of Genezareth, *and the Fountain of* Jordan.

THE Lake of *Genezareth* taketh its name from the Country adjoyning to it; the bredth thereof is forty furlongs, the length an hundred. The Water of this Lake is ſweet and good to drink, and more ſubtile than ordinarily the Waters of other places are; and it is very clear neer the Shoar, and more cool to drink, than either that of the River or Fountain; yea it is always more cold than one would judge ſuch a Lake I to be of that largeneſs: for the Water being ſet in the Sun, doth not loſe its coldneſs, when the Inhabitants expoſe it to the Sun in Summer, to allay the natural coldneſs thereof. There are in it many ſorts of Fiſhes, nothing like the Fiſhes of other places, either in ſhape or taſte. The River *Jordan* paſſeth through the midſt of it. It is thought that *Panium* is the Head and Fonntain of it, but in truth it hath its Original from *Phiala*, from whence it paſſeth under-ground a hundred and thirty Furlongs from *Cæſaria*, towards that way which leads unto *Trachonitis* on the right-hand. This Source is called *Phiala*, by reaſon of its roundneſs, for it is as round as a Wheel, and the Water ſtill keepeth within the brink of *Phiala*, never encreaſing nor diminiſhing. No man knew that this was the Head of *Jordan*, till *Philip* the Tetrach of *Traconitis* found K it to be ſo; for he caſting ſtraws into *Phiala*, found them afterward carried to *Panium*, which before that time was thought to be the Fountain of *Jordan*. *Panium*, though it be naturally beautified, yet by *Agrippa*'s coſt and charges it was much more adorned. *Jordan* beginneth with a deep River out of this Den, and paſſeth along the Mariſh places, and dirty Lake of *Semechonitis*, and from thence 120 Furlongs to the City *Julias*, and in the way divideth the Lake *Genezareth*, and paſſing a great way further into the Wilderneſs, at laſt it falleth into the Lake called *Aſphaltites*. Upon the Lake *Genezareth* there bordereth a Country of the ſame name, naturally beautiful and admirable: for there is no kind of Plant which will not grow there, and the Inhabitants L have repleniſhed it with Plants and Trees of all ſorts, and the temperature of the Air well agrees with all ſort of Fruit-Trees: for there are an infinite Company of Nut-Trees, which of all Trees eſpecially require a cold Soil: There are alſo abundance of Palms, which deſire great heat: likewiſe great ſtore of Figs and Olives, which require a temperate Air: ſo that one may juſtly ſay, that through the bounty of Nature, ſo different and oppoſit qualities are here together united, and at one time as it were, all difference of Seaſons of the Year conjoin for good purpoſe. And it doth not only nouriſh theſe Fruits, but alſo conſerveth for ten whole Months Figs, Grapes, and all other Fruits all the Year long. Beſides the temperature of the Air, it is alſo watered by a plentiful Fountain, called *Capernaum*: Many think it to be an Arm of *Nilus*, be- M cauſe it hath Fiſhes like the *Corbe* bred only in a Lake near *Alexandria*. The length of this Country along the Lake bearing the ſame name, is thirty Furlongs, and the breadth twenty.

The Fountain of Jordan.

Deſcription and fertility of *Genezareth*.

The length and breadth of *Genezareth*.

CHAP. XIX.

A Sea-Fight; in which Veſpaſian *defeats in the Lake of* Genezareth *all thoſe that had ſaved themſelves at* Tarichea.

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VEſpaſian having built his Ships, and furniſhed them with as many Men as he thought ſufficient againſt thoſe whom he was to purſue, he embarqued upon the Lake, and himſelf alſo went againſt them. The Taricheans could not poſſibly make any eſcape by Land, although they would; and they were not able to fight hand to hand with the Romans, for their ſmall Pirate Boats could not withſtand their Enemies great Veſſels; and beſides, they were not ſufficiently mann'd, ſo that they feared to encounter the Romans, who preſſed altogether upon them: yet notwithſtanding ſometime they came about the Roman Ships, and caſt Stones at the Romans afar off, and ſomtimes alſo they came near, and skirmiſhed with them: yet they themſelves al- O ways had more harm than the Romans; for their Stones which they caſt did only rattle againſt the Romans Armour, but hurt them not, and they were killed by the Romans Arrows:

A Sea-fight againſt the Taricheans.

A Arrows: and if at any time they were ſo bold as to come near the Romans, they were ſlain before they could do them any harm, or elſe ſunk with their Boats. And as many as attempted to aſſault the Romans, were ſlain with their Javelins and Swords, the Romans leaping into their Boats; and many were taken with their Boats, the Ships meeting one another. They that were in the Water, and lift up their heads to ſwim, were kill'd with Arrows, or over-taken with Roman Boats: and if in deſperation they came ſwimming towards their Enemies, their Hands or Heads were preſently cut off. Thus ſome periſhed one way, ſome another, till at laſt they fled, and arrived upon the ſhoar, where their Ships were compaſſed round about. So the Romans kill'd many upon the Lake, and many upon the Land, and one might then have ſeen all the Lake ſtained with blood, and full of dead Bodies, for not one eſcaped alive. A few days after, B theſe dead Bodies corrupted the Air, by their ſtench, in ſuch ſort, that the whole Country was annoyed with it: and this Spectacle was ſo hideous that it cauſed horror not only in the Jews, but even in the Romans themſelves, who had been the cauſe of it. And the Shores were all full of Boats that had ſuffered Ship-wrack, and dead Bodies ſwollen in the Water: And this was the end of that War by Water. The number of them that periſhed here and in the City, was 6500. The Fight being ended, *Veſpaſian* ſate in a Tribunal Seat, and ſeparated the Strangers from the Inhabitants, for that the former ſeem'd to be the Authors of that War: Yet he deliberated with the Captains and Governours, whether he ſhould likewiſe pardon them: but they told him that their lives might endamage him; for, ſaid they, if you ſend theſe Men away and let them live, C they cannot live peaceably, becauſe they want abiding places, and they are able to diſturb and diſquiet thoſe to whom they ſhall fly. *Veſpaſian* for this cauſe judged them unworthy to live, preſuming that if they were let go, they would Fight againſt them who pardoned their Lives; it remained to conſider what death to put them to. But he thought with himſelf, the Inhabitants would not patiently abide ſo many to be maſſacred, who had fled to them for ſuccour; wherefore he ſought to uſe no violence to them, becauſe he had promiſed them ſecurity. But at laſt he was overcome by the perſwaſion of his Friends, who told him that all things againſt the Jews were lawful, and that Profit was to be preferred before Honeſty, ſeeing both could not be had: ſo Licence being granted to them to depart, they ſuſpecting nothing, were commanded to D take only that way that leadeth to *Tiberias*. They willingly obeyed as they were commanded, not miſdoubting the ſafety of their Goods or Money: But the Romans had placed themſelves on every ſide the Way even to *Tiberias*, to the intent that none might eſcape, and ſo ſhut them all in the City. Preſently after came *Veſpaſian* and encloſed them all in the Amphitheater, and ſo killed twelve hundred perſons, who were all old Men, or young and unable for ſervice. Of the reſt, that were all ſtrong young Men, he ſent ſix thouſand to *Nero* to work at *Iſtmos* near *Corinth*. The reſt of the Multitude he ſold, in number thirty thouſand and four hundred, beſides others he gave to E *Agrippa*, whom alſo he permitted to do what he would with thoſe that were of his Kingdom: But *Agrippa* ſold all thoſe that were given him. The reſt of them were Fugitives and Seditious Perſons of *Trachonitis*, *Gaulanitis*, and *Hippenis*, and many of *Gadara*, whoſe contempt of Peace procured the War. They were taken the ſixth of the Ides of *September*.

The year of the World, 4031, *after Chriſt's Nativity*, 69.

Veſpaſian's Victory in the Lake of *Genezereth* againſt the Taricheans.

The end of the Battel by Sea, wherein died 6500 Men.

Veſpaſian conſults with his Chieftains about the Jews.

The Deſtruction and ſale of the Jews.

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Year of the World 4021. after Christ's Nativity 69.

H

The FOVRTH BOOK OF THE VVARS of the JEWS, Written by *Flavius Josephus.*

I

The Contents of the Chapters of the Fourth Book.

1. HOw Gamala *was beſieged.*
2. *How* Placidus *took* Itaburium.
3. *How* Gamala *was deſtroyed.*
4. *How* Titus *took* Giſcala.
5. *Of the beginning of the Deſtruction of* Jeruſalem.
6. *Of the coming of the* Idumæans *to* Jeruſalem, *and of their deeds.*
7. *Of the Maſſacre of the Jews by the Idumæans.*

K

CHAP. I.

How Gamala *was Beſieged.*

The Victory of the Romans against the Jews.

AFter that *Tarichea* was taken, all thoſe Cities that from the time that *Jotapata* was ſurprized till this inſtant had revolted from the Romans, did now again unite themſelves unto them: ſo that the Romans had now gotten into their hands all Caſtles and Towns of *Galilee, Giſcala* only excepted, and *Itaburium,* a Mountain ſo called. With theſe two rebelled *Gamala,* a Town over againſt *Tarichea,* and ſituate upon the Lake, belonging to the Kingdom of *Agrippa*; and alſo *Sagane,* and *Seleucia:* which two laſt belonged to *Gaulanitis, Sangane* to the higher part, called *Gaulana,* and *Gamala* to the lower; *Seleucia* to the Lake *Semæchontis,* which is thirty Furlongs in breadth, and threeſcore large, whoſe Marſhes reach even to *Daphne*: which Country is very pleaſant of it ſelf, and famous for that it entertains the Stream called *little Jordan,* and at the foot of the Golden Mountain drives it into the *Great Jordan. Agrippa* in the beginning of the Revolt had made a Treaty with *Sagane* and *Seleucia*; but *Gamala* truſting to its ſituation, would not enter into the Treaty. It is far ſtronger than *Jotapata.* It ſtands on a Hill which riſeth up in the midſt of an exceeding high Mountain, ſo that it repreſents the figure of a Camel, which the *Hebrews* call *Damel,* and thereof it took the name, which the Inhabitants have corruptly called *Damal.* Before it, and on either ſide, are deep Valleys, into which a Man can hardly deſcend; only it may be aſſaulted on that ſide where it joyns to the Mountain, which alſo the Inhabitants have made inacceſſible, by cutting there a deep Ditch. In that place the City was very well inhabited on the deſcent of a Hill, and towards the South-part it ſtood on ſo ſteep a Hill, that it ſeemed as if it would have fallen every hour. And there another Hill ſerved the Inhabitants inſtead of a Caſtle, being unwalled: for it was exceeding high, and reached down to the bottom of the Valley. In the Town within the Walls thereof there was alſo a Fountain. Although this City were of its own nature invincible, yet *Joſeph* compaſſing it with a Wall, and with Ditches and Mines made it ſtronger. Wherefore the Inhabitants of this place put far more confidence in their Walls, than they of *Jotapata* did; yet they were fewer in number, and not ſo Warlike People; but on account of the ſcituation of the City, they eſteemed themſelves above their Enemies; for the City was full of Men that fled thither by reaſon of the ſtrength of the place: ſo that for ſeven Months they reſiſted the Forces that were ſent by *Agrippa* to beſiege them. *Veſpaſian* having decamped from *Ammaus,* pitched his Tents before *Tiberias,* and ſo went to *Gamala,* (*Ammaus* ſignifies *Hot-Water,* for there is a Fountain of *Hot-Water* there, which cureth many Diſeaſes.) The City was ſo

Semechonitis a Lake.

The ſituation of *Gamala.*

Gamala a very ſtrong place

Veſpaſian beſieges *Gamala*

L M N O

ſcituate

A scituate, that he could not besiege it round about: wherefore he placed Men to keep Watch in such places as were passable, and possessed the highest Mountain, where his Souldiers pitching their Tents, entrenched themselves. On the East part of the City in the most eminent place there was a Castle, where the fifteenth and fifth Legions lay against the Town, and the tenth Legion filled up the Ditches and Vallies, King *Agrippa* went to the Walls, and spake to those that defended them, willing them to yield to the Romans; but one of them with a Sling struck him on the right Arm, and hurt him; which much troubled his familiar Friends. And the Romans for anger that the King was hurt, and for fear of such mischances to themselves, now became earnest to assault the Town, perswading themselves that they would use strangers and their Enemies hardly
B if it lay in their power, seeing they had so ill entreated a Prince of their own Nation, for perswading them to what was profitable for them.

Year of the World 4031. after Christ's Nativity 69.

One with a Sling woundeth *Agrippa*.

The Romans having quickly intrenched themselves, by reason of the multitude that laboured in business, who were accustomed to such work, began to place their Engines against the Town-Walls. *Chares* and *Joseph* who were two of the most potent Men in the Town, animated and armed their Citizens, and led them to the Walls to defend them; but they had not much courage to the business. And although they well perceived that the City could not long hold out, seeing they wanted Water, and many other things necessary to stand a Siege; yet notwithstanding they exhorted the Townsmen to be valiant, where a while they resisted, notwithstanding the shot; but at last,
C they were therewith so terrified, that leaving the Walls, they fled into the City. Then the Romans battered the Walls with Rams in three several places, and where the Wall fell, there they issued in with Trumpets and a great shout, and fought with the Townsmen, who in the first Conflict so valiantly resisted them, that they permitted them not to enter further into the Town. But at last being overcome both in strength and number, they all fled into the highest part of the City, and from thence they returned again upon the Romans, who pursued them, and drave them down into the Vallies, and killed many: and divers in that strait passage were trodden to death by their fellows. Whereupon, seeing that they neither could flie, nor resist their Enemies above their heads, they fled into the Houses, which adjoyned unto the Plain, and so filled them, that
D being over-charged, they fell down upon other Houses beneath them, and beat them down also and they likewise upon others situated beneath them. Many of the Romans this way perished: for being amazed, and not knowing what to do, they got into their Houses, notwithstanding they saw them shake and totter; and many seeking to escape, were maimed by some part of the Ruines that fell upon their Bodies, and many were choaked in the dust. The Citizens of *Gamala* rejoyced thereat, thinking that this Aid was sent from God: and not regarding their private losses, they ceased not to force the Romans into their Houses; and if any were in the narrow Streets, them they slew with Darts from high places. The Ruines afforded them Stones enough, and their slain Enemies Swords and Armour, which they took from them, being half dead, and used
E against themselves: many died, who cast themselves headlong from off the Houses being ready to fall, and those that sought to flie, could not easily escape; for being ignorant of the ways, and there being such a dust that one could not see another, they kill'd one another: till with much ado, finding passage, they got out of the City.

The Romans besiege *Gamala* and assault it.

The Romans fall down with the Ruines of the Jews houses.

Many Romans slain and spoiled.

Vespasian, who was always in the midst of these encounters, was greatly moved to see the buildings fall so upon his Souldiers, and forgetting his own safety, he retired himself with only a few to the higher part of the City, where he was left in great danger, having very few about him (for *Titus* his Son was not there, being before this time sent to *Mutianus* in *Syria*) and now he could not flie safely, nor yet had it been for his Honour, if he could. Wherefore remembring all his great Actions from his Child-hood,
F and his own Virtue, he encouraged his Men, and with them joyned Arms, and covered themselves with their Shields, and so as it were assisted with some Divine Aid, defended themselves from all Darts, Arrows, and Stones, which were cast from above upon them; and so they remained there, not terrified either with the number or might of their Enemies, till at last, wondring at his Valour and Courage, they abated their fury. And now perceiving his Enemies to assault him but faintly, he retired back, till such time as he got without the City-Walls.

Vespasian's fortitude and warlike valour

Vespasian's Fight with the Jews.

Many Romans perished in this Fight, and amongst the rest *Ebutius* a Centurion, who not only in this Fight shew'd himself valiant, but also in many Battels before, and had done the Jews much harm. Also in that Fight a certain Captain named *Gallus*, accom-
G panied with ten *Syrian* Souldiers, find himself in a House, and at supper-time he heard the People of that House talk, what the Citizens of *Gamala* were purposed to do

Gallus with ten Souldiers lie hid in a certain house.

The year of the World, 4032. *after Christ's Nativity*, 70.

against the Romans, and in the night time he ſlew them all, and eſcaped ſafe unto the Romans. *Veſpaſian* perceiving his Army dejected at this diſadvantage, and ſo much the more, for that they never yet had ſo bad ſucceſs, and eſpecially, for that they had forſaken their General, and left him in danger, thought good to comfort them, ſpeaking nothing concerning himſelf, leſt he ſhould ſeem to find fault with ſome. In the begining of his Speech, he told them, *That it behoved them patiently to bear that which was common to all Men, becauſe there was no Victory without blood-ſhed, and that Fortune was mutable; that he had already ſlain many thouſand Jews, and now had paid a ſmall Tribute for his happy ſucceſs to adverſe Fortune. That as it did not become any but vain-glorious People to boaſt in their Proſperity, ſo none but Cowards feared and trembled in Adverſity. For,* ſaid he, *Fortune is very mutable both to the good and bad; and he is a valiant Man that is not moved by adverſity: for he, having all his wits about him, can even in the midſt of his troubles, ſee where any fault is, and amend it. Yet* (ſaid he) *this hath not befallen us through want of Courage, or by the Valour and Proweſs of the Jews; but the difficulty of the place has been the only obſtacle of our Victory. If you are to be blamed, tis only for venturing too far; for when you ſaw your Enemies fly to the higher places, you ſhould then have held your hands, and not have purſued them with ſo manifeſt danger to your ſelves, as every one might fore-ſee in this purſuit: ſo having gain'd the lower part of the City, you might in a little time have drawn them to a more equal conflict: but you, being eager of the Victory, did not reſpect your own ſafety. It is not the manner of the Romans raſhly and unadviſedly to fight; they are wont to do all things orderly and adviſedly. Temerity is fit only for barbarous People; and, as you ſee, proper to the Jews. Wherefore, let us call our own Virtue to mind, and rather be angry for this that happened (and ſo incite our ſelves to revenge) than ſorrowful. And let every valiant Souldier with his own Sword comfort himſelf: ſo ſhall we both revenge the death of our Friends, and be revenged of them by whom they were ſlain: and I my ſelf (as alſo now I did) will expoſe my ſelf to all dangers with you, and go firſt to fight, and come laſt from it.* With theſe and ſuch like Speeches he comforted his Souldiers.

Veſpaſian comforts his Souldiers.

The inconſtancy and mutability of Fortune.

The Roman Souldiers do all things with diſcretion.

The People of *Gamala* were at firſt very joyful for their proſperous ſucceſs; which notwithſtanding did not happen through their Valour: but ſoon after conſidering, that now all hope of pardon was taken away, and that there was no way to eſcape, they became very ſorrowful, and their hearts relented (for now Victuals failed them.) Yet they omitted not to provide for their own ſafety as well as they could; for the moſt Valiant among them kept the Breach, and the reſt the ſtrong Places about the Walls which were yet unbattered. The Romans again built Mounts, and attempted to aſſault the City, and many of the Citizens fled by the Valies where no Guard was, and by ſecret Vaults underneath the Ground; and they who for fear of being taken, remained in the City, periſhed for hunger: for all the Victuals were reſerved for them that fought, who by the extremity whereinto they were reduced, had not loſt their Courage.

The Romans once more attempt the Aſſault of *Gamala*.

CHAP. II.

How Placidus *took the Mountain* Itaburium.

The height of the Mountain *Itaburium*.

During this Siege, *Veſpaſian* made another Attempt againſt thoſe that kept the Mountain *Itaburium*, ſcituate between the great field and *Scythopolis*, being thirty Furlongs high, and inacceſſable no the North ſide. In the very top of this Mountain there is a plain twenty Furlongs over, Encloſed with a Wall: which Wall though of ſo huge a compaſs, *Joſeph* had built in fourty days. They received all neceſſary proviſion from beneath, but they had only Rain-water. Unto this place a huge multitude were gathered, and *Veſpaſian* ſent *Placidus* againſt them with ſix hundred Horſe, who could no ways get up the Mountain, wherefore he exhorted many of them to Peace, putting them in hope of Pardon: Many Jews came down towards him, but with intention to entrap him, and ſurprize him unawares. *Placidus* purpoſely gave them fair Speeches, hoping to get them down into the Plain: and they, as though they would have obeyed him, followed him thither, meaning when they came there, ſuddenly to aſſault him: yet *Placidus* his Device took place. For when the Jews aſſaulted him, he feigned flight, and the Jews having purſued him a great way from the Mountain, he turned again upon them, and wounded many on the backs as they fled, killed ſome, and hindred the reſt from aſcending the Mountain: ſo the remainder left *Itaburium*, and fled

Fraud paid with Fraud.

Placidus his Victory.

A fled to *Jeruſalem*; and the Inhabitants (now Water failing them) yielded to *Placidus*, and delivered the Mountain unto him.

The year of the World, 4032, after Chriſt's Nativity, 70.

CHAP. III.

How Gamala *was deſtroyed.*

B IN the mean time many of the *Gamalians*, that had appeared the moſt hardy, fled and hid themſelves; and the weaker ſort periſhed through Famine: yet a few of the moſt couragious that were left among them, defended the Wall till the twenty ſeventh day of *October*. Upon which day, three Souldiers of the fifteenth Legion, towards the break of day, undermined the higheſt Tower in their quarter, and entered into it; thoſe that kept it, neither perceiving them when they came in, nor when they went out (for it was in the night-time.) Theſe Souldiers being wary leſt any noiſe ſhould be made, removed five of the greateſt Stones of the Foundation, and preſently leapt away; and incontently the Tower fell with a hideous noiſe, and with the fall killed thoſe that kept it; whereupon many that kept watch in thoſe quarters, fled through fear; and they who ſought to eſcape the Romans, were killed; amongſt whom *Joſeph* C was ſtrucken with a Dart from a part of the Wall that was fallen down, and there dyed. They who were within the City were terrified with the noiſe hereof, and ran up and down as though all the Enemies were already entered into it. And *Chares*, *Joſeph*'s Companion, being ſick, yeilded up the Ghoſt, fear encreaſing his Diſeaſe, and helping to ſhorten his life. The Romans remembring the bad ſucceſs at the laſt aſſault, did not enter the City till the twenty-third day of the Month aforeſaid.

The Romans undermine a certain Tower and it falleth with a great noiſe.

Then *Titus* animated by reſentment of the misfortune of the Romans in his abſence, accompanied with 200 Horſemen, and ſome choſen Foot-men, entred the City, no Man reſiſting him: the Watch-men then firſt perceiving it, cryed, *To Arms*. Thoſe within the City fearing that *Titus* was entred, ſome took their Children, ſome their D Wives, and fled into the Caſtle with pittiful Cries and weeping: others met *Titus*, and were all put to the Sword; and they that could not get into the Caſtle, not knowing what to do, fell among the Roman Guards. Then the Skies were filled with the cries of Men dying, and the lower places of the City flowed with blood. *Veſpaſian* led his whole Army againſt thoſe that fled into the Caſtle, which was of a great height, and ſcarcely acceſſible, ſtanding in a ſtong place full of Ditches and deep Dens, and compaſſed with ſteep Rocks. The Jews drove down the Romans that offered to come up to them, partly with Darts, partly with Stones, which they rowled down upon them; and they were ſo high, that the Romans Arrows could not reach them. But at laſt, as it were by God's Providence, who would have it ſo, a Whirlwind aroſe which carried the Romans E Arrows amongſt them into the Caſtle, and the Jews Arrows from the Romans; and the Wind was ſo violent, that it was not poſſible for them to ſtand upon thoſe high places: and ſo not being able to ſtand, nor to ſee thoſe that came againſt them, the Romans aſcended and took the Caſtle; ſome reſiſted for their defence, others yielding themſelves. The Romans now call to mind their fellows that had periſhed in the firſt Aſſault, and ſo became more cruel. Many deſpairing of their Lives, caſt their Wives, their Children, and Themſelves headlong down thoſe Precipices into the deep Valleys underneath. So that the Cruelty the Romans ſhewed againſt the People of *Gamala*, was not ſo great as that which they uſed againſt themſelves; for there were only four thouſand periſhed by the Romans Sword, and the number of them who F ſo caſt themſelves down, was found to be five thouſand; and not one eſcaped, but two Women that were Siſters, and Daughters to *Philip* Son to *Joachim*, a worthy Man, and General of *Agrippa*'s Army; and theſe two were ſaved only, becauſe at ſuch time as the City was taken, they hid themſelves: for they ſpared not Infants, but many took them and caſt them down from the Caſtle. And thus was *Gamala* deſtroyed the 23d day of *October*, having begun to revolt the 21th day of *September*.

Titus with two hundred horſe beſides choſen Foot-men, entreth *Gamala*.

The top of the Caſtle of *Gamala* ſtony and hard to be climbed.

Th Romans Victory by God's Providence.

9000 Jews ſlain in *Gamala*, and only two VVomen eſcape.

G

Year of the World 4032. after Christ's Nativity 70.

H

CHAP. IV.

How Titus *took* Giſcala.

John a poyſoner and a deceitful man; enforceth the Citizens of *Giſcala* to rebel.

NOw all the Cities and ſtrong Places of *Galilee* were taken, *Giſcala* only excepted. Part of the Inhabitants whereof deſired Peace, for that they were Husbandmen, and their riches conſiſted in the fruits of the Earth; but there were many factious Freebooters in the City, and amongſt them many of the natural Inhabitants. Theſe People were incited to Revolt by one *John*, a very wicked and deceitful Perſon, Son to one I
Levias; he was of ill manners, bold to attempt any thing, and making no conſcience of any thing he took in hand; and he was known to all Men for one that deſired War, to make himſelf mighty. This Man was a Ring-leader of the Seditious Perſons in *Giſcala*: and for fear of him, the People, who perhaps otherwiſe would have ſent *Legats* to the Romans to requeſt Peace, were hindred and forced to ſtay till the Romans came to fight againſt them. Againſt theſe People *Veſpaſian* ſent *Titus*, and with him a thouſand Horſemen; and the tenth Legion towards *Scythopolis*: Himſelf with the reſt went to *Cæſarea*, to refreſh them after their great labour, at the charge of the Towns adjoyning; judging it neceſſary to fit them to ſuſtain manfully the toyls that were to enſue: for he foreſaw that he ſhould have much ado to win *Jeruſalem*, both for that it was ve- K
ry ſtrong, and was the Chief City of all the Nation. And his care in this point was ſo much the more, for that he perceived many out of all parts fled thither; and that it was compaſſed with almoſt invincible Walls; and beſides this, the boldneſs and deſperate Courage of the Inhabitants, who although that they had had no Walls at all, yet had been ſcarcely to be Conquered: and therefore he thought it neceſſary to refreſh his Souldiers before this Enterpriſe, as Champions are prepared for the Combate.

Veſpaſian foreſeeth his no ſmall trouble in the Siege of *Jeruſalem*.

Titus having taken a view of *Giſcala*, judg'd that it might eaſily be taken: yet knowing that if it were taken by Force, all the People would be deſtroyed by the Romans, he being weary of blood-ſhed, and commiſerating the innocent people, which were otherwiſe like to periſh together with the culpable, attempted to take it by Surrender. L
Wherefore the Walls being full of People, among whom were many of the Seditious, he told them that he marveled what help they expected, or by whoſe advice (all other Cities being now taken) they alone would reſiſt the Roman Forces, eſpecially whenas they had already ſeen many Towns, far ſtronger than theirs, overthrown at the firſt aſſault: and that contrarywiſe thoſe who had yielded themſelves to the Romans, lived in peace, and enjoyed all that was theirs, Which offer (ſaid he) I now alſo make to you, and am not yet incenſed againſt you, becauſe that which you do is in hope of your Liberty; but if you ſtill perſevere in your rebellious courſe, and refuſe this kind offer, you ſhall preſently perceive the Romans Sword drawn out for your Deſtruction, and incontinently find your Walls but a mockery, and no ways able to reſiſt the Roman M
Engines: whereas contrariwiſe if you yield your ſelves, and truſt to the fidelity of the Romans, you ſhall be the moſt happy people of all *Galilee*. None of the Townſmen were admited to make anſwer, nor to come to the Walls; for the Seditious were Maſters of them: and a Guard was placed at every Gate, leſt any ſhould go out to ſubmit themſelves, or any Horſemen ſhould be received into the City. *John* made anſwer for all, that he liked well of the Conditions offered, and that he would either perſwade or compel the Inhabitants to accept them: but he requeſted that that day might be granted to the Jews, being the Seventh day, wherein it was not lawful for them to treat of Peace, or make War. For (as the Romans knew) the Jews every Seventh N
day ceaſe from all work: and if they profaned it, they who cauſed them to do ſo, were guilty of Impiety. Moreover, ſo ſhort time could not prejudice the Romans, being but one nights ſpace: for nothing he could effect in that time to endamage them, except only by flying out of the City (which *Titus* might prevent by placing a ſtrong Guard and Watch in every place about it.) That *Titus* might make advantage of it, ſince it being his deſign to offer them Peace and Safety, it was an action no leſs worthy of him, to have regard to the obſervation of their Law, than a duty indiſpenſable in them not to violate it.

Titus h.s compaſſion & merciful Oration towards thoſe of *Giſcala*.

John's Anſwer to *Titus*'s Exhortation.

With theſe and ſuch like Speeches *John* ſought to delude *Titus*, being not ſo Religious O
about the keeping of the Sabbath, as careful for his own ſafety: for he feared that the City would preſently be taken, and himſelf left alone; and ſo he determined in the night to flee, as the only way to ſave his Life. And truly God would have it ſo, that

John

A *John* ſhould then eſcape to be the overthrow of *Jeruſalem*, and that *Titus* ſhould not only grant him the time he requeſted to deliberate, but alſo that night remove his Camp near *Cydeſſa*, a great Village, and the ſtrongeſt of all that Country, belonging to the *Tyrians*, which the *Galilæans* alwayes hated. *The year of the World, 4032. after Chriſt's Nativity, 70.*

In the night time *John* perceiving no Romans to keep Watch about the Town, and having now opportunity, fled not only with the Armed Men about him, but alſo with many of the Chief of the City, and whole Families, whom he promiſed to conduct to *Jeruſalem*. But *John* fearing either Death or Slavery, and careful for his own ſafety, carried them twenty Furlongs out of the City, where being ſo deſolate, they began grievouſly to lament. For every one thought himſelf as near his Enemies, as he was B far from the City and his Friends: and ſtill every ſtep they thought their Enemies at hand, ready to take them; and frequently they look'd back, as though their Enemies heard the noiſe they made as they went, and were coming againſt them; inſomuch that many crowded forwards in heaps, and were killed in the way with the preſs of them that followed: ſo that the Women and Infants periſhed miſerably: and if they ſpake any thing, it was only to entreat their Parents, or their Kindred to ſtay for them. *John* reſerved, by God's Providence, to be at the Siege of *Jeruſalem*. The fear of thoſe that fled with *John*.

But *John*'s exhortation took effect, who cried to them to ſave themſelves, and haſten to ſuch a place where they might be ſafe, and revenge themſelves of the Romans, for the out-rages which they that remained behind were like to endure, and ſo the multi- C tude that fled, every one as he was able, diſperſed themſelves.

Titus early in the morning came to the Walls, to know whether they accepted of his offer. Then the people ſet open the Gates, and with their Wives and Children came to meet him, all crying that he was their Benefactor and Deliverer: Alſo they told him that *John* was fled, and beſought him to pardon them, and execute Juſtice upon thoſe Malefactors that remained in the City. *Titus*, at their requeſt, ſent certain Horſemen to purſue *John*, but they could not take him, for before they came, he had gotten to *Jeruſalem*; yet they ſlew almoſt two thouſand of them that fled with him, and brought back again 3000 Women and Children. *Titus* was angry that *John* by deceit had eſcaped unpuniſhed: yet his anger was ſomething appeaſed, when he perceived *John's* D purpoſe prevented, in that ſo many of his Company were ſlain, and ſo many brought back Captives. Thus he peaceably entred the City, commanding the Souldiers to break down a little piece of the Wall, as it were to take poſſeſſion of it, and ſo puniſh'd the Seditious rather with Threats than Torments. For he thought that many were accuſed only for private hatred, and ſo were in danger to ſuffer, being innocent: and he thought it better to let the wicked live in fear, than with them to deſtroy the guiltleſs: and that perhaps hereafter they would be more quiet, either for fear of puniſhment, or for ſhame of falling again into their former offence, for which they were pardoned; whereas if any man ſuffered undeſervedly, he could not afterwards help it. He placed there a Gariſon, both to repreſs the Seditious, and alſo to confirm them that deſired E. Peace. And thus was *Galilee* Conquered, after it had coſt the Romans much toil. The Citizens of *Giſcala* entertain *Titus* with all obedience. *Titus*'s Mercy to his Enemies

CHAP. V.

Of the beginning of the Deſtruction of Jeruſalem.

AS ſoon as *John* was entred into *Jeruſalem*, all the people flocked about them, and thoſe that came with him, enquiring what new Calamities had befallen their F Nation. Some of them being yet out of breath, and not able to ſpeak, thereby diſcovered their diſtreſs. Yet amidſt theſe their miſeries, ſome boaſted that it was not the Roman power that forced them to flie, but that of their own accord they fled thither to fight againſt the Romans in a ſafer place, than that from whence they fled was; for none but unadviſed and raſh-headed men would fight for ſuch a City as *Giſcala*, and other places that were not able to reſiſt; and that it behoved them all to reſerve their Vigour and ſtrength to defend their Metropolitan City. They alſo told them how *Giſcala* was taken by the Romans, and that they departed in good ſort away, though ſome reported that they fled. The people of *Jeruſalem* hearing what theſe Men reported, and how many were Priſoners to the Romans, fell into a great fear, as though that G which had hapned, portended their own ruine. But *John*, nothing aſhamed he had ſo ſhamefully forſaken them of *Giſcala* who fled with him, went firſt to one, and then to The Courage of *John* and thoſe that fled with him, ſtirs up the Jews to make War againſt the Romans.

The year of the World, 4032. after Christ's Nativity, 70.

another, inciting them all to War, with vain hopes, alledging the weakneſs of the Romans, and extolling their own Puiſſance, deceiving the ſimple; and perſwading them, that though the Romans ſought revenge, yet could they never enter the Walls of *Jeruſalem*, having had ſo much ado, and endured ſuch difficulties in entering the little Bourgs and Villages of *Galilee*, againſt whoſe Walls they had broken all their Engines. Theſe diſcourſes of his incited many young men to Sedition; but all the wiſer ſort foreſaw what was like to enſue, and already mourned for the loſs of the City. In this caſe were they of *Jeruſalem*: yet before this Sedition in the City, the Country people began to be at diſcord among themſelves. For *Titus* departed grom *Giſcala* to *Cæſarea*, and *Veſpaſian* went from *Cæſarea* to *Jamnia* and *Azotus*, and took them both: and leaving there Gariſons, he returned to *Ceſarea*, bringing with him a great multitude of thoſe that had yielded to him. All the Cities had Civil Diſcords among themſelves, ſo that when the Romans did not ſet upon them, one part of the Jews in every City fought againſt another, and there was a great diſſention between thoſe that deſired peace, and the Seditious People. At firſt this Diſcord began only in private houſes; but in the end, thoſe of one mind united, and began in Companies to Rebel openly. Thus every place was troubled with civil Diſcord: and every-where raſh young Men who deſired War, prevailed againſt grave and wiſe old Men, who foreſeeing the Calamity like to enſue, deſired peace. At firſt, the Inhabitants one by one robbed and ſpoil'd what they could; but at laſt in whole Troops they joyned together and robb'd openly, and waſted all the Country about: and in their Robberies they ſhewed ſuch cruelty, that the harm and injury they did to their own Country-men was equal to the miſeries which befel them by the Romans; and they who by theſe miſcreants were ſpoiled, wiſh'd rather to have fallen into the Romans hands. But the Gariſons in theſe Cities, either becauſe they were loth to trouble themſelves, or elſe for that they cared not for their Country-men, did nothing, or very little, ſuccour them that fell into theſe Thieves hands. At laſt the Thieves aſſembled themſelves together from all places, and joyning Companies brake into *Jeruſalem*. This City had no Governour, and according to the ancient Cuſtom of their Anceſtors, was open to all that came thither that were their Country-men; and ſo much more willingly at that time, becauſe they thought they that came thither, came of good will to help them: which was afterward the only cauſe that the City was deſtroyed, and of the more Civil Diſſention. For a great multitude of people unapt to fight, being there, conſumed the victuals that would have ſufficed for the fighting-men: and beſides the War, they brought upon it Famine and Civil Diſſention. Then other Thieves came out of the fields thereabout, and joyning themſelves with thoſe that were within the City, omitted no kind of Villany: for not content to rob and ſpoil, they alſo attempted to commit Murders, not only privily, or in the night upon mean Men, but even in the day-time they publickly ſet upon thoſe of the chiefeſt Quality. For firſt of all they took *Antipas*, who was of the Blood Royal, a Man ſo eminent amongſt them, that the publick Treaſure was committed to his charge, and put him in Priſon: and after him they took *Sepha* a worthy man Son of *Raguel*, and *Levias*, both of them of the King's Houſhold; and after them all that ſeemed to bear any ſway or Authority amongſt the People. Great fear fell upon the Inhabitants, and every one provided to ſave himſelf, as though the City were already ſurprized by the Enemies. But theſe People were not content thus to have impriſoned theſe great Men, they thought it not ſafe for themſelves any longer to keep them alive: for many went daily to viſit them, who were able to revenge their injuries; and moreover they feared that the People would make head againſt them, being moved with their Inſolencies. Wherefore they determined to kill them; and to effect their purpoſe they ſent one *John* a cruel Murderer, who was the Son of *Dorcas*: he accompanied with ten more, all having Swords, went to the Priſon, and ſlew as many as they found there. To excuſe this cruel Fact of theirs, they alledged, That all they who were ſlain in Priſon, had conference with the Romans concerning the betraying of the City into their hands; and that for this Cauſe they had ſlain them as Traytors to their Country: They alſo boaſted that this Fact of theirs had preſerved the City, and that therefore they had deſerved well by it. The People were brought to ſuch ſlavery and terrour, that the chuſing the High-Prieſt was in their hands, to elect whom they pleaſed; ſo much was their inſolence increaſed. Thus they not reſpecting the Families, out of which it was only lawful to chooſe the High-Prieſt, they elected Strangers and baſe perſons to that Sacred Dignity, and ſuch as would be partakers of their Villanies and Impieties; for they, who not deſerving it, attained to ſuch Dignity, were bound in all things to the Will of thoſe by whom they were ſo exalted. They alſo

Inteſtine diſcord in Jewry.

The Jews turn their Weapons againſt themſelves.

The Thieves trooping together in Jeruſalem, ſpoil the Country.

Rapins and ſpoils committed by day.

The Nobility of the City are taken and ſlain by the Thieves.

The Thieves at their pleaſure make a High-Prieſt.

A also deviſed many lies to ſet thoſe that were in Authority at variance one with another, thereby as it were to hold them occupied, who were able to reſiſt their Enterprizes, till from ſhedding the Blood of the Citizens, they proceeded to commit impiety againſt God himſelf, and with prophane and impure feet to enter into the Sanctuary. Then the People were incited againſt them by the perſwaſion of *Ananus*, who was one of the Prieſts, and the moſt ancient and wiſeſt of them all, who perhaps had ſaved the City, had he eſcaped the hands of theſe Miſcreants. But they uſed the Temple as a Caſtle and Defence for themſelves againſt the people, and made the Sanctuary a place for them to exerciſe Tyranny in. And that which increaſed the ſorrow of the Citizens, was, that amidſt theſe Calamities, their Religion was alſo contumeliouſly abuſed: for theſe

The year of the World, 4032, after Chriſt's Nativity, 70.

B Thieves, to try of what ſtrength and courage the People were, and their own Forces, elected by Lot a High-Prieſt contrary to their Law: which, as we have already ſaid, requireth that the Office of a High-Prieſt be by Succeſſion. This deed of theirs they coloured with an ancient Cuſtom, alledging that in time paſt the High-Prieſt was choſen by Lot; but indeed this their Fact was a violation of the moſt firm Cuſtom that was amongſt the People; and was only a device to get all Government into their hands, by eſtabliſhing Magiſtrates at their pleaſure.

A High-Prieſt choſen by them contrary to the ancient Cuſtom.

Then calling one of the holy Tribes, named *Eniachin*, they caſt Lots, and the Lot fell upon one, whereby their Iniquity was diſcovered. This Man whoſe Lot it was to be High-Prieſt was named *Phanias*, who was the Son of *Samuel*; a Man not only un-

Phanes a Country-Clown made a High-Prieſt.

C worthy of that Dignity, but who had been ſo ill brought up, that he never knew what the High Prieſt meant. This *Phanias* was born in a Village called *Apthaſis*. Him, againſt his will, they fetcht out of the Field, and as it had been in a Stage-play, they graced him with the Sacerdotal habit, and gave him inſtructions how he ſhould behave himſelf; as though ſo great impiety had been but a ſport. The reſt of the Prieſts beholding a far off the holy Laws thus ſcorned, ſcarcely contained themſelves from Tears, and groaned for ſorrow, that their ſacred Dignities were ſo abuſed. The People could no longer endure this their Tyranny, but every one bethought himſelf how to ſuppreſs theſe Tyrants, And thoſe that were moſt earneſt herein, were *Gorion*, *Joſephs* Son, and *Simeon* the Son of *Gamaliel*; who firſt went about the City in private, and after-

The beſt Citizens exhort the people to revenge.

D wards in a publick Aſſembly exhorted the People to be revenged upon thoſe Tyrants, who took from them their Liberty; and to addreſs themſelves to purge the holy Temple from ſuch vile and unclean Perſons. Likewiſe the beſt diſpoſed among the Prieſts, to wit, *Jeſus* the Son of *Gamala*, and *Ananus* the Son of *Ananus*, often in publick Sermons reprehended and upbraided the people with their ſloth, that they made no more haſte to deſtroy theſe Zealots; for ſo thoſe wretches termed themſelves, as though they had been devout promoters of God's Glory, and not impious Malefactors.

The people being all aſſembled together, greived to ſee the Holy-Place ſo made a Den of Thieves, and ſuch Robberies and Murders committed openly; yet did they not go about revenge, thinking themſelves too weak to deal with theſe Zealots, as in-

E deed they were. Whereupon the High-Prieſt *Ananus* ſtood up among them: and having often turned his Eyes to the Temple, and beheld it with Tears in his Eyes; *Oh*, ſaid he, *How far better were it for me to die, than live to ſee the Houſe of God thus filled with Impiety, and the Sanctuary, wherein none ſhould come but the High-Prieſt, prophaned with the wicked feet of impious Perſons, clothed in Prieſts Apparel, and bearing the greateſt Authority? Why do I yet live, and to be gray-headed, abſtain from dying a glorious death? Nay, rather I alone will go againſt theſe Murderers, and, as though I were in a Wilderneſs where there were no Man beſides my ſelf, I alone will go and offer my Soul in the preſence of God. For what doth it avail me to live amongſt a People that have no feeling of their own Calamity, and which ſeeketh not to redreſs their own preſent Miſeries? For you, being robbed and ſpoiled, bear all*

The Zealots the moſt wretched occaſion of theſe violencies.

Ananus ſharp invective againſt the Zealots.

F *patiently; and being beaten, hold your peace; and there is none amongſt you that dare openly mourn for them that are moſt cruelly murdered. O tyrannous Government! But why ſhould I exclaim againſt the Tyrants? Do not you your ſelves make them great, and nouriſh their Power and Authority by your Patience? Do not you, by deſpiſing thoſe who were before in Authority, being but a few, make all theſe, who are many in number, Tyrants over your ſelves? Have not you by keeping your ſelves quiet whilſt they are armed, drawn their Swords upon your own Heads? and whereas it behoved you to reſiſt their enterprizes, when firſt they injured your Kindred; you by ſuffering, have made them Thieves, becauſe at firſt you made no account, when they deſtroyed Houſes and whole Families. And thus was the cauſe, that at laſt the Rulers and chief Men themſelves were ſet upon, and none could ſuccour them when they*

Ananus twitteth the Jews with their fear.

The cruelty of the Thieves.

G *were drawn thorow the midſt of the City, and theſe Murtherers butchered them in Priſon whom you thus betrayed. I will not recount what Men they were, and of what birth: but I*

ſay,

Year of the World 4032. after Christ's Nativity 70.

say, they being neither accused nor condemned, nor having any Man to hear them, they were H
most cruelly murthered, as we have seen: for they were before our faces led to be slain, and yet
no Man opened his mouth, nor lift up his hand. And will you also endure? will you suffer the
holy Sanctuary to be prophaned before your Eyes? will you, having so emboldened these Mis-
creants as ye see now, your selves stand in fear of them? Assure your selves, they would, if
they could devise how, commit greater impiety than this is. They keep against you the strong-
est place in the whole City, called indeed a Temple, but now a Fortress or Castle of defence.
The Temple the strongest Fortress of that City.
What do you now think, such a Tyranny being established over you, and your Enemies being
even upon you; what do you deliberate to do? Do you expect the Romans to come and help you
to save the Temple and sacred places, as if our City were at that pass that our very Enemies
could not but pity us? Will you not rise, and as the very brute Beasts do, revenge your selves I
upon them that have thus wounded you? Why doth not every one of you call to mind the Massa-
cre of his Friends, and what calamity he himself hath suffered, and so encourage your selves
to be revenged? For ought I can see, we have all lost that sacred and sweet, and natural
desire of Liberty; and now we embrace Bondage, as though we had learned to be Bondmen
even from our Ancestors. But they endured many and hard Wars to live in Liberty, and
yielded not to the Power of the Ægyptians, or Medes, because they would not be at their com-
mand. What need is there to recount to you the Wars of your Predecessors? to what end
VVars are intended for Liberty.
do we enterprise this War against the Romans (be it commodious for us, to our disadvantage)
if not to obtain our Liberty? And we, who cannot endure to be subject to the Lords of the
whole World, suffer those of our own Nation to tyrannize over us. It may be adverse Fortune K
to be once overcome by Strangers; but to be Slaves to the basest of our own Nation, argueth
that we have no spark of Generosity in us, and that we bear base and servile minds. And see-
ing I have made mention of the Romans, *I will not stick to declare to you that which now*
cometh to my mind, to wit, that if we be taken by them (which God forbid) yet shall we suffer
no greater misery at their hands, than now we do under these base Tyrants. And how can
you abstain from Tears, beholding this Temple, enriched by the gifts of the Romans, robbed and
spoiled by them of our own Nation, this being our Mother-City? and to see those Men Mur-
The comparison of the Romans & Jews, and their properties.
thered whom the Romans (although they had Conquered us) would not have touched? The
Romans never durst pass beyond the limits of prophane places, nor ever violate our sacred
Laws and Customs, but always reverenced the Sanctuary, beholding it only a far off; yet now L
some born and brought up among us, who are called Jews, tremble not to walk in the Sanctuary,
having their hands bathed in the Blood of their Country-Men and Brethren. Who will now
fear Forrein Wars, seeing these Civil Broils are such? Much better were it for us to fall into
our Enemies hands; yea, if you will call every thing by such a name as it deserveth, we shall
find that the Romans have not violated our Laws, but have been the Protectors thereof; and
they within our Walls are the Violators of them. What punishment is there that those that
Answer to the contrary Opinion, who object the Number and Boldness of the Enemy.
have thus tyrannized over us deserve not? yea, what punishment can be devised great enough
for their Offence? I know that all of you were so perswaded before I spoke, and you were
incited against them by that which you have endured at their hands: but yet some fear their
Multitude and their Courage, and moreover that they are in a higher place than you: yet as M
all this came by your negligence and suffering, so by your delaying they will grow stronger.
For their number daily increases, and every wicked person flyeth to his like; and they are
so much the more emboldened, for that as yet no Man hath once offered to resist their Enter-
prizes: and be sure that if they have time they will make use of the higher place, and that
to your damage. But (believe me) if you would but once offer to go against them, their very
Consciences would abate their haughty minds, and the remembrance of their misdeeds would
put them so far out of heart, that they will not make any benefit of that higher Place. Per-
haps God in his Vengeance will turn their own Darts against them for their Impiety, and
consume them therewith. Let us but only shew our selves, and we shall dismay them. Yet
The Epilogue of *Ananus*'s Oration.
it is an honour for us, if need be, to sacrifice our Lives for the Defence of the holy Temple. N
My self will assist you with the best advice I can; and you shall see that I shall not only assist
you with words, but expose my self to the greatest dangers, and endeavour to animate you by my
own example.

Ananus thus exhorted the People against the Zealots; yet he knew well that it was great difficulty to overcome them, being lusty young Men, many in number, of great Courage, and the more desperate, by the remorse of Conscience for the horrible crimes and execrable deeds which they had committed; for they dispaired of all hope of pardon for their misdeeds. Yet *Ananus* thought it altogether intollerable that the Common-wealth should be so over-ruled. After this Exhortation the People cryed O out, that they were ready to go against the Thieves, and to do as they were exhorted. Whilst that *Ananus* selected out the most able Men for Wat, and set them in order,

the

A the *Zealots* issued out upon him, (having intelligence of all his intents and proceedings by certain Spies which they had appointed on purpose) and they sallied out sometimes in Companies, sometimes all at once, other times in Ambushes; sparing none that they met with. *Ananus* quickly gathered together the People, who were more in number than the Thieves, but not so armed as they; but what they wanted in Arms, their Courage supply'd. For the Citizens were armed with Fury, stronger then Arms; and they which were gone out of the Temple, with a more desperate boldness than all the multitude how great so ever. For the Citizens thought it no abiding for them in the City, except they could drive away the Zealots: and the Zealots thought they could not escape Torments and Death it self, except they were Victors,

The year of the World, 4032, after Christ's Nativity, 70.

Ananus dispo-seth his Souldiers against the Zealots.

B So at last they joyned Battel, each party under their Captains and Leaders; and first of all, both parties cast Stones one against another: and if any fled, the Conquerours pursued them with Swords, and many were wounded and slain on both sides. Those Townsmen that were wounded, were by their Friends carried into their Houses; but the Zealots that were hurt, went into the Temple, and poluted the sacred Pavements with their Blood: so that their Religion was prophaned by bloodshed. Alwayes the Thieves in making excursions got the upper-hand, whereat the Citizens being angry, seeing their number every day decreased, reproved the Cowards: so that if any of their company offered to flie from the Zealots, they made him stand and resist whether he would or no, not permitting him to pass away: and thus they bent all their Forces

C against their Enemies. At last the Thieves not able to make any longer resistance, by little and little retired themselves into the Temple, and *Ananus* with his Company entred the Temple by force with them, and brake the body of his Enemies. Then they in the outer Temple were in great fear, and fled into the inner Temple, and shut the Gates with all speed. *Ananus* would not offer violence to the sacred Gates: and besides the Enemies cast Darts from above: for he thought it a great offence against God, although he might have got the Victory, to introduce the People, not being purified. Wherefore he elected six thousand of the chief of all his Men, well armed, and appointed them to keep the Porches, and others to succeed in their places while they took rest, And many of the better sort of the Citizens being placed to keep Watch there, hired

The Fight of the Citizens and Zealots in the Temple.

D other poor people to watch in their steads. But *John*, who as before we declar'd, fled from *Giscala*, wrought the ruine of them all. This Man being full of deceit, and above all measure desirous of Rule, long ago intended to overthrow the Common-Wealth. To which end, from that time he counterfeited himself to be against the Theives, and so day and night accompanied *Ananus* and the rest, both in their Consultations, and when they went to visite the Watch; and he disclosed all their Counsels to the Zealots: and there was nothing decreed by the People, but he gave the Thieves intelligence thereof before it was put in practice; yet he seemed to be very respectful to *Ananus*, and the rest of the Nobility, hereby hoping to conceal his Treachery. But it fell out contrary to his expectation; for this his too much reverence, caused him

John full of deceit, and a betrayer of the Citizens.

E to be suspected, because they noted him to play the Parisite: and for that, uncalled, he daily intruded himself into their Consultations, he was misdoubted to betray their Secrets. For *Ananus* perceived that the Enemies knew all their Designs; and though *Johns* deeds carried suspicion of Treason, yet could they not easily remove him, his craft was such: besides this, he was upheld by many Noble-men who were imploied in these Affairs. Wherefore they thought good to request of him an Oath of Friend-

John swears to be faithful to the People.

ship; which he denied not, but added moreover that he would be true to the People, and neither disclose any deed or secret Counsel of theirs to the Enemies, but with Heart and Hand would truly endeavour to suppress the Rebels. So *Ananus* did no more mistrust him because of his Oath, and admitted him afterward to all their Counsels,

F nothing suspecting him. Nay, they now trusted in him so far, that they sent him as Agent to the Zealots, to perswade them to Peace: for they were very careful lest the Temple through their deeds should be defiled and prophaned, or that any of the Jews should there be slain. But he, as though he had sworn to the Zealots, and not to the Citizens, entered boldly amongst them; and standing in the midst of them, he recounted to them, that he had often for their sakes undergone great danger, by suffering none of the Townsmens secrets to be concealed from them, but declared unto them all that ever *Ananus* and his Confederates determined against them; and that even now he was like, together with them, to fall into extream Danger, except it pleased God as it were miraculously to assist them. For, said he, now *Ananus* without delay will

John contrary to his Oath, reveals their secrets to the Zealots.

G send to *Vespasian*, who will come with his Army in all haste and take the City: and that he had appointed the day following for Purification, to purifie the People, that so under

pretence

The year of the World, 4032. after Christ's Nativity, 70.

John stirreth up the Zealots against the Citizens.

pretence of piety he might let them into the City, or else they might enter in by force: and that he could not see how either they were able to endure a long siege, or encounter with so huge an Army: adding moreover, that it was God's Providence that he should be sent to them to make a Peace, when *Ananus* purposed so soon as they were unarmed to set upon them. Wherefore if they had any care of themselves, they should either intreat the Watchmen that besieged them to be favourable to them, or else get some succour from some place without the Temple. For (said he) he that amongst you hopeth for pardon if you be overcome, dothnot remember what hath past, and what he hath done; but let them perswade themselves as they please, they that have been injured, will not forget and forgive so soon, as he that injured them is sorry for his Fact. Nay, many times the repentance of Malefactors maketh them more hated than before, and the wrath of Men that are injured, is increased by Authority, and licence to do what they please. And they might be sure that the Friends and Kindred of them that were slain, would always lay wait to requite the injuries; and that all the People were incensed against them for breaking the Laws: so that although some few would take pity upon them, yet the greater number would prevail. With these and such like Speeches *John* terrified the Zealots; yet durst he not openly tell them what he meant by forreign help, notwithstanding he meant the *Idumeans*. And that he might more enflame the Thieves, he went to the cheifest of them, and secretly told them that *Ananus* was cruelly bent against them, and breathed out many threatnings against some in particular.

CHAP. VI.

How the Idumeans *come to* Jerusalem, *and what they did there.*

Eleazer one of the Zealots causes the Idumeans to be sent for.

AMongst the Zealots there were two principal, *Eleazer* the Son of *Simon*, who above all the rest was thought most fit both to give Counsel, and to execute that which was consulted upon: and *Zacharias* the Son of *Amphicalus*; who both were descended from the Line of the Priests. These two, understanding, that besides the general Threatnings, their Death was especially resolved, and that the Faction of *Ananus*, to get him into Authority, had sent to call the Romans (for this *John* had feigned) deliberated with themselves what to do, having so short time to provide. For they supposed that presently the People would assault them; and they bethought themselves that now it was too late to seek Forreign help: for they might endure all Calamity, before they could give notice hereof unto any that would help them. Yet at last they determined to call the Idumeans to aid them, and so they write a short Epistle to them, letting them understand how *Ananus*, having seduced the People, meant to betray the Mother-City of their Nation to the Romans; and that they fighting for their Liberty, were by him besieged in the Temple; that the time wherein they expected safety was very short; and that if they were not presently succour'd, they were like to fall into *Ananus* and their Enemies hands, and the City to be brought in subjection to the Romans: they also ordered many things to be spoken by word of mouth to the Rulers of *Idumea*. For which purpose was chosen two principal Men, Eloquent, and apt to perswade, and that which was in this case required, swift of foot. It was certain that the Idumeans would presently aid them, being a brutish rude Nation, and prone to Sedition and Alteration, much rejoycing therein, and by flattery easily entreated to War, and would make as much haste to them, as if they went to some festival Solemnity: so that there only was requisit two speedy Messengers. Which two were ready and quick Men for such an Exploit, and were both called by the name of *Ananias*. These presently went to the Governours of *Idumea*, who reading the Epistle, and hearing that which the Messengers had to say to them, like Mad-Men assembled all the People together in great haste, and proclaimed War: So the People in an instant gathered themselves together, and were all armed to fight for the Liberty of their Mother-City; and Twenty thousand being assembled together under the Government of four Captains, came with all speed to *Jerusalem*; the names of them were *John* and *James* the Sons of *Sosa*, and *Simon* the Son of *Cathlas*, and *Phineas* the Son of *Closoth*. *Ananus* and his Watch knew not of the going of these two Messengers, nor of the Watches in the City, but they understood of the Idumeans coming, and so shut the Gates, and placed Watchmen upon the Walls: yet they thought not good to go out and

The Zealots require help from the Idumeans.

The Nature & manners of the Idumeans.

20000 Idumeans come to *Jerusalem*.

A and fight with them, but first with peaceable words to perswade them to concord and peace. Wherefore *Jesus* the eldest of the Priests next after *Ananus*, stood in a Tower opposite against them, and spake in this manner:

Year of the World 4032. after Christ's Nativity 70.

Though many and divers Tumults and Troubles have molested this City; yet I never so much wondred at any of them, as that you are come with such fury and readiness to help these wicked People, against all expectation: for (said he) you are come against us to help most vile persons: and so rashly, as it behoved not you to have done, if your Metropolitan City had requested your help against barbarous people. If I judged your Manners like theirs that have requested your help, I should then think you had some reason to come: for nothing causeth firmer friendship than agreement or sympatny in Manners. But they, if their actions be considered,

Jesus Oration and Exhortation to the *Idumeans.*

B *have every one deserved a thousand deaths: for they are the outcasts and basest of all the Country-People, who having spent their Patrimonies riotously, and played the Thieves in all Places and Cities about them, now at last have got into this Holy City, most Religious of all Cities, and have prophaned the Holy Place by their Impiety: they tremble not to be drunk even in the holy Temple, and there they consume in Banqueting the Spoils they had gotten from them whom they massacred. And you come to help these Men with as great an Army and Provision, as though that this your Mother-City had by publick consent requested your Help against Foreign Enemies. Is not this great injustice of Fortune, that your whole Nation hath conspired and bent all their Forces against us, to help these Miscreants? Till now I knew not what moved you so quickly and suddenly to arm your selves to assist Thieves a-*

C *gainst your Native Countrymen. What have you been informed of the* Romans *coming, and of the betraying of the City? For even now I heard some of you mutter, that you come to deliver your Mother-City. Is it not a wonder to see this device and invention of these Malefactors? But they could devise no other way to incite others against us (who even naturally desire Liberty, and are ready for the same to spend our deerest Blood in conflict with the Enemy) but to fain us to be Enemies of Liberty. But it behoves you to consider who are these Calumniators, and against whom these Calumnies are devised; and then to gather the variety of the matter, not from forged Tales, fained at Mens pleasures, but from the thing it self. What should move us now to yield to the* Romans, *having endured as yet nothing to constrain us thereunto? when if we had liked to live under their Obedience, we needed not at first to have*

The disproof of the Zealots Faction, who intended the overthrow of the City, and betraying thereof.

D *revolted; and beside that, if we had repented our selves, we might have again submitted our selves, and obtained their favour before this time that all the Country round about us is destroyed. Nay, if we now would yield, it is not easie for us: for the spoils of* Galilee, *which they have already conquered, hath made them proud; and by humbling our selves to them, being now near us, should we not incur an Infamy worse than Death it self. True it is, I think Peace better than War; yet being once provoked to War, and the War once begun, I had rather die a glorious Death, than live in Captivity. Do they inform you that we have secretly sent the Cheif of our City to the* Romans, *or that by common consent of all the People we have done it? If they say we did it secretly, let them then tell what Friends of ours was sent, or what Servants of ours were Ministers to effect this Treason. Did they take any Messenger*

Peace better than VVar.

E *of ours, and find Letters about him? how can that be hid from all our Citizens, with whom we do every hour converse? And is it possible that a few, shut up in the Temple, who could not come into the City, should know our secrets, and all the whole City know nothing? or do they now first know it when they are like to be punished for their Impiety? never suspecting any of us to be Traitors, so long as they were in no fear. If they say that it was done by common consent of all the People; then all Men were there when the Speech was made to the People, to exhort them thereunto, and request their consent, and so the news thereof would quickly have come to your Ears. But what need had we to send Ambassadors, if we had been now already certain to come to composition with the* Romans? *Let them tell you who was appointed for that Embassage. These are but devices and contrivances of them, who fear to have a Death*

F *according to their desert, and seek shifts to escape punishment.*

If Fate had so decreed that our City should be betrayed to the Enemy, assure your selves they who thus accuse us, would have betrayed it themselves; having committed already all sort of Impieties, Treason only excepted. It is your part, seeing you are come hither in Arms, first (as Reason and Justice requireth) to assist your Mother-City against them who tyrannize over us, and violate our Laws, make all that Justice, which they can effect with their Sword. First of all they took Noble-Men and cast them into Prison, having drawn them from amidst the publick Assembly; and never being accused nor condemned, nothing respecting their Entreaties, they put them to Death. If it please you to come in peaceably, and not in hostile manner into our City, your selves shall plainly behold evident tokens of this that I

Jesus exhorts the Idumeans, that since they are come, they should oppose themselves against the Zealots.

G *say to you; to wit, Houses ruinated and made desolate by their Robberies, the Wives and Families of them that are slain, in mourning Apparel, and weeping in every part of the City:*

for

Year of the World, 4032. after Christ's Nativity 70.

for there is none amongst us, that hath tasted the Persecution of these wretched Men, who are H
gone so far, that not content to make this City their refuge, (which is the chief, and a Spectacle to all others for Sanctity) and to have robbed and spoiled all the Country and Villages, and Cities thereabout; now lastly they have made the sacred Temple a refuge and place to carry all their spoils unto, which they have impiously gotten in this City. This Temple they make their Fortress, to issue out and to retire unto: from thence they make incursions upon the Citizens: and this is the place where they practise their Villinies against us. This sacred Place, which all the World, even the most barbarous and savage people reverence, is now defiled by the horrible Robberies which those born amongst us have committed. And now being in desperation, they rejoyce to see Nation against Nation, and City against City, and People against People, and our own Countrymen to turn themselves against their own Bowels: I
when contrariwise, (as I have already said) it had been your parts and duties to joyn with us, and help us to exterminate these Malefactors; and be revenged of them for this Lie by which they presumed to call you to help them, whom they had just reason to fear as Revengers of their Impieties. Wherefore if you make any account of these Mens Prayers, vouchsafe (lay your Weapons aside) to come into our City like Friends, and be your selves Judges between us and them whom you come to help. And consider what favour we shew them, who permit them to plead their own Causes before you, they being guilty of such heinious Crimes, and having put to death Persons of such account, never accused nor permitted to speak for themselves, yet this favour we will grant them for your sake. But if you continue your Indignation against us, and refuse this offer to be our Judges, then let us intreat you, that leaving both parts, K
you would neither imbrue your hands in our Blood, nor lend your Aid to those Miscreants against your Mother City. And if you suspect any of us to be Confederates with the Romans, you may keep all the passages; and then seek to defend your Metropolis, when you have proof of any such matter as is alleged against us; and punish the Authors of that Treason, when you have convicted them. The Enemies cannot prevent you, because you are already planted so near the City. If you like none of these, marvel not that we shut our Gates against you, coming in an armed and hostile manner. But the *Idumeans* being angry, were not moved
hereby, and so much the more for that enterance into the City was denied them, and their Generals were exceedingly displeased, thinking it shameful to lay down their Arms at the command of others who had no Authority over them. L

Jesus requireth the *Idumeans* to judge the differances between the Zealots and them.

The end of *Jesus* Oration to the *Idumeans*.

Then one of the Captains named *Simon*, the Son of *Cathla*, having with much ado gotten his Souldiers to be silent, stood up in a place where the High-Priest might hear him, and said, *That he now did not wonder that those who maintained Liberty, were besieged in the Temple, since they of the City now shut their Gates against them, the City being common and free for all the Nation: and that perhaps they were ready to open the City Gates to receive the Romans. That they spake to the* Idumeans *from a Tower, and commanded them to cast down their Arms, which they had taken only for the Liberty of the City, when they durst not trust their own Nation to keep the same, and yet would have them Judges of the discord: and that accusing others for killing some not convicted, they themselves would condemn all our whole Nation by the ignominy they did to their Country-men, against whom* M
they had now shut the City Gates, which were open to all strangers to enter into for Religion-sake. Did we make haste (saith he) *towards you to fight against our own Nation, when we came only to preserve your Liberty? But this is as true, as that they whom you thus besiege have wronged you, and as the accusation you forge against them. But your keeping in hold those that are the defenders of the Common-wealth, shutting the City Gates against Men of your own Blood, you impose upon us contumelious commands. Who can any longer endure this your mockery, that perceiveth how contradictory your allegations are? For who can justly accuse those that you keep shut up in the Temple, because they presume to punish Traytors whom you grace with the Title of Noble and Innocent, because they were your Confederates? Only in this* N
they are blame-worthy, that they did not begin with you first, but left alive such Members of that Conspiracy. Except also you will say, that the Idumeans *shut you out of your City, you your selves not permitting us to come and offer Sacrifice. But though they were too merciful, yet we the* Idumeans *will preserve the House of God, and will fight for the common good of our Country, and will be revenged both of the Enemies that are without the City, and the Traitors within. And here will we remain before the City till either the Romans come and deliver you, or till you change your minds, and bethink your selves what advantage it is to have Liberty.*

Simons Answer to *Jesus*.

The Idumeans are displeased because the City Gates were lockt against them.

The reproaches the Idumeans object against the High-Priest and Citizens.

CHAP. O

A

Year of the World, 4032. after Christ's Nativity 78.

CHAP. VII.

Of the Massacre of the Jews by the Idumeans.

ALL the *Idumeans* assented with a loud cry to these Speeches of *Simon*. And *Jesus* departed sorrowful, seeing that the *Idumeans* would agree to no reason, and that thereby their City should suffer a double War. For the *Idumeans* were no less disquieted, who took the matter in great disdain that they were not permitted to enter into
B the City, and also because they thought the Zealots not so strong as they had believed, and they themselves were ashamed that they could not help them; so that many repented that they were come thither. Yet would they not for shame return, nothing being done by them: and so rashly placing their Tabernacles near the City Walls, they determined to stay there. But that night there arose a most furious Tempest; for there was a great stormy Wind, and an exceeding great Rain, mixt with fearful Thunder and horrible Lightniug, and an Earthquake, with strange Noises; so that all Men thought this motion of the Earth would overturn the whole order of Nature, or at least portend some great Calamity. The Idumeans and Townsmen were both of one mind: for they thought that God was angry with them for bearing Arms against their Metropolis,
C and perswaded themselves that they could not escape Death if they continued in their purpose. *Ananus* and his followers perswaded themselves that they had now overcome them without War, and that God had fought for them against the Idumeans. But they were false Prophets, and what they judged would befal their Enemies, fell upon Themselves. In the mean while the Idumeans lay as close together as they could, and covered their heads with their Shields, by which means the Rain did them not so much harm. The Zealots were concerned for the Idumeans more than for themselves, and devised which way they might succour them. The boldest amongst them advised the rest, by force to set upon the Guard, and so to get into the City, and open the Gates to the Idumeans that were come to help them: for it was easie to surprize the Watch, by
D reason that many of them were unarmed, and unfit for War; and the Citizens could not easily be assembled together, seeing every Man, because of the Tempest, kept his House. And though there were danger in the Attempt, yet were it better to endure all Mischiefs that might ensue, than to permit such an Army shamefully to perish, who came at their request to help them. But the wiser sort disswaded the rest from this, seeing both a stronger Watch placed to keep them in, and the City Walls diligently guarded because of the Idumeans: And moreover, they could not think that *Ananus* was careless, but went up and down, first from one Watch, and then to another; yet this night he did not so, not for slothfulness, but because the Destinies had so decreed that thereby both he and the Watchmen should perish. For about midnight the Storm in-
E creasing, the Watchmen fell into a deep sleep: Then the Zealots determined to file the bars and Bolts of the Gates asunder; to effect which, they took the Instruments which were consecrated to the Temple; and this Attempt was much furthered by the great Wind and Thunder, which made so great a noise that they could not be heard: So issuing out of the Temple, they went privily to the Walls, and opened that Gate near which the Idumeans lay; and suspecting that *Ananus* would make some resistance, they first of all drew their Swords, and then together with the Idumeans came in: and if at that time they had assaulted the City, they had without any let or hinderance destroyed all the People therein; so great was their Rage at that time. But first of all they hastened to assist their Fellows, whom they left besieged,
F and requested the Idumeans not to leave them in danger, for whose succour they were come, nor permit them to incur greater damage: for having first surprized the Watchmen, it would be more easie for them to assault the City; which if they did not, but first set upon the Citizens, they would presently assemble together, and oppose themselves against them, and not permit them to ascend up into the Temple. The Idumeans consented to this, and so they passed through the City into the Temple: and the Zealots remaining in the Temple, impatiently expected their coming; at whose arrival they took Courage, and joyning with the Idumeans, came out of the inner Temple, and set upon the Watch: and some being slain who were fast asleep, the rest were awaked by the cries of others, and so betook themselves to their Arms to defend
G themselves, being yet amazed. And at first, thinking that they were only the Zealots that gave the Alarm, they hoped only by their multitude to suppress them; but seeing

The Idumeans pitch their Tabernacles near the Walls.

A huge Storm.

The Zealots consult to break open the Gates, to assail the Watch, and let in the Idumeans.

The Watchmen are oppressed with sleep.

The Idumeans by means of the Zealots, enter by night.

The Idumeans join themselvs with the Zealots in the Temple.

The year of the World, 4032. after Christ's Nativity, 70.

others without the Temple also assailing them, they judg'd that the *Idumeans* were bro- H
ken in: so the greater part of them being dismay'd, laid down their Weapons, and cryed out: and only a few of them, young men, well armed, and of good courage, encountred with the *Idumeans*, and for a good space defended their idle fellows; others went and advertised the Inhabitants what was done, yet none durst come to help them, because they now knew that the *Idumeans* were got in, but every one lamented their hard fortune, and the Women made great lamentation when the Watchmen were slain. The

The immanity of the Idumeans and Zealots against the Citizens of Jerusalem.

Zealots also answered their cries with the like, and the Tempest and Thunder made all more dreadful. The *Idumeans* spared none, because they were naturally cruel, and fierce to shed blood; and angry that they were so beaten with the Tempest, they used them most cruelly, by whose means they were shut out of the City, sparing neither I those who requested favour, nor those who made resistance, for they slew many as they were intreating them to remember that they were of their own blood, and requesting them to spare them for reverence of the Temple. There was no way to flie, nor any hope of escape: and being driven up in a narrow room, they hurt themselves more than the Enemies did, by crowding and treading one upon another; for there was no place to flie to, and their Enemies ceased not to kill them. Being in this desperate estate, not knowing what to do, they cast themselves headlong into the City, and so died a more miserable death than those that died by the Enemies Sword. The next day there was found slain 8500; and all the outer Temple flowed with Blood. Yet this Massacre K sufficed not the Idumeans rage; but turning themselves against the City, they robbed and spoiled all Houses, and killed all they met, making no account of the Lives of the

Ananus and Jesus the high Priest executed.

Multitude. They made diligent search for the Priests, and many laid violent hands upon them, and killed them; and standing upon their dead Bodies, sometimes they upbraided *Ananus* with the Peoples favour towards him, sometimes *Jesus* with the words he spake upon the Wall to them: and they were so impious, that they cast away their dead Bodies unburied; notwithstanding the Jews in this point are so religious, that after Sun-set they take down the dead Bodies of Malefactors, who by Sentence have been adjudged to the Cross, and bury them.

Ananus death the first cause of the destruction of the City.

I think I shall not greatly miss the Mark if I affirm *Ananus* his death to have been L the beginning of the Destruction of the City; that the Walls of *Jerusalem* were overthrown, and the Common-wealth of the Jews perished in that day, when this their High-Priest and Governour was so cruelly massacred in the midst of the City. He was

The praise of Ananus the high Priest.

of a laudable and just Life: and though Great in Dignity, Birth and Reputation, yet would he not exalt himself above any one, were he never so base. He was a Man who thirsted to preserve the Liberty of his Country, and Authority of the Common-wealth. He continually preferred the Publick Interest before his own Private Gain, and was always desirous of Peace, because he foresaw the Romans could not be withstood; and that if the Jews did not quickly accord with them, their Ruine was inevitable. And I doubt not but if *Ananus* had lived, he had succeeded in his Design. For he was an Eloquent Orator; and could perswade admirably: and he had already reduced to ex- M tremity those false Zealots who caused the War: and if the Jews had had him for their Captain against the Romans, it had not been so easy for the Romans to have Conquered them. He was seconded by *Jesus*, who next him excelled all the rest. But I think Almighty God having decreed the total Ruine of the City, which was now polluted and filled with Iniquity, and meaning by Fire as it were, to purifie the holy Temple, which was prophaned, he first took up the Defenders thereof, and those that loved it most dearly. So they who a little before were clothed with the sacred Apparel, and reverenced of all that from the furthest parts of the World came to *Jerusalem*, now lay murdered and naked in the open Streets, left as it were a Prey to be torn in pieces by Doggs and wild Beasts. Was *Virtue* ever more insolently outraged! N And could she without shedding of Tears, behold *Vice* thus triumph over her?

A

Year of the World, 4032. after Christ's Nativity 70.

The FIFTH BOOK OF THE VVARS of the JEWS, Written by *Flavius Josephus.*

B

The Contents of the Chapters of the Fifth Book.

1 OF *another Massacre; and of the Return of the* Idumeans, *and the cruelty of the Zealots.*
2 *Of the Civil Discord amongst the* Jews.
3 *Of the Yielding of* Gadara, *and the Massacre there.*
4 *How certain Towns were Taken; and the Description of* Jericho.
C 5 *Of the Lake called* Asphaltites.
6 *How* Gerasa *was Destroyed. The Death of* Nero, Galba, *and* Otho.
7 *Of* Simon *of* Gerasa, *Author of a new Conspiracy.*
8 *Of* Galba, Otho, Vitellius, *and* Vespasian.
9 *Of* Simon's *Acts against the Zealots.*
10 *How* Vespasian *was chosen Emperour.*
11 *The Description of* Ægypt *and* Pharus.
12 *How* Vespasian *Redeemed* Joseph *from Captivity.*
13 *Of* Vitellius *his Death and Manners.*
14 *How* Titus *was sent against the* Jews *by his Father.*

D

CHAP. I.

Of another Massacre; and of the return of the Idumeans, *and the Cruelty of the Zealots.*

SUch was the end of *Ananus* and *Jesus*: after whose death the *Idumeans* and the Zealots Massacred the People, as though they had been a flock of pernitious
E Beasts, and very few escaped the Butchery. The Nobility and chief sort of Men were put in Prison, in hope that by deferring their death, some of them would become partakers with them; yet none was hereby moved, but every one desired to die, rather than impiously to joyn with these Wretches against their own Country: Whereupon they were most cruelly Whipp'd before they were put to Death, their Bodies being made as it were one sore place by Whipping and Stripes: and when they could not endure these Torments any longer, they were killed. Who so was taken in the day time, was in the night carried to Prison; and those that died in Prison and Torments, they cast their dead Bodies out, that they might have place to imprison others in their room. The People were so terrified, that none durst weep
F openly for his Friend, nor bury the dead Body of his Kinsman; yea those that were in Prison durst not openly weep, but secretly; looking about them, lest any of their Enemies should see them. For whosoever mourned for any that was afflicted, was presently himself used in the same manner, as he had been for whom he lamented. Yet sometimes some in the night scraped up a little Earth with their hands, and therewithal covered the dead body of their Friend; and some bolder than the rest did the like in the day-time. And in this general slaughter were twelve thousand young No
blemen slain in this manner. After which being hated for these Massacres, they mocked and flouted the Magistrates, and made no account of their Judgments. So that when they determined to put to death *Zachary* the Son of *Baruch*, one of the chief of the
G City, because he was an Enemy to their wickedness, and loved the Virtuous, and one that was rich, by whose death they hoped not only to have the spoil of his Goods, but

The cruelty of the Idumeans and the Zealots.

12000 of the Nobility executed.

The year of the World, 4032. after Christ's Nativity, 70.

also to be rid of one who might be able to resist their bad purposes) they called seventy of the best among the common people together, as it were in Judgment, with a pretended Authority; and before them they accused *Zacharie*, that he had betrayed the Commonwealth to the Romans, and for that intent had sent to *Vespasian*: but they never shewed any evidence or proof thereof, but only affirmed it to be so; and therefore would have credit given to their words. H

Zacharie condemned to death by the Zealots.

When *Zacharie* perceived that under pretence of being called to Judgment, he was unjustly cast into Prison; though he had no hope of Life, yet he spared not to speak freely his mind, and began to scorn the rage and pretence of his Enemies, and purged himself of the crimes whereof he was accused: and converting his Speech against his Accusers, he laid open all their Iniquities, and much lamented the miseries and troubles of the City. I

Seventy Judges absolve and acquit *Zacharie*.

In the mean-while the Zealots gnashed their teeth, and could scarcely contain themselves from drawing their Swords, and were desirous that their pretended Accusation and Judgment might be ended. He also requested them, who by these Miscreants were appointed his Judges, to remember Justice, notwithstanding the danger they might incur by it. The seventy Judges all pronounced that he was to be absolved and freed as guiltless, and rather chose to die, then to cause his death who was Innocent.

This Sentence being pronounced, the Zealots began to shout and cry with a loud voice; and they all were angry with the Judges, who did not understand to what end that counterfeit Authority was given them. Then two of the boldest among them set upon *Zacharie* and killed him in the midst of the Temple, and insulted over him saying, *Thou hast now our Sentence and Absolution, far more certain than the other was:* And presently they cast him down from the Temple into the Valley below: and then contumeliously with the Hilts of their Swords they beat the Judges out of the Temple: yet they did not kill them, to the end that being dispersed thorow the whole City, they might tell the People, as Messengers from them, of their miserable condition. K

Zacharie slain in the midst of the Temple.

The *Idumeans* were now sorrowful for their coming, for they misliked these Proceedings: and being assembled together, one of the Zealots secretly told them all that their Faction had done from the beginning; that it was true, the *Idumeans* had taken Arms, because they were informed that the Metropolitan City was by the Priests betray'd to the Romans: but they might perceive there was no proof nor sign of any such matter, and that indeed the Zealots who pretended themselves Defenders of the Liberty of the City, where indeed Enemies, and had exercised Tyranny over the Citizens even from the beginning. And though they had associated themselves with such wicked persons, and made themselves partakers of so many Murthers, yet they ought now to cease from such wickedness, and not assist Men so impious to destroy their Country and Religion. For though they took it in bad part, that the City Gates were shut upon them, yet now they were sufficiently revenged of those that were the cause thereof. That *Ananus* himself was slain, and almost all the People in one night (whereof many of them ere long would repent) and that they might now themselves perceive the cruelty of those who requested their aid, to be more than Barbarous, had not blusht to commit such Villanies openly, in the sight of them who had saved their lives: and that their misdemeanors and impieties would be imputed to the *Idumeans*, because they neither hindred their mischievous practices, nor forsook their Society. That therefore it was their part (seeing it was now evident that the report of Treason was only Calumny, and that no assault by the Romans was to be feared; and that the City was impregnable, (provided there were no domestick divisions) to depart home, and by forsaking the Society of the Impious, to acquit themselves of their Impiety, as being by them deceived, and so against their Wills made partakers thereof. L M N

One of the Zealots discovereth their cruelty and barbarous dealing to the Idumeans.

The Idumeans depart out of *Jerusalem*.

The *Idumeans* were hereby perswaded, and first of all they freed those that were in Prison, in number two thousand of the Vulgar; and presently leaving the City, they went to *Simon* (of whom we will speak hereafter) and so they departed home.

Their sudden departure was against the expectation of both parts: for the People not knowing that the *Idumeans* were sorry for what they had done, rejoyced as now delivered from their Enemies: and the Zealots grew more insolent and proud, as though they never had needed help, and now were delivered from those, in consideration of whom they abstained from some Villanies. Whereupon they used to delay to effect all their Villany: for they spent not much time in taking advice; but whatsoever seemed best to them, presently without any delay they put it in practice. But especially they murdered those Men that were Wise and Valiant; for they envied the O

Nobility

A Nobility for their Virtue: they thought it a principal point first to be effected, not to leave any one man of account alive. Wherefore they slew, amongst the rest, *Gorion*, a Noble-man of great Birth and Dignity, who loved his Country, was very bountiful, and a lover of Liberty; so that there was none amongst the Jews like him; but for his desire of Liberty, and his other Virtues, he was put to death. Neither could *Niger Peraita* escape their hands, a man who in War against the Romans had shewed himself valiant: and although he often cried out and shewed the scars of his Wounds received in defence of his Country; yet they ceased not for all this most shamefully to drag him thorow the City: and being led out of the City, despairing of life, he entreated that he might be buried. But the barbarous People denied his request, and slew him. At his B death he besought God that the Romans might come and revenge it upon them, and that Plague, Famine and Civil Discord might light upon their City.

The year of the World, 4032, after Christ's Nativity, 70.

Gorion's death and Niger Peraita.

God heard his Prayers, and sent upon them all which he imprecated; and first of all, they were plagued with Civil Wars amongst themselves. *Niger* being thus slain, they were freed from the fear they had of him that he would resist their wickedness. Many of the Common people were by some forged tale or other put to death. Some were slain, because they had formerly born Arms against them; and they who were innocent in all points, were put to death for some occasion devised in the time of peace: and they who did not converse with them, were murdered as those that contemned them; and they that freely and friendly conversed with them, were slain as those that sought to betray C them. In short, the greatest Offenders and the least, were all punished alike, to wit, with Death: for no Man escaped, except he were either poor, or of very base condition.

Niger's Prayers took effect.

CHAP. II.

Of the Civil Discords amongst the Jews.

D IN the mean while the Roman Officers had their Eyes open upon what passed in the City of *Jerusalem*; and seeing the Citizens at great variance among themselves, they thought this to be for their great advantage. Wherefore they pressed *Vespasian* their General not to lose this Opportunity, affirming that it was God's Providence (who fought for them) that the Jews should be at Civil Discord amongst themselves; and that therefore he should not over-slip so good an occasion, lest the Jews should quickly be friends again one with another, either by the weariness of Civil War, or else repenting themselves of that which they had done. To whom *Vespasian* answered, *That they were ignorant what was to be done, and desirous rather as it were in a Theater to shew their Forces and strength, than with him to consider what was profitable and expedient. For* (said he) E *if we presently assault them, our coming will make concord amongst our Enemies, and so we shall bring upon our selves their Forces yet firm and strong; but by expecting a little while, we shall have less ado to conquer them, their chiefest Forces being destroyed by their own Civil War. God is more our friend than you are aware of, who without our labour and pain will deliver the Jews into our hands, and will give us the Victory without endangering our Army. Wherefore it is rather our part to be beholders of the Tragedy, than to fight against Men desirous of Death, and troubled with the greatest evil possible, to wit, domestical Sedition, and Civil War. And if any think that the Victory is not glorious, because gotten without fight, let him know and consider the uncertain events of War; and that it is better, if it be possible, to get a Victory without Bloodshed, than therewith to hazard a Defeat. For they who by* F *Counsel and Advice do any worthy Act, deserve no less praise than they who by force of Arms atchieve a Victory. Moreover, in the mean time that the Enemies destroy one another, our Souldiers may take rest, and so be stronger and better able to fight when need shall require. Besides, it seems not there is much haste required to get the Victory; for the Jews neither prepare Arms nor Engins of War, nor levy any Forces, nor seek for Aid; and so, by delay no damage can ensue; but they will plague one another more by Civil War, than our Army can by atacquing their City. And therefore whether we consider Prudence or Glory, we have nothing to do but let them ruine themselves; for in case we should even at this present make our selves Masters of that great City; so it would be justly said, that the Victory was not to be imputed to us, but to their Discord.*

The Souldiers incite *Vespasian* to besiege *Jerusalem.*

Vespasian expects Victory by the Civil Dissension of his Enemies.

G The Captains all consented, and thought this Advice of *Vespasian* best: and presently it appear'd how profitable this Counsel was. For every day many Jews fled to him to escape the hands of the Zealots; though it was dangerous to flie, because all the ways

Many Citizens to avoid the Zealots, flie to *Vespasian.*

The year of the World, 4032. after Christ's Nativity, 70.

were guarded with Watch-men. And if any man upon any occasion whatsoever were taken upon the way, he was presently killed, as one who intended to have fled to the Romans: Yet if any one fee'd the Watch-men with money, he escaped away safely: and he that did not, was counted as a Traitor: so that only rich-men could escape, and the poor were left to the slaughter. The multitude of the dead bodies that lay on heaps together was innumerable, and through the horror of which sight, many of those who were flying to the Romans, returned again into the City, choosing rather to die there: for the hope they had to be buried in their native soil, made death there seem more tolerable. But the Zealots became so cruel, that they neither permitted them who were slain within, nor them without the City, to be buried. But like men that had now determined, together with their Country-Laws, to abolish the Law of Nature, yea and by their impiety to defy God himself, let the dead Bodies rot above ground: and whosoever attempted to bury any of them that were slain, whether Friend or Kinsman, he was presently put to death, and left unburied; and to give Sepulchre to another, was crime enough to deserve it.

The Zealots tyrannize both over the living and the dead.

To be brief; nothing so much increased their Indignation as Mercy: for the wicked People were herewith provoked to Wrath; their displeasure and cruelty was extended from the living to the dead, and from the dead to the living. And such fear fell upon the whole City, that those that were left alive, deemed them happy, that, being dead, were at rest, and free from those miseries; and they that were in Prison, in respect of the torments they endured, thought themselves more unhappy than they who lay unburied. All humane Justice was perverted, and they scorned and mocked at all divine and holy things, and proudly derided the Oracles of the Prophets, esteeming them as Fables and Jests. But having now contemned all Laws, established by their fore-fathers, for the punishment of Vice, and increasing of Vertue, at last they found that true, which was fore-told concerning the Destruction of themselves and their Country: For there was an old Prophesie, that when Sedition reigned amongst them, and their own hands had violated the Temple of God, and holy things; then their City should be destroyed by War, and their holy Places burned with fire, according to the manner and custom of War.

CHAP. III.

How Gadara *was yielded: and of the Massacre there.*

John's Pride and Ambition.

But *John* who long ago aspired to be Tyrant over all the rest, could not endure that others should partake in Authority with him; wherefore by little and little he divided himself from their union and fellowship, after he had drawn to himself such as by their impious lives were capable of the greatest crimes, so that now every one perceived (in that he always neglected what others commanded, and imperiously commanded what he himself thought good) that he affected Principality. Many joyned to him for fear, some for favour (for he had a smooth tongue, able to perswade to what he would); many also followed him, thinking it better that all the impiety before committed were laid to one Man's charge in particular, than upon them all. Moreover, being a Valiant Man of his Hands, and one able to give politick Counsel, he wanted not followers, not withstanding that many of the contrary faction left him, envying that he, who before was their equal, should now be their Master and Commander. Fear also terrified them from living under the Government of one man; for they thought that if he once prevailed, he could not easily be overcome: and again, if he were disposed, that he would pick quarrels against them in the end, because that they resisted him in the beginning. So every Man determined rather to suffer all misery in War, than to submit himself, and become a Slave. Thus the Parties were divided, and *John* was chief of one Faction: so between them they appointed Guards in every place; and if by chance they combated together, they did little or no hurt to one another: but the chief contention was, who should bear most sway amongst the People, and who should have the greatest part of the Spoil. Thus the City at one time was vexed with three intolerable mischiefs and evils, to wit, War, Tyranny, and Sedition: and yet the War seemed a less evil than the rest to the Commonalty. Wherefore many leaving their native Soil, fled to strangers for succour, and found among the Romans safety, who with their own Nation lived in continual danger. There was also

The greater part of the contrary Faction fall from John.

The Tempest of three Miseries assailed Jerusalem at once.

A also added a fourth evil, which wrought the ruine of the wole Nation. Not far from the City there was a Castle called *Massada*, built by the ancient Kings of *Jerusalem*, very strong, to lay up their Treasure and Munition for War, and to retire themselves thereunto in time of need, for the safety of their persons. This Castle was taken and kept by that sort of Theieves called *Sicarii*, who, by reason of their small number, durst rob no more openly. These Thieves seeing the Roman Army now idle, and the people in *Jerusalem* at Civil War and Sedition among themselves, took courage, and again fell to their Villanies. And so on that day, which is the Feast of unleavened Bread (which the Jews kept holy, in memory of their deliverance from the Ægyptian Captivity) deceiving the Watchmen, they seized upon a Fort, called *Engad-*
B *di*: and before the Townsmen could arm and unite themselves together, they were by these persons driven out of the Town; who also killed them that could not flie, to wit, Women and Children, to the number of more than seven hundred; and so sacking the Houses, and taking the Fruits that were now ripe, they carried all to *Massada*: and so they wasted all the Villages and whole Country round about them; many wicked persons daily flocking unto them, and joyning with them: and by their example other Theives, that a while had been quiet, now robbed again, and spoiled in every part of *Judea*. And as in a Body, if the principal Member thereof be sick, all other parts of it are afflicted; so *Jerusalem* being filled with tumults and discord, those that were without the City found licence to rob and spoil: and all those that had their
C Towns destroyed where they were wont to inhabit, went into the Wilderness; where, assembling and uniting themselves together, not so many as an Army, yet more than a Company of Theives, they broke into the Towns and Temples. And as in War it cometh to pass, the Country people purposed to assault them, by whom they had suffered such injury: but they were prevented; for the Thieves understanding their comming, fled with the spoil they had gotten. And there was no part of *Judea*, that did not suffer together with *Jerusalem*, their Mother-City. Those that fled to the Romans, certified *Vespasian* hereof: for although the seditious persons kept and observ'd all passages, and kill'd them that offered to fly, yet many secretly stole away from them, and besought *Vespasian*, both to help the oppressed City, and to take compassion upon the
D reliques of their Nation: affirming, that many had been butchered for wishing well to the Romans; and many, being yet alive, were yet in great danger. *Vespasian* moved to compassionate their Calamities, came with his Army nearer *Jerusalem*, as though he would have besieged it, (but indeed his intent was to deliver it from the oppression of these wicked persons, who in a manner kept it continually besieg'd,) hoping in the mean time to conquer that part of the Country that was yet untoucht, and so to leave nothing to hinder him when he should begin the Siege. Wherefore coming to *Gadara*, the strongest of all the Cities beyond the River, he entred into it the fourth day of *March*: for the Chiefest of the City, unknown to the seditious people, had sent Embassadors to him to desire Peace; and to save their Goods and Lives, they promised
E him to yield the Town into his hands: for there were many rich Men dwelling in *Gadara*; but their Enimies knew not of their Embassage, till they saw *Vespasion* at the City Gates. And so dispairing that they were able to keep the City, by reason they had in the Town many Enemies more in number and stronger than themselves; and moreover, seeing *Vespasian* even now almost at the City: and thinking shame to flie, and not to be revenged of their Enemies, they took *Dolesus* (a Noble-man and chief of the City, and also the Author of that Embassage) and killed him; and for anger, beating him after he was dead, they fled out of the City. Now the Romans Army approaching near the City, the people of *Gadara* went forth and received *Vespasian* joyfully, who also confirmed a League betwixt them and him, and left them a Company of Horse and
F Foot to defend them against the incursions of the Fugitives their Enemies: for they themselves, before the Romans requested it, destroyed the City Walls, that so they might shew their desire of Peace; because having destroyed their Walls, if after they desired to rebel, they could not.

Vespasian then sent *Placidus* with five hundred Horsemen, and three thousand Footmen to pursue those that were fled out of *Gadara*; and he with the rest of his Army returned to *Cæsarea*. But the Fugitives perceiving themselves to be pursued by *Placidus*, before he could overtake them got into a Town called *Bethenabris*: and finding there many young Men, partly for that they were willing, partly by force they compelled them to arm themselves, and so rashly they came against *Placidus*.
G *Placidus* and his Army seemed a little to give back, to the intent to draw them further from the Wall; and then having compassed them about in a fit place, they wound-

Year of the World 4032. after Christ's Nativity 70.

Of those desperate Rebels that kept the Castle of *Massada*.

Slaughter and desolation thorow *Jurie*.

A similitude.

The Fugitives beseech *Vespasian* to assist the City, and preserve the rest of the people.

The Gadarenians entertain *Vespasian* with joy and acclamation.

Placidus conflict with the Fugitives.

The year of the World, 4032. after Christ's Nativity, 70.

wounded them afar off with Darts and Arrows. The Jews seeking to flee, were prevented by the Horsemen: and they who offered to fight, were by the Romans Footmen all put to the Sword, never shewing any sign of valour. For the Jews assaulted the Romans, who were all covered with their Shields as with a Wall; and not being able to break into their Battel, they were slain by the Romans Darts: but their Darts could do the Romans no harm: and so like fierce and Savage Beasts they wilfully ran upon their Enemies Swords, and all were either slain, or dispersed by the Horsemen. For *Placidus* was careful to intercept their passage to the Town; and, to hinder their recourse unto it, and to force those back again that fled towards it, using his Darts, and killing those that were next him; till at last the strongest amongst them broke away, and got to the Town-Walls. Those that were within the City knew not what to do; for they would not shut the Fugitives of *Gadara* out of the City, because they desired to let their own Citizens in; and again they perceived that if they let these in, the other thereby would work the Overthrow of the City, as it fell out indeed they did: For the Gates being set open for them to come in, the Roman Horsemen almost broke into the Town with them; yet the Gates were shut before they could get in. Then *Placidus* with all his Souldiers assaulted the Town, and after a sore fight which continued till the Evening, at last he got the Walls, and the Town, and slew the weaker sort, for the stronger fled: so the Souldiers first sacked the Houses, and then fired the Town. They who escaped thence, incited the whole Country to fly with them, reporting their Calamities with the most, and affirming that all the Roman Army was at hand: and so they put all the Inhabitants there in great fear, and having assembled a great multitude, they fled to *Jericho*, in which place they put their confidence, for that it was strong and populous. *Placidus* having Horsemen, and incouraged with his former Victory, pursued them to *Jordan*, and whomsoever he overtook he slew, and at the River he fought with all the multitude there gathered together; because that the River being grown deeper by abundance of Rain that had lately faln, they could not pass over it.

Placidus takes and burns *Bethenabris.*

Placidus his Victory over the Fugitives.

Wherefore necessity forced them to fight, because they could not flie: and placing themselves along the Banks of the River, they there received the Horsemen, and warded their Darts. Many for fear fell into the River; and the Romans slew there 13000; and the rest not able to resist, cast themselves into the River; which were an infinite number: also the Romans took 2200 Men alive, and a great booty of Sheep, Asses, Camels, and Oxen. This Slaughter though it was no greater that the former, yet it seemed to the Jews far greater, because that many all over the Country flying were killed, and *Jordan* was so filled with dead Carcasses, that none could pass over it: and also the Lake *Asphaltites* was full of dead Bodies, brought thither out of divers Rivers. *Placidus* having so good success, went to the Towns and Villages adjoyned, and took *Abila*, *Julias*, *Besemoth*, and all the Towns even to the Lake *Asphaltites*, and placed in them Garisons of the Jews that had fled to him: and afterward preparing Ships and furnishing them with Souldiers, he pursued them that were fled by Water, and overcome them. So all the Country beyond *Jordan* as far as *Macheron*, was reduced under the power of the Romans.

He makes use of his good fortune against the Jews.

CHAP. IV.

How certain Towns were taken. The Description of Jericho.

Troubles in *France.*

AT this time came news of the troubles in *Gallia*; and how that *Vindex*, together with the Nobility of that Country had revolted from *Nero*; wherof we have made mention in another place. This news caused *Vespasian* to be more earnest to end the Wars of the Jews: for even then he foresaw the Civil War that ensued, and the danger of the whole Empire: and he thought that if he could before the beginning of those Troubles end the Wars in the East part of the World, that then *Italy* was not in so much danger. But Winter hindring him, he in the mean time placed Garisons in all Towns and Villages about the whole Country, and appointed Officers in every City, and repaired many places, which he had before destroyed. And first of all, he with his whole Army that was at *Cesarea* march'd to *Antipatris*; and having setled the Estate of that City, after his abode there two days, the third day he departed, spoiling and burning all the Country: as also all the Country about

Tham-

A of *Themnia* the Toparchy, and so went to *Lydda* and *Jamnia*. But seeing that those two places submitted themselves unto him, he left there such Inhabitants as he thought good, and went thence to *Ammaus*; and placing himself in the way to *Jerusalem*, he there entrenched his Camp, and leaving the fifth Legion there, with the rest he went into the Toparchy of *Bethlepton*, firing it and all places thereabout, as also the Borders of *Idumea*: but he reserved certain Castles in fit places, and fortified them. And having taken two Towns in the midst of *Idumea*, to wit *Begabri*, and *Caphartopha*, he slew there above ten thousand men, and took almost a thousand; and driving out the rest of the Inhabitants, he left a great part of his Army there, who made Incursions, and wasted all the high-places thereabout: with the rest he returned to *Jamnia*; and
B from thence by *Samaria* and *Neapolis*, called by the Inhabitants *Nabortha*. The second day of *June* he came to *Corea*; and pitching his Tent there, the next day he came to *Jericho*, where one of his Captains, named *Trajan*, met him with the Souldiers he brought from beyond *Jordan*, which place he had conquered. But before the Romans came, many fled from *Jericho* into the high Country over against *Jerusalem*; and many that staid behind, were there slain. So he found the City desolate, being situate in a Plain, under a great barren Mountain, which is of a huge length: for it reacheth on the North-side to the Borders of *Scythopolis*, and on the South to the Borders of *Sodom* and the Lake of *Asphaltites*. It is rocky, and not inhabited, because it bears no Fruit. Over against this, near *Jordan*, is situate another Mountain, beginning on the North-side at
C *Julias*, and reaching to *Bacra* on the South, which is the Limits of *Petrea*, a City of *Arabia*. In this place is that Mountain which is called the *Mountain of Iron*, reaching to the Country of the *Moabites*.

The year of the World, 4032, *after Christ's Nativity*, 70.

Vespasian visiteth all *Judea*.

Vespasian cometh to *Jericho*.

The Country between these two Mountains is called the great Field, reaching from the Village *Gennabara* to the Lake of *Asphaltites*, being in length two hundred and thirty furlongs, and in bredth an hundred and twenty: in the midst it is divided by the River *Jordan*. These are also two Lakes of contrary natures, *Asphaltites*, and *Tiberias*: for one of them is salt and hath no Fish; but that of *Tibereas* sweet and abounds with Fish. This Plain in Summer time is burnt with the heat of the Sun, and the Air is infected in all places thereabouts, save only about *Jordan*: and this is
D the cause that the Palm-Trees that grow about the River side do flourish most, and are more fertil than the rest. Near *Jericho* there is a large great Fountain, which plentifully watereth the Fields thereabout, and riseth with a great Stream out of the ground near the old City: which *Joshua* the Son of *Nun*, General of the Hebrews, took by War, the first of all that he took in the Land of *Canaan*. It is reported that in the beginning, the Waters of this Fountain destroyed all Fruits of the Earth, and also made Women be delivered before their time, and infected all places with Diseases, and the Plague; but afterward by *Elisha*, the Successour of *Elias*, was made sweet and good for Conception; which happened in this manner: That admirable person being once courteously entertained by the Inhabitants of *Jericho*, did thus reward them, and
E all the Country for that their kindness; and going unto the Fountain, he cast a Pitcher full of Salt into the Water; and lifting up his hands to Heaven, and tempering with this Fountain-Water certain sweet Waters, he prayed God to amend the ill qualities thereof, and to make it flow with more sweet Streams: which both might cause plenty of Fruits, and also of Children, to the Inhabitants: and that the Water might have the virtue to make Women fruitful, so long as they persisted in Piety. These Prayers had the power to alter the Fountain: and from that time this Fountain, which before was the cause of Famine and Sterility, became the cause of Plenty and Fertility. And so it watereth the Ground, that where a little of it cometh, it doth more good than all other Waters which lie long upon it:
F and so they that water their Grounds but a little with it, receive much Fruit; and they that water their Grounds with it much, do not receive them in that measure; yet it watereth a greater compass of ground than other Fountains: and in length it runneth through a Plain seventy Furlongs long, and twenty broad. Here are most pleasant and goodly Orchards, and many sorts of Palm-Trees growing by Brooks sides, which are divers in the taste of their Fruits; the fattest whereof being pressed, yield a Juce like Honey, nothing inferiour to other Honey: yet there is great store of Honey in the Country, and the juice of Balm, which is more precious than all other Fruits whatsoever. Here grow also Cypress-Trees and Myrabolans: so that one may justly say that this part of the Earth hath something Divine, where
G what Fruit soever is most dear and precious, is in most abundance. Also in all other Fruits it surpasseth all Countries in the World: for all things multiply and increase

The great Field.

Two Lakes, *Asphaltites* and the *Tiberian Lake*.

A large Fountain neer *Jericho*.

A Miracle wrought by *Elias*.

Fruitful and pleasant Gardens about *Jericho*.

The year of the World, 4032. after Christ's Nativity, 70.

creaſe ſooner there. The cauſe hereof I judge to be theſe pleaſant Waters, and the warm nouriſhing Air, which gently inviteth all things to ſpring up, and then encreaſeth them: as the moiſture cauſeth all things to take firm root, and alſo defendeth them from drought in Summer time, when the Country is vexed with ſuch intollerable heats, that all things are ſcorched, ſo that nothing then will grow; yet if they be watered with Water drawn before Sun-riſe, by the blowing of a mild and temperate wind, it is refreſhed, and it receives a contrary nature: In Winter-time it is almoſt luke-warm and temperate to them that go into it. The Air here is ſo temperate, that when it ſnoweth in other parts of *Judea*, and is extreme cold, the Inhabitants in this place only wear a Linen Garment. This Country is diſtant from *Jeruſalem* a hundred and fifty Furlongs, and threeſcore from *Jordan*: and all the ground betwixt it and *Jeruſalem* is deſart and ſtony, and ſo likewiſe between it and *Jordan* and *Aſphaltites*, though it be lower ground than the other. Thus we have ſufficiently declared the fertility of *Jericho*.

The cauſe why the Ground about *Jericho* is fruitful.

The Air temperate and warm.

H

I

CHAP. V.

The Deſcription of the Lake Aſphaltites.

K

An admirable poverty of the *Aſphaltite* Lake.

IT is worth the labour to deſcribe the Lake *Aſphaltites*, which is Salt and uncapable of feeding Fiſh, yet what ever is caſt into it, how weighty ſoever it be, it ſwimmeth above the Water: ſo that one, though he would on purpoſe, cannot ſink to the bottom. *Veſpaſian* coming thither to ſee it, took men who could not ſwim, and cauſ'd their hands to be bound behind them, and caſt them into the midſt thereof, and all of them came up to the Top of the Water, as if ſome Wind had forc'd them from the bottom. Moreover, it is admirable, how this Lake thrice in every day changeth colour, and ſhineth diverſly, according as the Beams of the Sun ſundry ways fall upon it. And in many places caſteth up pieces of black *Bitumen*, in greatneſs and ſhape like a Bull without a Head; and theſe float above the Water. They that get their living upon this Water by gathering this *Bitumen*, draw it to their Boats, and it is ſo tough and clammy, that having filled their Boats herewith, it is not eaſie for them to get them away, but their Boat is as it were faſtened, and hangeth upon the reſt of that maſs of bituminous matter, till it be ſeparated from it by the Terms or Urine of a Woman. This bitumenous matter is good to cloſe the rifts of Ships, and alſo to cure many Diſeaſes. This Lake is five hundred and eighty Furlongs long, extending to *Zoar* which is in *Arabia*; and it is an hundred and fifty Furlongs broad. Near this Lake is the Land of *Sodom* and *Gomorrah*, ſome-time both fertil and rich: now all burnt, having been for the impiety of the Inhabitants conſumed with Lightning and Thunder. To be ſhort, one may here behold as it were the Reliques of that Fire that by God's appointment deſtroyed the place: for one may yet ſee ſome remainders of thoſe five Cities; and Trees and Fruits ſpringing up in the aſhes: which Fruit to the Eye ſeemeth like other Fruits: but if you handle them, they fall into Aſhes and Smoak. And ſo the Hiſtory of the deſtruction of *Sodom* is verifi'd to the Eye of them that behold it.

L

The Land of *Sodom* is near unto the Lake *Aſphaltites*.

M

Tertul. Apol. cap. 39.

CHAP. VI.

How Geraſa *was deſtroyed. Of* Nero's *Death, and of* Galba *and* Otho.

N

L. Annius taketh *Geraſa*.

VEſpaſian deſirous to beſiege *Jeruſalem* on every ſide, built Caſtles at *Jericho* and *Adida*, and left there Gariſons of the Souldiers that came to aſſiſt him, and alſo Romans with them. And he ſent *L. Annius* to *Geraſa* with a Body of Foot and Horſe; who at the firſt aſſault took the City, and ſlew a thouſand young men, who had not time to flie, and made whole Families Slaves, giving the Souldiers the ſpoil of their Goods: and ſo firing their Houſes, he went to other places adjoyning. They who were able, fled; and the weaker ſort who could not flie, were ſlain: and whatſoever came in their way they conſumed with fire. Thus all places both Mountains and Plains being waſted and ruined with War, the Inhabitants of *Jeruſalem* had no whither to go,

O

when

A when they desired to flie from the Zealots by whom they were kept in. And they themselves who were against the Romans, were also kept in; the City being on every side enclosed and encompassed with the Roman Army. *Year of the World 4033. after Christ's Nativity 71.*

After *Vespasian* was returned to *Cesarea*, and with all his Army purposed to go to *Jerusalem*, news was brought him that *Nero* was slain, having reigned thirteen years and eight dayes. Touching whom I will not recount how he dishonour'd the Empire, committing the whole sway of all the Commonwealth to two most wicked men, to wit, *Nimphidius* and *Tigillinus*, who were of least worth amongst all his Freed-men: and how being betrayed by these two men, he was forsaken of all his Guards; and so fled only with four trusty Freed-men into the Suburbs, and there kill'd himself: And how that B sometime after they that deposed him, were punished for that offence: And how the Wars ended in *Gallia*; and that *Galba* being created Emperour, returned to *Rome* out of *Spain*: and how he was accused of Cowardize by the Souldiers, and by them killed in the Market-place, as one of base condition; and how *Otho* was declared Emperour, and led his Souldiers against *Vitellius*: Also *Vitellius* his troubles and his fight before the Capitol: and how *Antonius Primus*, and *Mutianus* slew *Vitellius*, and so appeased the German Troops and the Civil War. Of all these I have forborn to speak, because I presume both the Greeks and Romans have written these things at large; yet I have briefly recapitulated this to continue my History.

Vespasian hath tidings of *Nero*'s Death.

Galba.

Otho.

Vitellius.

After *Vespasian* heard this news, he deferred the Siege of *Jerusalem*, expecting who C should be created Emperour after *Nero*. And when he was certified that *Galba* reigned, he determined to do nothing, but lie quiet till such time as he should write to him his mind, whether he would have him proceed in the War against the Jews. And he sent to him his Son *Titus*, both to salute him, and also to know his pleasure concerning the Jews. Likewise, King *Agrippa* went with *Titus* for the same cause to *Galba*. But as they were passing by *Achaia* with long Ships in Winter time, as the Custome is, news was brought that *Galba* was slain, having reigned seven Months and seven dayes: After whom succeeded *Otho*, who governed the Empire three Months. *Agrippa* not dismayed with this alteration, still kept on his Journey to *Rome*. But *Titus* (as God would have it) returned from *Achaia* to *Syria*, and so to *Cæsarea* to his Father. They D both were in suspence what would ensue, and who should be Emperour, the Empire, being so full of trouble: and so they neglected the War against the Jews, fearing for their own Country, and therefore thinking it an unfit time to invade Strangers.

Vespasian deferreth his besieging *Jerusalem.*

Galba is slain, and *Otho* governeth.

CHAP. VII.

Of Simon *of* Gerasa, *Author of a new Conspiracy.*

E IN the mean time a new War broke out at *Jerusalem* among the *Jews*; For there was one *Simon* the Son of *Giora* born in *Gerasa*, young in years, and inferiour to *John* in Subtilty, who now already had gotten the dominion over the City; yet in Vigor and Boldness exceeded *John*. This *Simon* having been for this cause also driven out of the Country of *Acrabatena*, where he was Governour, by the means of *Ananus* the high Priest, came to the Thieves that seized upon *Massada*. At his first coming he was so suspected by the Thieves, that they only permitted him, and the Women that came with him, to dwell in the lower part of the Castle, and they themselves kept the higher part: yet afterwards, his manners and behaviour was such, that they put confidence in him, and he became their Captain always when they went to spoil and rob any part of F the Country about *Massada*. After which, he did all he could to perswade them to attempt greater matters: for being desirous of Rule, after he heard that *Ananus* was dead, he departed into the high places of the Country, and with the voice as of a Crier proclaimed, that all Bond-slaves that would follow him, should have their Liberty, and all others should be richly rewarded; by which means he gathered together all the wicked and desperate People in the Country. And having now a considerable Army, he robbed and spoiled all the Towns and Villages thereabout; and his number daily encreasing, he also presumed to come into the plain Countries: so that now Cities stood in awe of him, and many considerable persons, fearing him for his strength and prosperous success, joyned with him. So that his Army did not only consist of Thieves and G Slaves, but many People of the Country came to him, reverencing him as their Prince and King; and they made excursions into the Troparchy of *Acrabatena*, and into the greater

Simon of *Gerasa* resorts to the Thieves.

Simon assembleth all Robbers in the mountainous places.

The year of the World, 4033. after Christ's Nativity, 71.

greater *Idumea*. For he had Fortified a Town called *Nain*, wall'd about, which he uſed for his Retreat. And in the Valley called *Pharan*, he made many Caves, and found many already made, and in theſe Caves he kept his Treaſure, and the Booties he got: alſo all Fruits of the Earth that he robbed and ſtole, there he laid up in ſtore; as alſo Ammunition for many Companies. And now no man doubted, but that being thus furniſhed with Men and Ammunition, he would go to *Jeruſalem*. The Zealots fearing this, and deſirous to prevent him, who they ſaw every day encreaſed his number, and grew more potent againſt them, they armed many of their Company, and went out to meet him. *Simon* was not daunted at this, but boldly encountred them, and gave them ſo ſharp a Battel, that he ſlew many of them in fight, and forced the reſt to retire themſelves into the Town; yet not having men ſufficient, he would not beſiege the Town; but firſt of all he purpoſed to ſubdue *Idumea*; and ſo accompanied with 20000 armed men, he haſted towards the Borders thereof. H

The Fight between Simon and the Zealots.

I

The Princes of *Idumea* underſtanding this, preſently aſſembled five and twenty thouſaid armed men; and leaving at home ſufficient Gariſons to defend their Country againſt the *Sicarii*, who held the Fortreſs of *Maſſada*, they, accompanied with theſe Forces, went out, and expected *Simon*'s coming into the borders of their Country, where having met him, they joined Battel, and fought a whole day: yet it appeared not which part got the Victory. Then *Simon* returned to *Nain*, and the *Idumeans* home. Not long after *Simon* with a greater Army than before, aſſaulted the borders of their Country, and pitching his Tents in a Village called *Thecue*, he ſent one of his Companions, named *Eleazer*, to them that kept the Caſtle *Herodium*, not far from that place, to ſollicit them to yield it to him. The Gariſon there preſently received him into the Caſtle, not knowing the cauſe of his coming. But ſo ſoon as he began to perſwade them to Treaſon, they drew their Swords to kill him: and he not having any place to flie to, caſt himſelf from off the Caſtle Wall into the Valley beneath, and ſo died. K

Eleazer, Simon's Fellow, caſteth himſelf headlong into the trench, and preſently died.

The *Idumeans* ſomething fearing *Simons* Forces, before they would offer him Battel, thought beſt to eſpie what number of men he had: to effect which buſineſs, one *Jacob*, a Captain among them, offered himſelf, meaning indeed to betray his Country to *Simon*. So departing from *Olurus*, where the *Idumean* Forces were aſſembled, he went to *Simon*, and promiſed him to betray his Country to him, receiving of him an Oath, that for reward of this deed he ſhould be alwayes next in dignity to *Simon* himſelf, and ſo he preſently promiſed to help to ſubdue all *Idumea*. For this cauſe he was welcome to *Simon*, and feaſted liberally, and had great Promiſes if he performed that which he offered; and then returned to the Idumeans; and fained that *Simons* Army was far greater than indeed it was. And ſo terrifying the Governours of his Country, and the People, he by little and little perſwaded them to receive *Simon*, and without any more fight to yield to him the Sovereign Authority over them. L

James of *Idumea* the Betrayer of his Country.

Jacob ſtudying to bring this his purpoſe to paſs, privily ſent Meſſengers to *Simon*, willing him to come with his Forces, and promiſing him to diſſipate the Idumeans for him, which he alſo did. For when *Simon*'s Army drew near, he firſt of all got upon his Horſe, and together with his Aſſociates that were partakers of his Treaſon, fled to the Enemy. Then fear fell on the Idumeans; and every one, without any more ado, fled home. M

Simon beyond all expectation enters *Idumea* without bloodſhed.

Thus *Simon*, againſt his own expectation, entred *Idumea* without bloodſhed: and firſt of all aſſaulting a little Village called *Chebron*, he took it, and in it an exceeding great Booty, a great quantity of Corn, and many Fruits; all which he carried away. The Inhabitants report that this *Chebron* is not only more ancient than all Cities of that Land, but alſo than *Memphis* in *Ægypt*; for they affirm it to have been built 2300 years ſince. They alſo ſay, that this was the place where *Abraham* the Father of the Jews dwelt, after he forſook *Meſopotamia*; and that his Poſterity departed from hence to *Ægypt*. Indeed there are yet ſeen Monuments in the City, richly wrought in fine Marble. N

Hebron an ancient City, where *Abrahams* Houſe was

A Turpentine Tree that hath continued ever ſince the Creation of the World.

Six Furlongs from the Town there is an exceeding high Turpentine-Tree, which they affirm to have endured ever ſince the Creation of the World, untill this day.

Simon having obtained this place, from hence invaded all *Idumea*, and not only robbed and ſpoiled all the Towns and Cities thereof, but alſo waſted and deſtroyed much of the Country: for, beſides his Army, there followed him fourty thouſand Men, ſo that he could not find Victuals for ſuch a multitude. Moreover, beſides this Calamity that he brought upon *Idumea*, he exerciſed great Cruelty and Outrage upon the Country, and cauſed great ſpoil therein. And, as after great ſwarms of Locuſts, the Trees and Woods are diſpoiled: ſo whereſoever *Simon* had been, all the Country was left deſolate. O

And

A And either by fire, or by ruinating places where he came, or elſe by treading upon the Corn-Fields with the Feet of his Army, or by deſtroying ſuch as they found, they left nothing ſtanding or growing either in Field or in Town: and only by paſſing thorow fertile places, he made the Fields harder than barren ground; and left no ſign, in places which he had deſtroyed, that ever they had been tilled. *Anno of the World, 4033. after Chriſt's Nativity 71.* *Simon* ſpoiled all *Idumea.*

Hereat the Zealots were again animated againſt him; yet durſt they not fight with him in open field: but placing Ambuſhes in the way he was to paſs, they took *Simons* Wife, and many of her Servants, and ſo came again into the City, rejoycing as though they had taken *Simon* himſelf. For they perſwaded themſelves, that *Simon* would preſently lay down Arms, and come in humble manner to entreat them to reſtore him B his Wife. But *Simon* was not moved with compaſſion for the loſs of his Wife, but with fury: and coming to the Walls of *Jeruſalem*, like a cruel Beaſt that had been wounded, and could not come to them that hurt him, he killed all he met. And taking them that went out of the City to gather Herbs and Wood, he cauſed them to be whipt to death, whether they were young or old: This cruelty ſeemed only wanting in him, that he did not eat the fleſh of the dead Bodies. Alſo he took many and cut off their hands, and ſo ſent them into the City, thereby to terrifie his Enemies, and to cauſe the People to abandon the Zealots: and he bad them tell the Citizens, that except they preſently reſtored his Wife to him, he ſwore by God who governed all, that he would break down their Walls, and uſe all he found in the City after that faſhion, and that C he would ſpare no Age, nor reſpect the Innocent more than the Guilty. Theſe his Threats did not only terrifie the People, but alſo the Zealots, inſomuch that they ſent him his Wife again; and ſo his anger being ſomewhat aſſwaged, he ceaſed a while from his Murders.

The Zealots take *Simons* Wife.

The Zealots ſend back *Simons* Wife.

CHAP. VIII.

Of Galba, Otho, Vitellius *and* Veſpaſian.

D NOT only in *Judea*, but alſo in *Italy* at this time was Civil War: for *Galba* was ſlain in the midſt of *Rome*; after whom *Otho* was created Emperor, and fought againſt *Vitellius*, who affected the Empire, being choſe Emperor by the German Legions. The Battel was fought near *Bebrias*, a Town in *Gallia Ciſalpina*; the firſt day *Otho* got the Victory againſt *Valens* and *Cecinna*, the Generals of *Vitellius* his Army: But the day following they overcome *Otho*; and ſo many being ſlain on both parts, and news being brought that *Vitellius* his Army had gotten the Victory, *Otho* being at *Brixels*, ſlew himſelf, when he had held the Empire three months and two days. *Otho's* Souldiers turned to *Vitellius* his Captains, and joyned with them, and ſo *Vitellius* came E to *Rome* with his Army. In the mean time *Veſpaſian* the fifth day of *June* departed from *Ceſarea*, and went to thoſe parts *Judea*, which were yet unconquered: and firſt of all he went into the high Countries, and ſubdued the two Toparchies of *Acrabatena* and *Gophnites*, and after them two Towns called *Bethel* and *Ephrem*, and placed Gariſons in them, and ſo went to *Jeruſalem*, killing many that he found in the way, and taking many Captives.

Sedition thorow the whole Roman Empire.

Veſpaſian once more invades *Judea.*

One of his Captains, called *Cerealis*, with a party of Horſe and Foot, waſted all the higher *Idumea*: and in the way as he went, he took *Caphetra* a Caſtle, and burnt it, and beſieged another called *Gapharis*, encloſed with a ſtrong Wall: by reaſon of which he deemed he ſhould have made long abode there: but contrary to his expectation, the F Inhabitants opened the Gates to him, and yielded themſelves, beſeeching him to be good to them. When he had overcome them, he went to *Hebron*, an ancient City, and ſet it on fire; this *Hebron*, as I have already ſaid, was ſcituated upon the Mountains, and near *Jeruſalem*: and breaking into it by force, he ſlew all them that he found there, and fired the City. And having ſubdued all places, ſave only three Caſtles, to wit, *Herodium*, *Maſſada* aud *Macheron*, which were kept by the Thieves, now only *Jeruſalem* remained to be Conquered.

Gapharis ſubmits to *Cerealis.*

Cerealis burneth the ancient Cito of *Hebron.*

G

The year of the World, 4033. after Christ's Nativity, 71.

H

CHAP. IX.

Of Simons *Acts againſt the Zealots.*

AFter *Simon* had recovered his Wife from the Zealots, he went into *Idumea*, to rob and ſpoil that which was left: and chaſing the Inhabitants up and down, at laſt he forced them to flie to *Jeruſalem*, and he himſelf purſued them thither; and at the foot of the Walls, he killed all the People he took, that returned out of the Fields from their labour. Thus *Simon* without the City, was more terrible to the people than I the Romans, and the Zealots within the City crueller than them both, being incouraged and incited thereto by the Counſel of the *Galileans*. For they had put *John* in Authority: and *John* in reward thereof permitted all things to be done as they requeſted. There was no end of robbing and ſpoiling rich Mens Houſes, and of ſlaughtering both of Men and Women, and to kill Men and Women was but a paſtime. And having with Blood bedew'd their prey, and without all fear gotten what they liked, they now began to luſt after Women: yea they became effeminate and laſcivious, they curl their Hair, and clothed themſelves in Womens Apparel, and anointed themſelves with ſweet Ointments, that their beauty might be pleaſing and alluring; they now not only imitate the Attire of Proſtitutes, but alſo their Impudency, and became ſo ſhameleſs, that K they thirſted after unnatural pleaſures, as though *Jeruſalem* were become a Stews, and ſo profaned the whole City with their execrable impurities. Yet though they effeminated their Faces, their Hands were prone to Blood-ſhed; and though they lived in ignominious manner, as People given over to pleaſure, yet could they quickly become Warriors, and in the habits of Women, drawing their Swords they killed whomſoever they met. Whoſoever eſcaped *Johns* hands, *Simon*, the more cruel, murthered; and whoſoever eſcaped the Tyrant within the City, was ſlain by the Tyrant without; and there was no way to flie to the Romans.

The Zealots fill the whole City with Iniquity.

The way of flight was quite cut off.

Furthermore, the Army of *John* began to be divided; for all the *Idumeans* ſeparated themſelves from the other People, and there roſe a Mutiny againſt the Tyrant, partly L through envy of his Power, partly through hatred of his Cruelty, and ſo aſſaulting him, they ſlew many of the Zealots, and compell'd the reſt to fly into the Kings Houſe, built by *Grapta*, Father of *Izat*, King of *Adiabena*. The *Idumeans* alſo broke in thither with them, and drave them from thence into the Temple, and ſeized upon *Johns* Treaſure: for *John* lived in the Palace, and had carried thither all his Spoils. Then thoſe Zealots that were diſperſed in the City, came to thoſe that were in the Temple, and *John* purpoſed to ſend them againſt the Townſmen and the *Idumeans*. But they feared not ſo much their Forces (although they knew them to be the better Warriors) as they did, leſt now being deſperate, they ſhould ſteal out of the Temple in the night, and ſo ſlay them, and fire the City. Wherefore aſſembling themſelves, they deliberated with M the Prieſts how to avoid their Aſſaults: but it pleaſed God to turn their own Counſel to their deſtruction, and that they ſhould provide a remedy of ſafety, far worſe than Death it ſelf. For to depoſe *John*, they deviſed to introduce *Simon*, and as it were to intreat another to tyrannize over them. This counſel was thought beſt; and *Matthias* the Prieſt was ſent to *Simon* (of whom before they ſtood in great fear) to requeſt him to come into the City. With him alſo came ſuch as had fled from *Jeruſalem* for fear of the Zealots, intreating him in like manner, becauſe they deſired to return to their Wives and Families. So he entred into the City proudly, promiſing them to be their Deliverer; and all the People made Acclamations as he entred into the City, N that he was their Preſerver. *Simon* being now within the City, preſently deliberated with thoſe about him to eſtabliſh his Dominion, thinking as well thoſe that called him into the City, as thoſe againſt whom he was called, his Enemies. *John*, and the Zealots with him, finding no way to come out of the Temple, and having loſt all that he had in the City (for *Simon* and his Followers, at their entrance, took all that belonged to him) began now to diſpair of his Safety. And *Simon*, being aſſiſted by the Citizens, aſſaulted the Temple, and the Zealots placing themſelves upon the Porches, and in Towers of Defence, made reſiſtance, and hurt many of *Simons* followers. For the Zealots were upon the higher ground on the right hand, and ſo had the advantage againſt *Simon*. And although by reaſon of the place wherein they were, they prevailed againſt *Simon*, yet they raiſed four high Towers, that from hence they might ſhoot Darts and Arrows againſt *Simons* Men. One of theſe Towers they built upon the Eaſt ſide

The diſcord between the Zealots and the Idumeans.

Simon enters the City with a great Army,

Simon aſſaults the Temple, wherein the Zealots kept.

A side of the Temple, another on the North, the third upon a place opposite to the lower part of the Town; and a fourth Tower they built on the top of the place called *Pallo-rium*, where one of the Priests used to stand before Sun-set, to signifie to the People with the sound of the Trumpet the beginning of the Sabbath, and to declare to them the other Holy Days, and in what Days they might go about their Business. In these Towers they placed all kind of Engins to cast Stones, and Men with Slings. Then *Simon* perceiving many of his Souldiers languish, was more remiss in his business, yet when his number encreased, he came nearer; for a-far off many of his Men were slain with the Shot of these Engins.

Year of the World 4033. after Christ's Nativity 71.

The Priests signify the beginning of the Sabbath by the sound of a Trumpet.

B

CHAP. X.

How Vespasian *was Elected Emperour.*

AT that time *Rome* also suffered the Evils of Civil War; for *Vitellius* was now arrived out of *Germany* with his Army, bringing besides them an infinite multitude with him; so that his Army was so great, that the places appointed for quartering his Souldiers could not contain it: insomuch that his Army occupied all the whole City, C and every House was filled with Souldiers. And they beholding the Romans Wealth greater than ever they saw any, and admiring their abundance of Gold and Silver, not able to contain themselves, began to rob and kill every one that sought to hinder them. And this was the estate of the affairs in *Italy*. *Vespasian* having wasted all about *Jerusalem*, returned to *Cesarea*, where he understood the troubles at *Rome*, and how *Vitellius* was Emperour. Hereat, though he knew as well to obey, as to be obeyed; yet he was moved with indignation, and disdained to call him Lord, who had invaded the Empire being destitute of a Ruler. And much grieved hereat, he could not conceal his grief, nor follow the Wars against strangers whilst his own Country was so endangered. But the distance between him and *Rome* did as much repress him, as anger incited him to D seek revenge: for he considered that Fortune might cause many alterations before he could get to *Rome*, especially, it being Winter: and so he thought to bridle his wrath, which yet daily encreased. But his Officers and Souldiers began openly to consult of a Change, and with indignation exclaimed against the Souldiers at *Rome*, who lived in pleasure, and never heard so much as the report of War; and notwithstanding took upon them to create whom they pleased Emperour, and in hope of gain disposed of the Common-wealth at their own pleasure: whereas they, on the contrary, after so many labours and dangers, still continued in Arms till they became old and gray-headed, and suffered the Authority due to themselves, to be enjoyed by others; when notwithstanding they had amongst them one who deserved the Empire more than any other; and E what recompence could they ever after make him? Or what occasion could they find hereafter to shew themselves grateful to him for the benefits from him received, if they now omit this occasion? And they thought that *Vespasian* was so much more worthy of the Empire than *Vitellius*, by how much they who created *Vitellius* Emperour, were in very many respects much inferiour to themselves. For (said they) *we have endured no less toyl than those that came out of* Germany: *neither are we less valiant than they, who bring a Tyrant with them out of* Germany. *And that no body would resist* Vespasian: *For the Senate, and the People of* Rome *would not rather endure* Vitellius *his unsatiable Lust, than* Vespasian's *Chastity and Temperance; nor a cruel Tyrant rather than a good and courteous Emperour, whose Son also was of extraordinary Merit, and deserved the Empire. For* F *true Valour in an Emperour is a great defence of Peace. Therefore if the Empire was due to aged Experience, they had* Vespasian; *if to valiant Youth, they had amongst them* Titus: *that they might reap commodity by both their Ages: and that they would not only assist him with the Forces of the Empire, having there three Legions, besides the Auxiliary Troops of the King; but also all the East part of* Europe *was out of fear of* Vitellius. *Moreover, they had in* Italy *some that would assist* Vespasian, *to wit, his Brother and his Son, whereof the one (they hoped) would get many young Men to follow him, and the other was Prefect of the City, an Office very considerable, especially in the beginning of such an enterprise. Lastly, it might so fall out that the Senate would declare him Emperour, whom now the Souldiers, being as it were their Preserver, had Elected.*

Vitellius encamps his Army in *Rome*.

Vespasian knew how to govern, and how to obey.

The Captains consult with the Souldiers openly of a Change.

The causes that moved the Souldiers to elect *Vespasian* Emperor.

G This was first talked amongst the Companies of Souldiers; at last, exhorting one another thereto, they went and saluted *Vespasian* Emperour, and requested him to ac-

The year of the World, 4033. after Christ's Nativity, 71.

cept this Dignity for preſervation of the Empire, being in great danger to be loſt. Albeit *Veſpaſian* had always been careful of the Publick-Good, yet he refuſed to be Emperor: deeming himſelf indeed to have deſerved it, but he rather choſe to live a Private Life, wherein was ſecurity, than in the height of Forture and Honour with perpetual danger. The Captains were the more earneſt becauſe he refuſed it; and the Souldiers flocked about him with drawn Swords, threatning his Death, except he would conſent to live as he deſerved: but after long time ſtriving to avert this their determination to make him Emperour, at laſt, ſeeing he could not avoid it, he accepted their offer.

The Souldiers elect Veſpaſian Emperor.

CHAP. XI.

The Deſcription of Egypt.

Mutianus and the reſt of the Captains that had elected him to the Empire, together with the whole Army, with great Acclamations deſir'd *Veſpaſian* to lead them againſt their common Enemy. But *Veſpaſian* thought it beſt, firſt to make ſure of *Alexandria*, knowing that *Egypt* for the ſupply of Corn was the greateſt and beſt part of the Empire: which if he once were ſure of, he hoped that although *Vitellius* were ſtronger than he, yet he could bring him under, becauſe the People would not endure that for his ſake the City ſhould be famiſhed: which would have come to paſs, except they had ſupply of Corn from *Ægypt*.

Moreover, he deſired to join himſelf with thoſe two Legions that were at *Alexandria*; and he conſidered that that Country might be a defence and refuge for him, if any adverſe Fortune ſhould befide him: for it is not eaſie to be entred by an Army, and the Sea-coaſts have no Havens, nor Harbours to receive Ships. On the Weſt it bordereth upon the dry and barran part of *Lybia*; on the South upon the Frontiers which ſeparate *Syene* from *Æthiopia*, and the Cararacts of *Nilus* hindering the entering of it by Ships. On the Eaſt it bordereth upon the Red-Sea, which defends it as far as the City *Copton*; on the North it reaches to *Syria*, and is defended by the Ægyptian Sea, wherein there is no Haven. Thus *Ægypt* is ſtrong on every ſide, and reacheth in length 2000 Furlongs from *Peluſium* to *Syene*: and from *Plinthie* to *Peluſium*, they ſayl 3600 Furlongs. And *Nilus* is navigable even unto the City *Elephantine*. Moreover the Haven of *Alexandria* is dangerous to enter into even in a Calm, for the enterance into it is very ſtrait; and beſide that, the way goes not directly on, but is made crooked by great ſtony Rocks, and the left ſide is compaſſed artificially with a ſtrong Dike, but on the right ſide is the Iſle *Pharus*, having a Tower upon it exceeding great: ſo that a Light in it is ſeen by Mariners 300 Furlongs off, to the end that before they come near it, they may provide to bring their Ships in with ſafety.

The Bounds of Egypt.

A high Tower in Pharus.

This Iſle is incloſed with high Walls made by Art, againſt which the Sea beating, and ſo returning back again, maketh the enterance into the Haven more dangerous. Yet this Haven within is very ſafe, and 30 Furlongs long: ſo that whatſoever this Country wants, it is brought them into that Haven; and whatſoever aboundeth amongſt them, and which other Nations need, is carried from thence all over the World. So that *Veſpaſian* did not unadviſedly ſeek to make himſelf Maſter of *Alexandria*, and to diſpoſe thereof for his own profit, being to begin his Empire. Wherefore he ſent Letters to *Tiberias Alexander*, who was Governour of *Alexandria* and *Egypt*, and told him of the Souldiers Reſolution: and how that ſeeing he could not avoid it, but was forced to take upon him the Empire, he now requeſted him to help him all he could. *Alexander* receiving *Veſpaſian*'s Letters, agreed willingly thereunto, and preſently cauſed his Army and the People alſo to ſwear to *Veſpaſian*: which they all did willingly, having underſtood *Veſpaſian*'s Vertue, by reaſon he governed ſo near them. And ſo *Alexander* having now engaged himſelf, prepared all things neceſſary for the reception of this Prince.

Tib. Alexander governs Egypt.

CHAP.

A

CHAP. XII.

Year of the World 4033. after Christ's Nativity 71.

How Vespasian *delivered* Joseph *out of Captivity.*

IT is incredible how quickly the News was carried into all parts of the World, that *Vespasian* was declared Emperor in the East; and how all the Cities rejoiced and made Triumphs, and offered Sacrifice for his fortunate success. Moreover, the Legions in *Mœsia* and *Pannonia*, who not long before revolted from *Vitellius*, by reason of his Cruelty, now willingly swore Obedience to *Vespasian*. *Vespasian* returned by
B *Berytum* to *Cæsarea*; where many Embassadors came to him, offering him Crowns, and applauding and rejoycing at his good Fortune; they came out of *Syria*, and all other places thereabout. Thither came also *Mutianus*, Governour of *Syria*, who brought tidings how joyfully all the People received him for their Emperour, and had sworn Obedience to him. So all things falling out prosperously on *Vespasian*'s side, and Fortune seconding what he desired, he began to think with himself it was God's providence he was made Emperour, and brought to that Estate. And so he called to mind all Tokens and Signs (as there had happened many) which foretold that he should be Emperour, and amongst the rest he remembred that which *Joseph* had told him; and though *Nero* was yet alive, presumed to call him Emperour; and he ad-
C mired the Man, who was yet in hold. But calling *Mutianus* and the rest of his Friends together, first of all he told them how valiant *Joseph* had been, and what difficulty he had to win *Jotapata*, only because of his Valour; and then his Prophecies, which at that time he esteemed only Fables, feigned for fear; but now Time and Event had proved them true. Wherefore it seemed an unreasonable thing, that he who had been the foreteller of his Exaltation, and a Messenger to him from God, should still continue in Bonds like a Captive, and be left in Adversity. So calling for *Joseph*, he commanded him to be set Liberty. This fact of his made the Captains under him hope for great Reward at his hands, seeing he had been so kind to a stranger. *Titus* being there present, said, *It is meet, O Father, that as you acquit* Joseph *from Captivity, so you*
D *also take away the shame of that which he hath already endured. For if we not only unty his Chains, but also break them in sunder, he shall be as though he had never been in Bondage: for this is the manner used for redress, when any one being guiltless is committed to Bonds.* *Vespasian* hereto agreed: and so one came with an Ax and hewed his Chains in pieces. Thus was *Joseph* rewarded for his Prophecy; and thenceforward he was esteemed worthy to be believed.

Vespasian by common voice is created Emperour, and crowned.

Vespasian consults his Captains about Joseph's Liberty.

CHAP. XIII.

Of Vitellius *his Death and Manners.*

E

WHen *Vespasian* had answered the Embassadors, and disposed all the Commands of his Army according to every ones merit, he went to *Antioch*, and there deliberated whither to go first; and it seemed best to him to go to *Rome*, rather than to *Alexandria*: for he knew that *Alexandia* was quiet and firm, but *Rome* was held by *Vitellius*. Wherefore he sent *Mutianus* into *Italy* with many Troops of Foot & Horse: who fearing to go by Sea, went thorow *Cappadocia* and *Phrygia*; for it was Winter-time. *Antonius Primus*, who was Governour of *Mœsia*, brought from thence the third Legion remaining there, and march'd against *Vitellius*. *Vitellius* sent *Cæcinna* to meet him with a great Army: who departing from *Rome*, met with *Antonius* at *Gremona*, a Town of *Lambar-*
F *dy*, situate upon the Confines of *Italy*; but beholding the discipline & order of his Forces, he durst not fight with them: and thinking it very dangerous to fly, design'd to revolt; and so calling to him the Centurions and Tribunes of his Army, he perswaded them to go and joyn with *Antonius*, after he had extenuated *Vitellius* his Power, and extolled that of *Vespasian*: affirming the first to have only the bare name of the Emperour; and the last to have also all Vertues meet for an Emperour. Moreover, that it would be better for them to do that of their own accord, which otherwise they should be compelled to; and seeing themselves already surpassed in number, it was prudence to prevent all danger. For *Vespasian* was able without their assistance to subdue all the rest: but *Vitellius* was not able with their help to keep that he had. And speaking to this effect, he perswad-
G ed them to all that he would have done. And so with his whole Army joyn'd with *Antonius*.

Vespasian hath thoughts of returning to *Rome*.

Cecinna perswades the Souldiers to forsake *Vitellius*, and honour *Vespasian*

The same night, the Souldiers repenting themselves of what they had done, and al-

Year of the World 4033. after Christ's Nativity 71.

so left fearing *Vitellius* should get the upper hand, who sent them against *Antonius*, drew their Swords, and would have slain *Cæcinna*; And they had done it, had not the Tribunes come and entreated them to the contrary: wherefore they did not kill him, but kept him bound, meaning to send him to *Vitellius* as a Traitor. *Primus Antonius* hearing this, went with his Army and assaulted them who revolted from him, and they a while resisted; yet at last forced to retire, they fled to *Cremona*; and *Primus* accompanied with Horsmen, prevented their escape, and so slew most of them before they got into the City; and afterward setting upon it, he gave his Souldiers the spoil of it. Many Merchants of other Countries, and many Townsmen were slain, & all *Vitellius* Army, consisting of 30200 men. *Antonius* lost in this Battel 4500 of those whom he brought out of *Mœsia*: And delivering *Cecinna* from Prison, he sent him to carry the news hereof to *Vespasian*: who praised him for his fact, and honoured him above his expectation, in reward of his Treason. H I

Cecinna is apprehended for Treason.

Vespasian honours *Cæcinna*, & acquits him of treason.

Sabinus, who was at *Rome*, hearing that *Antonius* was at hand, greatly rejoyced, and took courage: and gathering together the Companies of the City-watch, in the night-time he seiz'd on the Capitol; and in the morning, many of the Nobles joyned with him, amongst others *Domitian*, his Brothers Son, who was a great cause and help to obtain the Victory. *Vitellius* little esteeming *Primus*, turned his anger against *Sabinus*, and those that had revolted with him: as it were naturally thirsting after the blood of the Nobility, he sent all the Army he brought out of *Germany* with him, to assault the Capitol, where many valiant deeds were shewn on both parts: and at last the Germans, being most in number, got the Capitol Hill. *Domitian* with many brave Noblemen, as it were by Gods providence, escaped safe; the rest of the multitude were there slain. *Sabinus* was carried to *Vitellius*, and by his commandment instantly put to death: and the Souldiers taking away all the Gifts and Treasure in the Temple, set it on fire. The day after *Antonius* arrived, and *Vitellius* his Souldiers met him; there was fighting in three several places of the City, the forces of *Vitellius* were all defeated: whereupon *Vitellius* came out of his place drunk, and full gorged with delicate meat; he was immediately seiz'd upon, and drawn thorow the midst of the streets, and after many contumelies slain; having reigned Eight months, and five days; if he had lived longer, the whole Empire had scarce been sufficient to have maintained his Gluttony. There were slain above 50000 of other people. And this was done the third day of *October*. The day after, *Mutianus* with his Army entered *Rome*, and represt the Souldiers of *Antonius*, who still sought about in every place for *Vitellius's* Souldiers, and many of his Favourites, and slew whom they thought good, not examining any matter, by reason of their fury: and bringing out *Domitian*, he declared to the People that he was to govern the City till his Father came. The People being delivered from fear, proclaimed *Vespasian* Emperour, and made Feasts and Triumphs both under one, for his establishing in the Empire, and for joy that *Vitellius* was deposed. K L

Sabinus takes the Capitol, and leaves *Vitellius*.

Vetellius slain.

The People of *Rome* proclaim *Vespasian* Emperor.

CHAP. XIV. M

How Titus *was sent by his Father against the Jews.*

WHen *Vespasian* came to *Alexandria*, news was brought to him of what was done at *Rome*. And Embassadors came to him from all parts of the World to congratulate him. And although next after *Rome*, this City was the greatest in the World, yet was it scarcely able to receive the People that came thither to him. *Vespasian* being now established Emperour of all the World, and the Common-Wealth of the Romans being contrary to his expectation freed from troubles, he now began to think upon the reliques of *Judea*. And he himself, winter being ended, prepared to go to *Rome*, and in the mean time he hasted to dispose of all things at *Alexandria*. Moreover he sent his Son *Titus* with his best Troops to destroy *Jerusalem*. *Titus* departed by land from *Alexandria* to *Nicopolis*, which is distant from it 20 furlongs, and there he ship'd his Men, and sailed along the River *Nilus* by *Medensia* to *Thumin*; here landing his Men, he came to the City called *Tanis*. The second place he rested in was the City *Heraclea*, and the third *Pelusium*; where having refresh'd his Souldiers two days space, the third day he past the borders of *Pelusium*, and having gone one days journey through the wilderness, he pitcht his Camp at the Temple of *Jupiter Cassian*, and the next day at *Ostracine*, where there is no water, but all that the Inhabitans use, they have from other places. After this, he rested at *Rhinicolura*, and from thence in four days he went to *Raphia*, where begin the borders of *Syria*; and the fifth day he lodged at *Gaza*; and from thence going to *Ascalon*, and so to *Jamnia* and *Joppa*, he arrived at *Cæsarea*, purposing to gather some other Forces there. N O

Titus repairs to *Jerusalem*.

THE

A

Year of the World, 4034. after Christ's Nativity 72.

The SIXTH BOOK OF THE VVARS of the JEWS,

Written by *Flavius Josephus.*

B

The Contents of the Chapters of the sixth Book.

1 *OF three Seditions in* Jerusalem.
2 *How* Titus *went to* Jerusalem *to see their strength, and how he was in danger.*
3 *How the Jews did issue out upon the Romans pitching their Tents.*
4 *Of the Fight within the City upon the Feast of Unleavened-Bread.*
5 *Of the Deceit the Jews used against the Romans.*
C 6 *The Description of* Jerusalem.
7 *The Jews refuse to yield, and assault the Romans.*
8 *Of the fall of the Tower: and how two of the Walls were won.*
9 *How* Castor *the Jew did flout the Romans.*
10 *How the Romans did twice get the second Wall.*
11 *Of the Mounts raised against the third Wall, and a long Oration of* Joseph, *perswading the Jews to yield, and of the Famine within the City.*
12 *Of the Jews that were Crucified, and how the Towers were burnt.*
13 *How the Romans in three days space built a Wall about* Jerusalem.
14 *Of the Famine in* Jerusalem: *and how they built another Tower or Mount.*
D 15 *Of the Massacre of the Jews both within and without the City.*
16 *Of the Sacriledge about the Temple: and the dead Bodies that were cast out of the City: and of the Famine.*

CHAP. I.

Of the three sorts of Sedition in Jerusalem.

E

Titus being thus come out of *Egypt* by the Desert into *Syria*, he departed from *Cæsaria*, purposing there to set his Army in order. And whilst he was with his Father *Vespasian* at *Alexandria*, disposing of the Empires that God had given him, it happened that the Sedition at *Jerusalem* divided into thee parts, and fought one against another: and well it was they were so equally divided.

A three-fold Sedition in *Jerusalem.*

We have already sufficiently declared who were the Authors of the Faction of the Zealots, whose tyranny over the City was the ruine thereof: and this may be said to be a Sedition out of a Sedition; which, like a hungry wild Beast, wanting his prey, F turned his cruelty against his own Bowels. So *Eleazar* the Son of *Simon*, who was the first that in the Temple divided the Zealots from the People, faining himself to be displeased with that which *John* every day did; yet in Truth, for that he envied that a greater Tyrant than himself should be Ruler, desirous to be chief, and make himself Mighty, he revolted from the rest: and with him *Judas* the Son of *Chelcias*, and *Simon* the Son of *Ezron*, two of the most potent amongst them. Besides them, was also *Ezechias* the Son of *Chobarus*, a Nobleman, all of which had many of the Zealots following them: and possessing themselves of the inner part of the Temple, they set a Guard in the enterance, and in the sacred Gates, presuming upon the fulness of their Stores: for there was great quantity of sacred Provision, which they thought it no impiety to make G use of; yet fearing their small number, they permitted many of the Company that were killed, to remain in the places where they were slain. *John* was superiour in number,

but

The year of the World, 4034. after Christ's Nativity, 72.

but inferiour in the quality of the place: for having his Enemies above his head, he could not without danger make incursions; yet his Rage would not suffer him to forbear infesting his Enemies, though thereby his party had more harm than those of *Eleazers*, and he still assaulted them to his own cost: Thus many Assaults were continually made, and many Darts cast, and the Temple was prophaned with murders. *Simon* the Son of *Giora* (incited by the People to be their Leader, in hope he would have assisted them, having in his hands both the higher part of the City, and greater part of the lower) did now more boldly than before assault *John* and his followers, because they were assailed by those above: yet he being as it were beneath *John* and his Party, sustained as much loss at their hands, as *John* himself did from them who were above him. Thus *John* was doubly engaged with *Eleazer*, who infested him from above, and *Simon* from below: But *Simons* assaults from below were easily repulsed, and it was not a little mischief he did those who gaul'd him with their Darts from above, by certain Engins that he invented, by which he cast Stones and Darts among them, and slew several both of their Souldiers and Priests, as they were offering Sacrifices to their God. For though they were generally too prone to all manner of wickedness, yet those that would, were permitted to offer Sacrifice, watching and diligently guarding those of their Nation. For Strangers that came thither for Devotion, were not mistrusted: But after these wicked People had permitted them to Sacrifice, when they had finished their Devotions, they were made a prey, and consumed by this Sedition. For Darts and other shot with force of the Engines came into the Temple and Altar, and slew the Priests at the Altar. And many that came from the uttermost parts of the World unto that holy Place, were slain as they offered Sacrifice, and imbrued the Altar with their Blood, which all the Greeks and barbarous people did reverence: The strangers and Priests were forced to remain promiscuously among the dead Bodies, and the place about the Altar was full of Blood. *O miserable City! What didst thou suffer at the Romans hands, to be compared to this, although they set thee on fire to purge thee from Iniquity? Now thou wert separate from the service of God, and couldst not subsist long, being made a Sepulchre of thine own Inhabitants, and thy Temple by the Civil Wars become a Grave of dead Bodies. Nevertheless, It is not impossible but thou mayest be restored to thy former Estate, if first thou appease Gods Wrath that hath made thee desolate. But I must not give place unto sorrow, and write a Lamentation of my miserable Country, seeing I have undertaken to write a History of all things that past there. Wherefore I will recount the rest of the Impieties of these Seditious.*

The Fight between *John* and *Eleazar*.

Simon & *John* skirmish in the Temple.

Great slaughter in the Temple.

Joseph's Lamentation over *Jerusalem*

John assaulted on both sides.

The Seditious People being divided into three Companies; *Eleazar* and his followers, who had the keeping of the holy First-fruits, and all the sacred Oblations, came against *John* when they were drunk. And they who followed *John*, spoiling the People, assaulted *Simon*, who was succoured by the City. Wherefore when *John* was assaulted on both sides, he turned some of his Souldiers against *Simon*, and the rest against *Eleazar*: against *Simon* he used Darts to cast from the Porches of the Temple; and against *Eleazar* he used Engines for Shot. And always, so often as they above his head ceased (as often they did, being either weary or drunken) he fiercly assaulted *Simon* and his Men. Also as far as he drave them into the City, so far did he fire all, and burnt Houses full of Corn and other Necessaries; and that which he left unburned, *Simon* at his return (when *John* was gone into the Temple) set on fire: as if on purpose to give the Romans an advantage, they had consumed all their Provisions for a Siege.

They of *Jerusalem* had welnigh burnt all their Corn.

To be short, all was consumed with Fire about the Temple, and the City was levelled and made plain ground to fight in, and the Corn burnt that might have sufficed for many years; by which means they were reduced by a Famine of their own making, which could not have been brought upon them had they not caused it themselves. The Citizens were in every place a prey to those that were Seditious on one side, and to them that besieged them on the other; and like a great Body torn in peices between these two. The old Men and Women astonished with these Calamities, prayed for the good success of the Romans, and desired their foreign Enemy might deliver them from their Civil Dissentions.

A wretched Calamity in *Jerusalem*.

This was the occasion of great fear and terrour among them all; and the more, because it was no time now to consult, and no hope left of accommodation, or flight, to them that desired it. For all places were kept, and the Rebels within kill'd whoever they perceived well-wishers to the Romans, or did endeavour to fly to them, as common Enemies. However these wicked persons agreed in this, to put the just Men to death, who best deserved to live. Day and Night nothing could be heard but the noise of them that fought one against another; yet the condition of them that lived in perpetual

fear

A fear was far more miſerable, who every day had new cauſes and occaſions of ſorrow given them; yet durſt they not publickly lament, for fear; and ſo not daring to ſhew their grief, they ſecretly ſorrowed: no Man obſerved any reverence to them that were alive amongſt them, nor took any care to bury the dead. The cauſe of both which was, that every Men deſpaired of himſelf. For whoſoever were not joyned with the Seditious, grew to be careleſs of all things, as making account preſently to die a thouſand deaths. But the Seditious gathering the dead bodies upon heaps, continued their fighting, and trod upon them; and as it were encouraged themſelves by the dead under their feet, they became more cruel, ſtill deviſing new Stratagems one againſt another, and immediatly executing what-ever they deviſed without anycommi-
B ſeration; omitting no kind of Murther, and leaving no Cruelty unpractiſed, ſo that *John* prophan'd the holy things of the Temple, and made them Engins of War. For formerly the Prieſts and People had determined to under-prop the Temple, and built it twenty Cubits higher, and King *Agrippa*, with great labour and expence, had ſent them in Timber for that purpoſe from Mount *Libanus*. Which being put off by the Wars, *John* took the Timber and made uſe of it: for that deſign he erected a Tower to fight againſt thoſe that aſſaulted him from off the Temple: and this Tower he built along the Wall over againſt the Chapter-Houſe that ſtandeth on the Weſt ſide of the Temple; for he could build it in no other place ſo conveniently. And having thus impiouſly furniſhed himſelf with Engines, he hoped hereby to have deſtroy'd his Enemies.
C But God made his labour in vain, and before he could prevail againſt them, brought the Romans againſt the City.

Fear of the World, 4034 after Chriſt's Nativity 72.

Lamentation and mourning in *Jeruſalem.*

The cruelty of the Seditious in *Jeruſalem.*

John made uſe of the Wood, kept for holy uſes, to make Engines on.

For after that *Titus* had gathered together part of his Army, and ordered the reſt to meet him at *Jeruſalem*, he departed from *Cæſarea*, having three Legions that lately under the conduct of his Father *Veſpaſian* had waſted all *Judea*, and the twelfth Legion that ſometime under *Ceſtius* were overcome, and but to flight by the Jews: who being valiant enough of themſelves, were impatient to be implied again againſt the Jews, to revenge themſelves of their former diſgrace. *Titus* commanded the fifth Legion to meet him at *Jeruſalem*, and to march by *Emmaus*, and the tenth Legion by *Jericho*; the reſt he took with himſelf, accompanied with the Kings Forces that
D came to help him, having been reinforced with conſiderable ſupplies out of *Syria*. *Titus* alſo brought Forces with him to ſupply the number that was wanting, which Forces were ſent by *Veſpaſian* under *Mutianus* into *Italy*: for he brought two thouſand ſelect Men from the Legion at *Alexandria*, and three thouſand followed him from *Euphrates*, together with *Liberius Alexander* his cheifeſt friend, and one next him in Authority, who before was Governour of *Egypt*, and thought a fit Man to be Governour of the Army; for that he was the firſt that entertain'd the Emperour being new elected, and joyn'd faithfully with him before he knew what ſucceſs he ſhould have: he was preſent with him in all his affairs as his chiefeſt Counſellor, and was renowned both for his Wiſdom and Experience.

The Order of *Titus*'s Army.

E

CHAP. II.

How Titus *went to* Jeruſalem *to ſee their ſtrength, and how he was in great danger.*

Titus being now to go into the Enemies Country, cauſed all his Auxiliaries to march in the Van: after whom followed the Pioneers and thoſe appointed to
F pitch the Tents: after them the Baggage of the Rulers and Governours of his Army, and with them the armed Souldiers. Next theſe came *Titus* himſelf, accompanied with his choice Men, and many that bare his Colours: next the Horſemen march'd immediately before the Engines. And the Prefects and Tribunes with certain choſen Men, and their Companies followed. After them the Eagle, with many other Enſigns; and the Trumpets went before them. And after them followed the Army marching ſix in a rank: then the multitude of Servants that followed every Legion did drive their Baggage before them: laſtly came the Hirelings, and thoſe that were appointed to guard them. Marching in ſuch comely and Warlike manner, as the Romans are wont, he came by *Samaria* into *Gophna*, which place was already conquered
G by his Father, and then alſo was under the cuſtody of the Roman Gariſons. Staying there one night, he departed from thence the next dry; and after a days journey pitched

Titus cometh to *Judea.*

The year of the World, 4033. after Christ's Nativity, 71.

pitched his Tents in a place, which in the Jews language is called *Acanthonaulona*, that is, the Valley of Thorns, near unto a Village named *Gabah Saul*, which signifieth the Valley of *Saul*, which is almost thirty Furlongs from *Jerusalem*. From thence accompanied with 600 chosen Horsemen, he went to *Jerusalem*, to view how strong it was, and of what courage the Jews were, to see if paradventure at sight of him they would yield without any further adoe. For *Titus* understood (and it was true) that the People desired Peace, but were overpowered by the Seditious, and so durst not attempt any thing. *Titus* riding along the high-way that went to the Walls, saw no Man: but turning aside towards the Tower *Psephinus* with his Horsemen, an infinite number presently issued out by the Towers of Women, at a Gate opposite to *Helens* Tomb; brake his Guard of Horsemen into two parts, and advanc'd to hinder those Horsemen that were yet in the high way, from joyning with the rest that had croſt the way, by which means they had divided *Titus* from the rest of his company, in so much that he could proceed no further for the Ditch of the Town-Wall on one side, and for the Garden Pales on the other side: and there was no way for him to return unto his Souldiers, the Enemies being between him and home. Many of his Souldiers not knowing their General was in danger, but supposing him amongst them still, fled away. *Titus* seeing that he had only his own valour to trust to, turned his Horse against his Enemies, and with a loud voice exhorted his followers to do the like, and so he brake violently into the midst of them, hasting to get unto his Company. It was evident at that time that God giveth the Victory, and hath a particular care of Kings, Princes and Emperours. For notwithstanding that an infinite number of Darts and Arrows were shot at *Titus*, and he had no Armour at all (for as we have already said, he came to view, not to fight,) yet had he not one Wound, but all past him; as though purposely every one had striven to miss him. But *Titus* with his Sword made way, cut down many that opposed themselves against him, and with his Horse past over them. The Jews seeing *Titus* his Valour, cried out and exhorted one another to set upon him; but whithersoever he turned, the Jews fled, and would not abide by it: likewise those Souldiers that were with him, encompassed him round. For every mans hope lay in charging through with *Titus*, before they were closed in and oppressed. Two of the most Valiant amongst them were slain, the Horse of the one was killed with his Master, but the others Horse was taken with the Jews. But *Titus* and the rest came safe into the Camp. And thus the Jews being succesful at first, were mightily encouraged, and that encouragement being of moment, made them confident, or rather rash, a long time after.

Titus repairs to *Jerusalem*, to sound the dispositions of the People.

Titus in danger.

Titus fighteth valiantly with his Enemies.

Puts his Enemies to flight, and returns in safety to his Camp.

CHAP. III.

How the Jews sallied out upon the Romans as they were pitching their Tents.

THe Legion that was to pass by *Emmaus*, being joyned to the rest of the Army over night, *Cesar* the next morning removed, and came to *Scopos*, were he had a full view of the City and Temple on the North part, the ground adjoyning unto the City being very low, and not improperly called *Scopos*, being distant seven Furlongs from the City: in that quarter *Titus* commanded two Legions to encamp themselves, and the fifth Legion to retire three Furlongs off, to the intent that the Souldiers who were wearied with travelling all night, might entrench themselves without fear or danger. No sooner had they begun their Work, but presently the tenth Legion came, who were to pass by *Jericho*; which *Vespasian* had already subdued, and placed a Garison there. This Legion was commanded to encamp six Furlongs from *Jerusalem*, near Mount *Olivet*, on the East part of the City, and is enclosed with a deep Valley called *Cedron*. This great Army so suddenly arriving, reconciled the Dissentions within the City for some time: and the three great Factions beholding with admiration the Roman Camp, became friends, and all differences were composed. They began to examine and consider what madness had caused them to suffer themselves to be enclosed with three Walls, to their prejudice, and loss of their Lives: and that they should stand still, and be Spectators (as it were) of such dangerous Preparations, without making the least Countermine or Provision to defeat them; whilst some cried, We are only valiant against our selves, by our Sedition massacring and murder-

Titus's Camp seven stades from the City.

The Seditious agree among themselves.

in8

A ing one another, till at last we shall betray our City into the hands of the Romans.

The year of the World, 4034, after Christ's Nativity, 72.

Thus being assembled they exhorted one another: and betaking themselves to their Arms, they issued out of the City, first upon the tenth Legion, and with a great shout set upon the Romans that were entrenched in the Valley. The Romans being all at work in the Trenches, and most of them having laid down their Weapons (presuming the Jews durst not have made any salley by reason of the variance amongst themselves) were so much surprized, that great part of them immediately fled; some of them stood to their Arms, but were slain before they could get into a posture of defence. The number of the Jews was daily increased by their first success, and though yet their number was but small, they thought themselves many, and so did the

The Citizens assail the Romans.

B Romans think them too, because of their good Fortune. The Romans, who always observe Military discipline, were that time by their sudden assaulting, so troubled, they observed no order, and fled: yet whensoever they turned again upon them that followed them, they easily wounded the Jews, partly because their eagerness was such that they did not much seek to defend themselves, insomuch that they easily stayed the Jews from pursuing them. Yet the number of them that pursued them still increasing, they were much disordered, and at last forced to forsake the Field, and leave their Tents: and the whole Legion had been in great danger, had not *Titus* upon the news thereof speedily relieved them, aud upbraiding their Cowardliness, recalled them from flight; who with them, and the chosen Men he brought, encountering the

The Jews drive the Romans from their Camp.

C Jews on one side, slew many of them, wounded divers, put the rest to flight, and forced them into the Valley. The Jews being now in the lower ground, and having endured much at the Romans hands, since Fortune frowned upon them, turned again, and having the Valley between them, they fought with the Romans; And the fight continued till noon.

The Fight of the Jews with the Romans.

A little after mid-day, *Titus* guarding the rest with those that he brought to succour them, and placing others to prevent the excursions of the Jews, commanded the rest to entrench themselves in the top of the Mountain. The Jews thought the Romans had fled, and their Sentinel upon the Walls, making a sign to them by shaking his Garment up and down, a great multitude of them ran violently upon the Romans,

D as though they had been Savage Beasts, so that none of their Enemies were able to withstand them, but as though they had been stricken with some Engine; so all of them were diversly scattered and forced to fly into the Mountain. But *Titus* on the side of the Mountain remained with but few with him; notwithstanding his Friends, who for their love to their Emperour stayed with him, and abode the danger, did earnestly perswade him to fly from the Jews who desperately charged them, and not to endanger himself for them, who ought rather to abide it than he: That he should think upon his quality and condition, who was not a private Souldier, but General of them all, and Lord of the whole World, and not abide where there was such danger. But he pretended he heard them not, opposed himself against them that assaulted him, stri-

The Romans are dispersed by the Jews, and driven to the Mountain.

E king them upon the Faces, killed those that made resistance, and pursued the rest down the Hill, and forced them to retire. The Jews were amazed at his Valour, yet did not flie into the City, but avoided him on both sides, and fled into the Valley; and he pursuing them, hindred their flight. In the mean time those that were encamping above, seeing their Comrades beneath put to flight, fled likewise, thinking themselves not able to resist the Jews, and imagining that *Titus* was likewise fled: for had they thought he had made Head, they never would have forsaken their Quarters; but now in disorder, they knew not wherefore, some fled one way, and some another, till perceiving the Emperour engaged, and fearing what might befal him, they with loud cries signified it unto the whole Legion. Whereupon the Romans turning again, and up-

Titus Valour against the Jews.

Fear and trouble among the Romans.

F braiding one another for deserting their Emperour in such danger, they rallyed and came with all the violence they could upon the Jews, and driving them down the Mountains, forced them to retire; yet the Jews fought in their retreat, and seeing the Romans too hard, because they were upon the upper ground, they drew down into the Valley. *Titus* Assaulted them that were drawn up against him, and commanded the rest to go and finish their Trenches. And he, with those that were with him, to defend the Workmen, kept the Jews from molesting them. So, if I may speak without flattery or envy, *Cæsar* himself did twice preserve the whole Legion from destruction, and gave the Souldiers opportunity to entrench themselves.

The Jews fight in their retreat and are driven unto the Valley.

G CHAP.

H

The year of the World, 4034. after Christ's Nativity, 72.

CHAP. IV.

Of the Fight within the City upon the Feast of Unleavened Bread.

DUring the intermission of the Foreign Wars, they fell to their former sedition again, which caused Civil Wars among them. And against the feast of Unleavened-Bread, which is the fourteenth day of *April* (for upon this day the Jews say that they were delivered out of the Bondage of *Egypt*) *Eleazer* and his Companions opened the Gates, to the intent that all that would might come in to adore and do their devotion. But *John* used this Festival-day as a means to effect his deceit; and caused many of his Company that were unknown, to enter in among the people with Weapons under their Garments, giving them charge when they were entered, to possess themselves of the Temple: and so soon as they were within, they cast off their Garments, and shewed themselves in Armour. Presently a great tumult arose within the Temple; for all the People that were not of the Sedition, thought themselves betrayed: and the Zealots thought this Treason only practised to prejudice them; so that leaving the Gate which they kept before, and leaping down from the Tower, without offering to fight, the fled into the Vaults of the Temple. The people flock about the Altar, and others were driven with them into the Temple, and killed with Clubs and Swords, and troden under-foot. Many were slain upon private hatred, under pretence of siding with the Enemy. And whosoever formerly had offended any of those Traitors, he was put to death, as though he had been one of the Zealots. But they who had cruelly raged against the Innocent, gave the wicked leisure to escape out of those Caves whereby they had no harm: and having gotten the inner part of the Temple, and all belonging thereunto, they did more confidently then before fight against *Simon*. Thus the Sedition that was before divided into three parts, was now reduced into two. *Titus* being desirous to bring his Army nearer the City, sent out a commanded party of Horse and Foot, which he thought sufficient to hinder the excursions of the Jews from *Scopos*, and another Company he sent to plain all the grounds betwixt him and *Jerusalem*, who cut down all Hedges, and Pales, and Fences, and Wood (though they were Fruit-trees) filled the Valleys, and made it plain ground; levelling the Rocks and Mountains that made the Country unequal; by doing of which all the way was plain'd from *Scopos* to *Herods* Monument, which is not far from the Lake of Serpents, called formerly *Bethora*.

I

John entereth the inner Temple, and puts the Zealots to flight.

K

A threefold Sedition divided into two parts.

L

All the hollow and uneven places about *Jerusalem* are filled up.

CHAP. V.

The Jews Stratagem against the Roman Souldiers.

M

ABout this time the Jews devised this Stratagem against the Romans. The most couragious among the Seditious People went out unto the places called the Womens Towers, and pretended to be driven thither by that party in the City that desired Peace; and that fearing the Romens, they were come thither for shelter: others got upon the Walls, and pretended themselves Citizens, they called out for Peace, and desired their friendship; promising to throw open their Gates that the Romans might enter: and whilst they were so doing, they threw Stones at their Companions aforesaid, pretending to drive them from the Gates. They pretend likewise great earnestness and importunity to the people for their Consent, and as if that had fail'd, they seem'd to endeavour to force their passage to the Gates, sometimes advancing as if they would have gone off to the Romans, and then again retreating as Men in great trouble and confusion. The Romans perceived not their Design, but seeing the Seditious ready to fall into their hands, and the people (as they thought) ready to open the Gates, prepar'd in post haste to have entered into the City. But *Titus* suspected their Kindness, as seeing no reason for it. For the day before, having by *Joseph* offered them Peace, he perceived their minds far from any such thoughts: Wherefore he commanded the Souldiers to keep their Quarters and not remove; yet some of them, appointed to work in the Trenches, taking their Weapens, ran unto the Gates, and the Jews who seemed to be driven out of the City, fled in appearance, but at last when they came unto the

N

The alacrity of the Roman-Souldiers contrary to *Titus* his Command.

O

A the Gates of the Tower, faced about and encompaſſed the Romans, and aſſaulted them upon their backs: and they that were upon the Walls caſt all kind of Darts and Stones upon them, ſo that they ſlew many, and wounded more; for it was not eaſie to eſcape being aſſaulted both behind and before. Moreover, they were conſcious that they had offended, and in fear of being puniſhed, cauſed them to reſiſt the more ſtoutly; ſo that after a long conflict, and many wounds given and received, at laſt the Romans were worſted, and the Jews purſued them to Herod's Monument. And having done them much miſchief, the Jews returned with great joy, deriding the Romans for being ſo eaſily deceived, lifting up their Shields and Bucklers, by way of exultation.

Year of the World 4034. *After Chriſt's Nativity* 72.

The Victory of the Jews.

The Roman Souldiers were highly threatned by their Captains, and *Cæſar* accoſted
B them with this ſpeech: *The Jews led only with deſperation, do all things with advice and counſel, deviſing deceits: and fortune favoureth their practices becauſe they are orderly and true one to another. But the Romans (whom for their Obedience and Diſcipline Fortune was wont formerly to favour) do contrariwiſe offend herein, and for their raſh and unadviſed fighting, are overcome: and which is worſt of all, in Cæſar's preſence offering to fight without Orders, contrary to Military Law and Diſcipline; which I am ſure my Father will be unſatisfied to hear. For he who from his Infancy hath been trained up in Arms, never offended in this ſort. And what ſhall we ſay to our Law that puniſheth the leaſt Diſobedience with Death, when our whole Army diſobey the Emperor's Command? But,* ſaies he, *they who*
C *ſo arrogantly have diſobeyed our Command, ſhall preſently underſtand that among the Romans, Victory againſt the Generals Command is but Infamy.* *Titus* having thus ſpoken in anger, declared what he would do, and how he purpoſed to puniſh them. Which ſtruck them ſo deeply, they lookt upon themſelves as deſperate, and people appointed to die. But all the other Legions flocked about *Titus*, beſought him to pardon their fellow-Souldiers, and to remit the raſhneſs of ſome few, for the obedience of the reſt, aſſuring him that their future valour ſhould be a recompence for this their offence. Whereupon *Ceſar* was pacified, partly thinking it moſt profitable, partly to gratifie the reſt: for he purpoſed to puniſh one Man only, but to rebuke all, and ſignifie his diſpleaſure, and ſo he was reconciled to his Souldiers; ſtrictly charging them to be wiſer for the future: after which he deviſed how he might be revenged on the Jews. When all the
D ground between the Walls of *Jeruſalem* and his Army was in four days made plain: *Titus* being deſirous to conduct the Baggage, and the reſt of the multitude in ſafety, placed the beſt of his Men in good order, and cauſed them to march from the North-part of the City unto the Weſt, along by the Walls of the City, placing his Foot in the Front, his Horſe in the Rear, and between them both the Archers, whereby the Jews were diſabled to make any Salley. *Titus*'s Souldiers being thus diſpoſed, the Baggage of the three Legions and the multitude paſſed along without any interruption. And *Titus* himſelf being advanced within two Furlongs of the City Walls, pitched his Tent againſt the Angle that is called *Pſephinus*, where the compaſs of the Wall from the North bends into the Weſt: the other part of the Army entrenched it ſelf
E againſt that prat of the Wall that is called *Hippicos*, diſtant in like manner two Furlongs from the City. But the tenth Legion remained upon Mount *Olivet* where it was before.

Cæſar's ſharp Oration to his Souldiers.

The Roman-Souldiers beſeech *Titus* for their Fellows in Arms.

How and in what places *Titus* beſieged *Jeruſalem.*

CHAP. VI.

The Deſcription of Jeruſalem.

F *Jeruſalem* was compaſſed about with a triple-Wall, only on one ſide it was incloſed with Valleys inacceſſible: and on that ſide it had only one Wall. It was built upon two little Hills, oppoſit to one another, and ſeparated with the Valley, wonderfully thick built with houſes. One of theſe Hills is far higher aud ſteeper than the other, inſomuch that becauſe of the ſtrength of it, King *David* in times paſt called it a Caſtle (this *David* was the Father of King *Solomon*, who firſt builded the Temple in that place) but we at this day call it the high Market-place. The other Hill called *Acra*, is the place where the lower part of the City ſtands. Oppoſite againſt this Hill, there was alſo another lower than this *Acra*, and divided from it formerly with a large Valley, but afterward when the *Aſmoneans* reigned, they fill'd up this Val-
G ley, to joyn the City unto the Temple, taking down the top of *Acra*, and making it lower, that it might not hide the Temple. The Valley, by which the two higher

The triple-Walls of *Jeruſalem.*

The Caſtle of *David.*

Acra ſuſtains the lower part of the City.

Year of the World 4034. after Christ's Nativity 72.

Hills are ſeparated is called *Tyropœon*, and reacheth unto *Siloa* (which is a Fountain of ſweet Water.) Without the City were two Hills compaſſed with deep Vallies: which Hills being Rocky and ſteep, were every way inacceſſible. The oldeſt of the three Walls (by reaſon of the Valley about it, and the Hill whereon it ſtood) could not eaſily be taken; for beſides the difficulty of the ſituation, it was very ſtrongly built, and repaired by *David*, *Solomon*, and other Kings. This Wall, beginning at the Tower called *Hippicos*, paſſeth on to that called *Xyſtus*, and ſo to the Palace, and at laſt ended in the Weſt Porch of the Temple: on the other ſide towards the Weſt it begins at the ſame Tower; and paſſing by the place that is called *Betiſo*, it deſends to the Gate of the Eſſeans, and ſo into the South, and from thence again it bendeth into the Eaſt, where is alſo *Solomons* Pond, and reacheth unto the place called *Ophlan*, where it is joyned unto the Eaſt Porch of the Temple. The ſecond Wall beginning at the Gate that is called *Genath* (which is a Gate of the former Wall) and encompaſſing the North part of the City, it reacheth to *Antonia*, a Caſtle ſo called. The third Wall beginneth at the Tower *Hippicos*, from whence it goeth to the North-part, and form thence to the Tower *Pſephina*, over againſt the Sepulchre of *Helena*, that was Queen of *Adiabena*, and Mother of King *Izates*, and paſſing along by the Kings Caves, it turneth towards the Tower near the Monument of *Fullo*, and in the Valley called *Cedron* it joyneth with the old Wall. *Agrippa* encompaſſed that part of the City that he built, with this Wall; it being before all open and without defence. The City grew afterwards ſo populous, that by little and little they were forced to inhabit without the Walls: and this Wall reacheth a great way, being joyned unto the Hill next the City on the North ſide of the Temple. There was alſo a fourth Hill inhabited, namely *Bezetha*, ſituate againſt *Antonia*, but ſeparated from it with very deep Ditches, made on purpoſe to render the approaches to the Fort *Antonia*, more dangerous and difficult; the deepneſs of which Ditches, made the Fort ſeem higher than it was. This place being added unto the City, is called in that Country-language *Bezetha*, which ſignifieth the new City. And the Inhabitants deſired it might be fortified. *Agrippa*, Father to this *Agrippa* that finiſht the Wall, begun the Wall aforementioned: But fearing *Claudius Cæſar*, hearing how ſumptuous a Wall he built, ſhould ſuſpect him for deſigning to revolt, he only laid the Foundation of it, and left it unfiniſhed.

The Fountain of *Silo*.

The oldeſt Wall.

The ſecond Wall.

The third Wall.

Bezetha the fourth Hill.

Agrippa's coſt in building the Wall.

The City could never have been taken by force, had he finiſhed that Wall as he began; it being built twenty Cubits long, and ten Cubits broad, with hard Stone, which could neither eaſily be undermined, nor battered with Engins: and this Wall was built ten Cubits high, and no doubt had been raiſed higher, had not the liberality of the Founder been checked. Yet afterwards by the Jews induſtry the ſame Wall was raiſed twenty Cubits high; the Battlements hereof were two Cubits high, and the Tower three Cubits, and in all it was twenty four Cubits high, as before. Upon the Wall were three Towers, twenty Cubits broad, and twenty Cubits high, built four-ſquare, very ſtrong, and of as firm a foundation as the Wall it ſelf, which for the Building and fair Stone was not inferiour to the Temple above. Within this ſtrong Tower, which reacheth twenty Cubits high, were Rooms for Men to lodg in, and Ciſterns to receive Rain-Water, and large turning Stairs to every Room in it: and this third Wall had four-ſcore and ten of theſe Towers, and between every Tower were two hundred Cubits ſpace. The middle Wall had fourteen Towers, and the old Wall had threeſcore, and the compaſs of the whole City was three and thirty Furlongs. And although the third Wall was admirable, yet the Tower of *Pſephina*, which was built upon a Corner of the Wall, between the North and the Weſt part of the City, was more admirable, (againſt which part *Titus* had encamped himſelf) for it was ſeventy Cubits high, had eight Angles, and was ſo fair a Proſpect, that from thence upon a clear Sun-ſhine day, one might perceive *Arabia*, and ſee the uttermoſt parts of all the Dominions of the Hebrews unto the Sea. Juſt oppoſite to this was the Tower *Hippicos*, and near unto it were other two, that King *Herod* builded upon the old Wall, which in bigneſs, beauty and ſtrength, ſurpaſſed all the reſt in the World.

The third Wall had 90 Towers.

Pſephina was 70 Cubits high.

Herod called three Towers by the names of three of his deareſt friends.

For King *Herod*, beſides his natural liberality and deſire to adorn this City, pleaſed himſelf ſo much in beautifying theſe Towers, that they excelled all others; and then he dedicated them to three muſt ronowned perſons, whoſe names they alſo did bear, to wit, to his Brother, his Friend, and his Wife: ſhe (as is aforeſaid) having been put to death for jealouſie; and the other two been ſlain in the Wars, after they had fought and performed valiantly. The Tower *Hippicos*, called by the name of his Friend, had four

A four Corners, and every one of them was five and twenty Cubits broad, as many in length, and thirty Cubits in height, being no place hollow; and above the high-places and ſtone-work, there was a Well to receive Rain-water, twenty Cubits deep: above it were Houſes with double Roofs twenty five Cubits high, and divided into many Rooms: and above them were Battlements two Cubits high: and Turrets three Cubits high: ſo that the whole height was accounted to be eighty five Cubits. The ſecond Tower that by his Brothers name he called *Phaſelus*, was in breadth and length forty Cubits, and ſo many Cubits high, in figure of a ſquare Pillar, all which height was ſolid, and not hollow within: and above this a Porch ten Cubits high, decked with Turrets and Pinacles. Over the midſt of this Porch he built another Tower, diſtin-
B guiſhed into goodly Rooms and goodly Baths, that it ſhould not want any thing neceſſary for a Prince: on the top it was beautified with Turrets and Pinacles, ſo that all its height was almoſt ninety Cubits: And it reſembled the Tower *Pharus* at *Alexandria*, wherein continual Light is kept to guide the Seamen that ſail thither, but this was of greater circumference. In this Houſe at that time *Simon* lodged, and tyrannized over the people. The third Tower was, according to the Queen's Name, called *Mariamne*, the Wife of *Herod*, twenty Cubits high, all ſolid, and other twenty Cubits broad, having more magnificent and beautiful Houſes and Lodgings than the reſt. For the King thought it meet that the Tower called by his Wife's name, ſhould be more beautiful than the other who only bare the Names of Men, but they were
C ſtronger than this that bare the Name of a Woman. This Tower was in all fifty five Cubits high.

The year of the World, 4034. after Chriſt's Nativity, 72.

Hippicos 85 Cubits high.

Phaſelus 90 Cubits high.

Mariamne a goodly Tower 55 Cubits high.

Theſe three Towers were of great height, yet by reaſon of their ſituation they ſeem'd far higher: for the old Wall whereon they were built, was placed on high ground, and the top of the Hill whereupon they ſtood was above thirty Cubits high, whereby their height was much encreaſed. The Richneſs alſo was admirable; for it was not ordinary Stone, but all White Marble, every Stone being twenty Cubits long, ten Cubits broad, five Cubits thick, and all ſo ingeniouſly contrived, that every Stone by it ſelf ſeemed a Tower; and every Tower ſeemed to be but one Stone. Theſe were placed on the North-ſide of the City; and adjoining to them within the City
D was the King's Palace, ſurpaſſing all that can be ſpoken of it, being for greatneſs and excellent Work to be compared to the richeſt Buildings in the World. It was compaſſed about with a Wall thirty Cubits high, adorned with goodly Towers round about, every one of like diſtance from other, beautified with dwelling Houſes and Lodgings for a hundred of the Nobility. The variety of the Marble it was built withal was admirable, for there was no ſort, how rare or coſtly ſoever, but was there. The Ceiling of the Rooms for the length of the Beams and the beauty thereof, paſſed all credit; and then their number, and richneſs of their Furniture was extraordinary. In every room there were many Veſſels of Gold and Silver, and many Porches round about, one anſwerable unto another, and Pillars in every one. There were many pleaſant
E Walks with divers Trees, and many Allies with Fountains and Water-works, and Ciſterns adorned with Brazen Images, from which ran out Water, and about the Water many Dove-houſes full of tame Pigeons. But it is impoſſible ſufficiently to declare the Riches and Beauty of the King's Palace, and a grief to think what goodly things, and how rich, the Thieves did there ſet on fire: for theſe things were not burnt by the Romans, but by the Seditious Thieves (as is before ſaid) at the beginning of this Rebellion, who conſumed all with fire, even from the Caſtle *Antonia*, from whence the fire came, and deſtroyed the King's Palace, and the Covers and Tops of the three Towers. The Temple was (as is before-ſaid) built upon an hard Mountain, and at the firſt the Plain upon the top thereof was ſcarcely big enough to contain it and the
F Temple-yard, the Hill being very ſteep. But when King *Solomon*, who alſo built the Temple, had encompaſſed the Eaſt part thereof with a Wall, he alſo placed a Porch upon the Rampire, and ſo for many ages after it lay unfenced on other parts: wherefore the People every day bringing Earth thither, at laſt made it plain and large enough; and breaking down the North Wall, they took in all that ſpace which the Temple had formerly taken up: and the Hill being now encloſed with a three-fold Wall, it was a Work beyond all imagination. In the finiſhing whereof many Ages were ſpent, and all the holy Treaſure offered to God, even from all parts of the World, was employed therein, as well in the Buildings of the higher, as of the lower part of the Temple; the Foundations whereof were laid three hundred Cubits deep,
G and in many places more: yet could not all the Foundations be ſeen, being buried in Valleys, that were filled up to make them equal with the ſtreight ſtreets of the City.

The King's Palace.

The King's Palace burnt by the Thieves and Rebels.

The Temple built upon a ſtrong Hill.

All the ſacred Treaſure ſpent in building of the Temple.

Year of the World 4034. after Christ's Nativity 72.

The Stones of this Building were of forty Cubits; for the abundance of treasure and liberality of the People did effect that which was scarcely possible; and that which all Men thought could never have come to pass, in time and by industry came to perfection. H

The Porches were built of white Marble, stone, sustained by Pillars.

The Building was answerable unto these Foundations. For all the Porches were double, and every one was supported by Pillars, each of them being five and twenty Cubits high, and all of one piece, and of white Marble: the top whereof was all of Cedar, whose natural Beauty, for the good joining of the Wood and polishing thereof, did astonish all that beheld it, being adorned neither with Painting nor Carved-works. These Porches were thirty Cubits broad; and the Compass of them altogether, with the Fort of *Antonia*, was six Furlongs. The Court was beautifully wrought and paved with all sorts of Stones. I The Way to the second Temple was enclosed with Stones of Lattice-work, which were three Cubits high, and most curiously wrought: in which were placed certain Pillars equally distant one from another, to shew the Law of Purification; some being written upon in Latin Letters, others in *Greek*, forbidding all Strangers to enter into the Holy-Place: for the second Temple is called the Holy-place. To go unto the second from the first, we must pass fourteen Stairs, and it was foursquare aloft, and enclosed with a Wall by it self; whose outside being forty Cubits high, was all covered with Stairs to ascend up into it; and within it was five and twenty Cubits high: for all the part of the inner side was unseen, because it was built on the descent of a Hill. After the fourteen Stairs, there was a Plain made level with the Wall of three hundred Cubits: from thence passed on five other Stairs which lead to the Gates, whereof on the North-side and the South there was eight, four on each side, and two on the East. K For it was necessary that there should be a peculiar place for Women to exercise their Devotion in, which also was enclosed with a Wall. And so it was necessary there should be two Doors: and against the first Gate there was opposit unto it, one Gate on the North side, and another on the South, both separated from the rest, whereby we entred the Womens appartment; for it was not lawful for any to pass by any other Gate unto the Women: neither could they go beyond their own door, because of the Wall; for that place was common both to the Women of that Nation, and all strange Women that came for Religion-sake. There was no Gate on the West part, but a Wall that reacheth all along in that place. L Between the Gates were Porches opposit one against another, reaching from the Wall unto the Treasure-house, supported with great and goodly Pillars, being as plain, and as big as they below. The Gates were covered with Gold and Silver, as also the Posts, and foreparts thereof, were, one only excepted that was covered with Corinthian Brass, far surpassing in Beauty the other that were covered with Silver and Gold. In every Gate there were two Doors, each one thirty Cubits high, and fifteen Cubits broad: and after the entrance, where they were made larger, every one had on each side Seats thirty Cubits long, and large like a Tower, and fourty Cubits high, each one supported with two Pillars twelve Cubits thick. All the other Gates were of the like greatness, M but that which was covered with Corinthian Brass, which was the entrance into the place allotted for the Women, and opened into the East-Gate of the Temple, doubtless was bigger than the rest, for it was fifty Cubits high (the Gates whereof where fourty Cubits) and was more richly adorned than the rest: for the Cover of Gold and Silver was thicker than it was in the rest, which *Alexander Tiberius* his Father had melted, to cover all the nine Gates. And there were fifteen Stairs, that went from the Wall that separated the Women, unto the great Gate of the Temple: for these Stairs were shorter by five steps than those that went to the other Gates. The Temple it self was situated in the midst of all, to wit, the holy Sanctuary, and had twelve Stairs to go unto it. The Front whereof was in height N and breadth an hundred Cubits: and behind it was fourty Cubits: and before it, was as it were two Shoulders on each side, rising up in height twenty Cubits. The first Gate hereof was seventy Cubits high, and twenty five wide, and had no door: for it signified that Heaven was spread over all, and might be seen in every place: and all the fore-parts were gilded with Gold, and all the first Building did appear and might be seen without, and all that was within and without the Gate glittered with Gold. The inner part thereof was divided into two Rooms, whereof only the first Room might be seen; which was in height fourscore and ten Cubits, and in length forty, and in breadth twenty. The inner Gate was (as is already said) all gilded O with Gold, and all the Wall about it, and above it: it had a Golden Vine, whereon were hanging Clusters of Grapes of Gold, every Cluster being as long as a Man is high

A peculiar place destined for Women to exercise their Devotion in.

Some of the Gates were of Gold, some of Silver, and one of Corinthian Brass.

The sacred Sanctuary.

A high. And becauſe it was ceiled above, the inner Temple did ſeem to be lower than it was without: and it had Golden Gates, fifty five Cubits high, and ſixteen Cubits broad. *The year of the World, 4034. after Chriſt's Nativity, 72.*

The Hangings were alſo of the ſame length, being a Babylonian Vail, wrought with Violet, and Purple, Silk and Scarlet, admirable to behold: the permixtion of which Colours had a myſtical meaning bearing, as it were the ſignification of the whole World. For the Scarlet ſeemed to expreſs the Fire, the Silk the Earth, the Violet the Air, and the Purple the Sea; partly in their Colours reſembling them; partly alſo as having their beginning from them: For the Purple is engendred in the Sea, and the Silk is produced by the Earth. In this Tapeſtry-work was curiouſly wrought and deciphered all the Speculations of the Heavens, only the Celeſtial Signs excepted. Being en-

B tred within, you come into a lower place of the Temple, which was ſixty Cubits high, and as many in length, and twenty in breadth. Which place was divided into two parts, whereof the firſt contained forty Cubits, having in it three moſt admirable things, famous throughout the World, to wit, a Candleſtick, a Table, and the Altar of Incenſe. Upon the Candleſtick ſeven Lamps were placed, ſignifying the ſeven Planets, for ſo many did there come all out of one ſtem of the Candleſtick. Upon the Table were ſtanding twelve Loves of Bread, ſignifying the twelve Celeſtial Signs, and Revolutions of the Year. By the Altar of Incenſe (out of which proceedeth thirteen Odours, coming partly from the Sea which is unhabitable, and partly from the Earth which is inhabited) is ſignified, that all things are in the hands of God, and owe him obe-

C dience. The inner part of the Temple contained twenty Cubits, which alſo was ſeparated from the other part by a Vail, and nothing was within it: this Place was the Holy of Holies, and no Man might enter, look into it, nor violate the ſame. On each ſide of the lower Temple there were many Lodgings and Doors to paſs into, every one of them having three Roofs one above another; and there was a Gate which led unto both ſides of the Temple, and unto theſe Rooms: but the higher part of the Temple had not the like Rooms on each ſide, and therefore it was made ſo much narrower than the other, yet was it higher than it by fourty Cubits, neither was it ſo ſumptuous as the lower. For the whole height was a hundred Cubits, and the ground thereof ſixty. The outermoſt part was ſo curious and richly wrought, it was impoſſible to imagine any

D workmanſhip that it wanted: for it was all covered with a Maſſie Plate of pure Gold, which ſhined far brighter than the Morning Sun, ſo that it dazled the Eyes of the Beholders, as doth the Sun when it is gazed upon. And a far off it ſeemed to ſtrangers that came thither, like a white Mountain: for where the Temple was not guilded with Gold, there was it Milk-white. The top hereof was all ſet full of Rods of Gold, very ſharp at the upper end like Pikes, leſt the Birds ſhould come and ſit thereon, and ſo defile it: ſeveral of the Stones wherewith it was Built, were forty-five Cubits large, five Cubits in length, and ſix Cubits broad. Before the Temple there ſtood an Altar fifteen Cubits high, being fourty Cubits broad, and as many long, and four-ſquare, having Corners made like Horns. The way to this Altar was on the South

E ſide, where by little and little it aſcended from below to the Altar. This Altar was built without any Iron, and never Iron did touch it. The Temple and the Altar were encloſed with Stone-work very beautiful, which was a Cubit high, and ſeparated the People from the Prieſts. Thoſe that were troubled with flux of Seed, or Leproſy, were expulſed the City; Women alſo having their monthly courſes; but thoſe that were not unclean, might paſs this foreſaid limit. Likewiſe Men that were not purified, were not permitted to come within the inner Temple; and thoſe that were, might not come among the Prieſts: thoſe alſo that deſcended from the line of the Prieſts, and for blindneſs did not adminiſter their function, were notwithſtanding admitted into the place appointed for the reſt of the Prieſts that were ſound, and had ſhare as

F they had; yet did they go attired as Lay-men, for only he that did Sacrifice, might wear Prieſtly attire.

The Prieſts that were admitted to the Altar and Temple had no Infirmity, they were cloathed in fine Linen, abſtained from Wine, and lived in abſtinence for reverence of Religion, leſt they ſhould ſin whilſt they offered Sacrifice. The High-Prieſt alſo aſcended with the Prieſts into the Temple; yet not always, but every ſeventh day, and in the Calends of every Month, or on a Feſtival, celebrated according to the cuſtom of their Country, wherein all the people were preſent. When he ſacrificed he was girded with a Vail, which covered his Thighs to his Privities, under which he wore a

G Linen Garment hanging down to his Feet, and above it a round Violet Garment fringed at the Skirts, and adorned with Bells of Gold, and Pomgranats of the ſame; the Bells ſignified Thunder, and the Pomgranats Lightning. Upon his Breaſt he wore a Veſt

The Babylonians Vail of admirable workmanſhip.

The ſignification of the Vail.

Three admirable Works; the Candleſtick, the Table, and Altar.

The outward Court of the Temple covered with plates of Gold.

The Prieſts in the old Teſtament abſtain'd from Wine, &c

The H. Prieſts Garment.

Year of the World 4034. after Christ's Nativity 72.

of five colours; Gold, Purple, Scarlet, Silk and Violet, wherewith (as we have said) the Vails of the Temple were wrought. He had likewise a Rochet of the same enriched with pure Gold, and in shape like the Garment he wore on his Body to the Thighs: it was also buttoned with two Golden Buttons, made in the form of *Asps*, wherein was enclosed the greatest and most precious Sardonyx Stone that could be found, bearing the names of the twelve Tribes of *Israel* engraven. On the other side did hang twelve precious Stones, three and three in a rank, divided into four rows. In the first was the Ruby, the Topaz, and the Emerauld: in the second the Carbuncle, the Jaspar, and the Saphire: in the third the Agate, the Amethist, and the Diamond: in the last the Onyx, the Beryl, and Chrysolite: in every one of which one name of the twelve Tribes was written. Upon his head he wore a Miter of Silk, which was crowned with Hyacinth: and aloft of it was another Crown of Gold, wherein was engraven sacred Letters, to wit, the four Vowels. The Garment that he commonly wore was not altogether so glorious; this he used only when he entred into the Sanctuary, which was but once a year, and that alone, the whole Nation observing a Solemn Fast that day. But we will hereafter speak more at large of the City and Temple, the Laws, Customs, Ordinances and Observations, for these things cannot be briefly declared. The Castle *Antonia* was situate between the two Porches of the first Temple, which looked unto the West, and the North: and was built upon a Rock of Stone of fifty Cubits high, on every side was inaccessible: it was built by King *Herod*, to shew the greatness and magnificence of his mind. For first of all the Rock at the foot thereof was covered with thin and slender Stones like Slates. Which was both an ornament to it, and a security. Before the Battlements of the Fort there was a Wall three Cubits high, within which the Castle *Antonia* was built forty Cubits high, being within richly furnished, and contrived like the Palace of a King, with all kind of Offices and other necessary Rooms. For there were Porches, Baths, and large Halls to place Tents in; so that in respect of the number and convenience of the Rooms, it seemed to be a City, and for the magnificence thereof a King's Palace. The Model of it was like a Tower invironed with four other Towers, at every Corner one, whereof they that were on the South and East-side were seventy Cubits high, the other two were but fifty. So that out of the two highest, there was a perfect view of the whole Temple. Where it joyned to the Porches of the Temple, there was on either side a pair of Stairs for the Souldiers to come down out of it into the Temple. For always the Roman Souldiers lodged there, and guarded the Temple in their Arms upon festival days lest the People should attempt any Rebellion. For the Temple was as a Check upon the Town, and the Castle *Antonia* commanded the Temple: and had its Guards likewise, as there was also in *Herods* Palace, which commanded the higher part of the City. The Hill *Bezetha* was divided from the City, as is before mentioned; and being the highest part of all, was joyned to part of the new City, which hindred the prospect of the Temple on the North-side. And thus I have spoken sufficiently of the City, and the Wall in this place, because we mean hereafter to describe them more at large.

The precious Stones in the High Priests Garment.

The Description of *Antonia*.

Antonia not much unlike a City.

CHAP. VII.

How the Jews refused to yield, and sallyed out upon the Romans.

15000 follow *Simon*.

THe most warlike of the peaple joyned with *Simon*, being in number ten thousand, beside the *Idumeans*: and those ten thousand had fifty Captains, all subject unto *Simon*. The *Idumeans* that took his part were five thousand, and had ten Captains, the Chief of whom were *Jacob* the Son of *Sosas*, and *Sisenn* the Son of *Cathla*, *John* who kept the Temple, and six thousand Armed Men, over whom were twenty Captains: to these there joyned two thousand of the Zealots; and four hundred, who before had followed *Eleazar*, and *Simon* the Son of *Jairus*. So that warring one against another, the people was their booty, and the multitude that was not so Seditious as they, was their prey. *Simon* kept the upper part of the City, and the greater Wall as far as *Cedron*; and all that part of the old Wall which is between *Siloa*, and the Palace of *Monobazus*, who was King of *Adiabena*, that lieth beyond the River *Euphrates*: he also kept all the Hill *Acra* (which is the lower part of the City) unto *Helenas* Palace, who was *Monobazus* his Mother. But *John* kept all the Temple

Simon's Camp against *John*.

A ple, and the ſpace about it, *Ophla*, and the Valley of *Gedron*: and that which was between theſe two places which *Simon* and *John* kept, was conſumed with fire, and made a place to fight in. For although the Romans Tents were piched near unto the Walls of the City, yet did not this Sedition ceaſe; for being fleſh'd with their ſucceſs at the Romans firſt coming, they returned preſently to their former animoſity. And dividing themſelves again, every Man fought for his own intereſt, doing all the Romans could wiſh to be done. The Romans did them leſs harm than they did themſelves; for by them the City ſuffered no new Calamity, but indured far more miſery before it was taken and deſtroyed by the Romans than it did at that time. The Romans by deſtroying it, did rather end than increaſe their miſery. For the Seditious did take the City, and the Romans did overcome and take the Seditious, and the City was far ſtronger than the Walls: ſo that all their miſeries may be aſcribed to their own Nation, and nothing but Equity and Juſtice imputed to the Romans, as every one ſhall clearly ſee by that which enſued.

Year of the World, 4034. *after Chriſt's Nativity* 72.

The Seditious took the City, and the Romans overcame, and took the Seditious.

The City being in this eſtate, *Titus* with a ſelect body of Horſe went up and down without it, to eſpie where he might moſt eaſily aſſault the Walls. And being in doubt a long time what to do, for that by the Valley his Foot could not poſſible get up, and the Walls were not poſſible to be battered with Engines: at laſt he determined to aſſault it on that part where was the Monument of *John* the High Prieſt, for there the firſt Wall was lower than in other places; and not fortified with a ſecond Wall, becauſe thoſe parts of the new City were but little inhabited; ſo that from this place the Wall might eaſily be aſſaulted: whereby *Titus* was perſwaded that the higher City, and the Temple, and *Antonia* might eaſily be taken. And as he was thus viewing the place, one of his Friends called *Nicanor*, came unto him; being ſhot in the left Shoulder with an Arrow, as he attempted to come near *Joſeph*, who went thither on purpoſe to perſwade the Jews which were upon the Wall to yield: for *Nicanor* was very eloquent. *Ceſar* perceiving their minds, by their violence to him who perſwaded them to that which was moſt expedient for them, was moved, and began with more eagerneſs to beſiege them: wherefore he permitted his Souldiers to demoliſh the Suburbs, and to gather all the Rubbiſh, Stones, and Wood, and other matter together, and make therewith a Mount. Then dividing his Army into three parts, he ordered what each of them ſhould do, and in the midſt upon the Mounts he diſpoſed his Archers, and before them Engins for ſhot, wherewith he hindred the Salleys of his Enemies, leſt they ſhould annoy the Work, and beat thoſe off from the Wall, who made any reſiſtance from thence. After which, all the Trees being cut down, the Suburbs appeared naked. The Romans having gathered the Wood together, were buſied in the Work, and the Jews were not idle: For the People being tired with Murthers and Robberies, did hope to have an end of their miſery, the Seditious people being buſied againſt their Enemies: and they now hoped that if the Romans did overcome, they might be revenged upon them. *John* ſtill kept where he was, fearing *Simon*; yet were his followers very earneſt to aſſault the Romans. But *Simon* being next unto the ſiege, did not reſt, but placed all along that part of the Wall, Men with Darts, which before was taken from *Seſtеis* Governour of the Romans, and found in the Caſtle of *Antonia*. But the Darts did the Jews ſmall pleaſure, by reaſon that few of them knew how to uſe them; only ſome who were taught by ſome of the Fugitive Romans uſed them a little. Nevertheleſs they aſſaulted the Roman Souldiers that were building the Mounts with Arrows and Stones, made Salleys upon them by companies, and gave them diſturbance: But the Roman Pioneers were defended by Hurdles, that were of purpoſe ſet before them: and every Legion had ſtrange and admirable Engins againſt the excurſions of their Enemy, and eſpecially the Engins that the tenth Legion had to caſt Darts, and others that caſt Stones; which did not only repulſe them by whom they were aſſaulted, but alſo thoſe who ſtood upon the Wall: for every Stone, though a Talent weight, was ſhot more than a Furlong, and ſlew not only thoſe that were firſt ſtruck, but alſo many that were ſtricken with the rebound. But the Jews alwayes ſaw the Stones before they fell (for they were white) and avoided them: and they were not only deſcryed by the noiſe they made in flying, but they might eaſily be perceived: by which means the Watch-men in the Towers gave warning always when theſe Engines were ſhot off, and when the Stones came, crying in their Country Language, *The Stone cometh*: ſo the Jews upon the Walls knowing what they meant, avoided the Stones, and received no harm. Then the Romans deviſed to black the Stones with Ink, that they might not be ſeen as they flew, and do the more Execution. Yet the Jews were not ſo terrified, as to permit the Romans peaceably

Titus circuting the Wall, ſeeketh which way he ſhould attempt his Battery.

Nicanor is wounded with an Arrow.

The Darts did the Jews little good, becauſe they were not expert in uſing them.

Year of the World 4034. after Christ's Nativity 72.

peaceably to build the Mount, but Night and Day they hindred them with Stratagems and Salleys. When the Romans had finiſhed their Work, the Carpenters meaſured the ſpace between the Mounts and the Walls, with a Plumet faſtened to a Line, which they caſt from one place to another, (for they could not meaſure it otherwiſe, becauſe of the Darts from the Walls) and finding that they had Rams long enough, they ſet them up, and *Titus* commanded the Wall to be battered in three places; to the end that the Battery might not be hindred. The noiſe that theſe Rams made was heard round about the City, which was a great terror to the Citizens, and the Seditious were no leſs afraid. And ſeeing themſelves all in the ſame danger, they determined to joyn unanimouſly together againſt the Romans: the Seditious upbraiding one another that they rather aſſiſted the Enemy, than reſiſted them: and therefore exhorted one another mutually, at leaſt for that time, to unite and make reſiſtance againſt the Romans. And *Simon* ſent an Officer unto the Temple, to proclaim leave for all ſuch as would, to come unto the Walls: which alſo *John* did permit, notwithſtanding he miſtruſted *Simon*: ſo forgetting their old quarrel, they joyned all together againſt the Romans, and placing themſelves upon the Walls, they caſt fire upon the Engins of the Romans, and thoſe who manag'd them; throwing Darts againſt them without intermiſſion, whilſt the braveſt amongſt them in great companies leapt down, and deſtroyed that wherewith the Engines were covered, and aſſaulted thoſe that ſtood to defend them; by which means they did the Romans much harm, and more by their deſperate boldneſs than their skill.

Titus comanded the Wall to be battered in three places.

The Seditious forgeting their diſcords joyn in one.

But *Titus* was ſtill at hand to ſuccour them that ſtood in need: and placing Horſemen and Archers about the Engines, he repulſed the Jews who come to caſt Fire, beat off them that caſt Darts and ſhot Arrows from the Towers, and ſo gave the Rams time and opportunity to play; yet theſe Rams did no great execution, only a corner of a Tower was ſhattered by the Ram of the fifth Legion. But without any detriment to the Wall: for the Tower being much higher than the Wall, when the Tower tumbled, it fell over the Wall, and carried nothing along with it. The Jews being repulſed, and for ſome time diſcontinuing their Salleys, perceived the Romans were grown ſecure, and diſperſed careleſly over their Camp, as preſuming their late il fortune would diſcourage the Jews from any new Attaque; but they were miſtaken in their account, for the Jews ſallied privately at the Gate by the Tower of *Hippicos*, threw Fire into their Trenches among their Engins, and aſſaulted them bravely when they had done. But the Romans being quickly ſenſible of their danger, got immediatly together, and with the excellence of their Diſcipline, repelled not only the firſt inſult and fury of the Jews, but beat back all their ſupplies. So there began a grievous Battel about the Engins; the Jews ſtriving to Fire, and the Romans to hinder them: great noiſe and clamour there was, and many in the Front were ſlain on both ſides. At firſt the Jews had the better; and their fire did ſome miſchief upon the Engines: and all had been quite conſumed, had not the Souldiers from *Alexandria* hindred it, who for the opinion that they had of themſelves, did fight ſtoutly (being accounted the moſt valiant of all in this Battel) till ſuch time as the Emperour with certain ſelect Horſmen fell violently upon the Enemies; and himſelf ſlew 12 men, for whoſe deaths the reſt fearing, fled, and were forced to retire into the City, and ſo the Engins were ſaved. It chanced that one of the Jews was taken alive, and *Titus* commanded that he ſhould be crucified before the Wall, that perhaps the reſt being terrified, might yield. After *Cæſar* was retired, *John* the Captain of the *Idumeans*, talking upon the Wall with one of his friends, being ſtriken in the breaſt with an Arrow by an *Arabian* Souldier, preſently died: which cauſed great lamentation among the Jews, and ſorrow amongſt the Seditious, for he was very valiant and wiſe.

The Ram ſhaketh a corner of a Tower.

Titus puts the Jews to flight, and drives them into the City.

John, Captain of the Idumeans, ſlain.

H I K L M N

CHAP.

O

A

Year of the World, 4034. after Christ's Nativity 72.

CHAP. VIII.

The fall of the Tower, and how the two Walls were taken.

THE night following, there was a great tumult among the Romans: for *Titus* the Emperour had commanded to build three Towers, fifty Cupits high a-peice, each one upon a several Mount, that from thence he might the more easily beat the Enemies from the Walls: but one of these Towers in the midst of the night fell down without any assault. And making a great noise with the fall, fear fell upon the whole Army; who suspecting it a Stratagem of the Jews, every one ran to his Arms, and so there was a great tumult in the Camp: and becaus no Man could tell what it was along time, they stood a mazed, every one asking his fellow what had happened. But seeing no Enemy come, they began to apprehend Treason amongst themselves; till such time as *Titus* understanding the matter, caused the truth thereof to be presently proclaimed throughout the Camp; and the Tumult (with much ado) was appeased.

B

The Jews bore up couragiously against all other dangers, but were much gauled from these Towers which *Titus* had erected; for they were slain and wounded from thence with small Shot, Darts and Arrows, for they could build nothing to defend themselves so high, nor had they any hope to destroy them: for neither could they be thrown down for their weight, nor fired, being covered with Iron: therefore flying from the reach of the shot, they could not hinder the Ram from battering their Walls; which never ceasing, at last prevailed somewhat. So the great Ram, which the Jews called *Nicon*, because it overcome all, at last battered the Wall; and the Jews being weary with fighting, having watched all night before, out of sleepiness, or because they perswaded themselves that the Wall was superfluous, they having two more beside it, they all forsook their quarters, and retired to the second Wall; and the Romans entred the first, that the Ram called *Nicon* had battered. Then the Romans that had passed and entred the first Wall, went and opened the Gates, and let in the whole Army. Having thus gotten the Wall the seventh day of *May*, they destroyed the greatest part thereof; and also the North-side of the City which before *Gestius* had wasted.

C

Nicon, that is to say, Victor, the Romans great Ram.

The Romans get the first Wall.

D

Titus removed his Camp from thence, and went unto the place called the *Assyrians* Camp, and seized upon all betwen that and *Cedron*; and being without shot of an Arrow from the second Wall, he began again to assault it. Then the Jews dividing the Wall betwixt them to defend each others part, resisted most valiantly: *John* and his partakers defended all *Antonia*, and the North part of the Temple from *Alexanders* Tomb: and *Simon* defended all from *Johns* Tomb unto the Gate by the Tower *Hippicos*. And many times issuing out of the Gates, they fought hand to hand with the Enemy, but always repulsed by the discipline of the Romans, only for want of knowledge in Warlike affairs; yet in all fights upon the Wall, the Jews had the Best; for though the Romans had the advantage in fortune and knowledg, yet the Jews being desperate, attaqued them without fear; for they are very couragious in Adversary. Moreover, the Jews were necessitated to fight to save their own lives; and the Romans were as hasty to conquer. Neither party was weary, neither party desisted in their assaulting of one another: In the day time the Jews in Commanded-Parties made their Salleys upon the Romans, who omitted no kind of fight from Sun-set, all the night long; which was more terrible to them both, than all the service of the day before. The Jews feared lest the Romans should get the Wall; and the Romans apprehended lest the Jews should have sallied out upon their Camp. Thus all night long they stood to their Arms, and early in the morning they were at it again. The Jews strove one with another who should undergo the most danger, and most deserve his Captains favour. *Simon's* followers were so much at his beck, that if he should have commanded any of them to have killed himself, he would presently have done it. The Romans were encouraged to fight, by their discipline and success, as having never been used to be overcome. Again; their frequent Wars, continual Exercises, and large Dominions gave them great Courage, especially *Titus* their General being present to provoke them; for it was thought an heinous crime to be a Coward in the presence of such a Captain as *Cæsar* was. *Cæsar* himself beholding and looking on, was a Witness of their Deeds that behaved themselves valiantly, and rewarded every Man as he behaved himself: It was an advantage to be known unto the Prince for a Valiant Man; so that many of them shewed their Alacrity was far greater than their Strength.

The Jews conflict with the Romans.

The Jews boldness.

The custom of the Romans to conquer.

E

F

G

At

Year of the World 4034. after Christ's Nativity 72.

Longinus breaks into the midst of the Jews Army, & disturbs it.

At this time *Longinus*, one of the Horsemen coming out of the Roman Army, pres- H sed into the midst of the Jews Forces, and casting them down that stood in his way, by violence slew two of the strongest of his Enemies, striking one of them over the Face, and slaying another with his own Dart, which he took from him: who for this deed was greatly honoured, having broken through a strong Body of the Jews that were placed before the Walls, and cast Darts at him on either side. Many of the Romans by this his Example were enticed to do the like.

The Jews now regarded not what they suffered, but only devised which way to harm their Enemies; not regarding Death, so that they might kill any of the Romans. But *Titus* had as much care to preserve his Souldiers, as he had to get the Victory, attributing these rash Salleys to the desperation of the Jews, and accounting that only virtue I which was done warily and with discretion.

CHAP. IX.

How Castor *the Jew derided the Romans.*

Castor a subtil and politick Jew.

THen *Titus* commanded the Ram to be set up against the Tower on the North part of the City, wherein a crafty and politick Jew with ten Men had hid himself, all the rest being fled: this Jew was named *Castor*. These Men having lain still a while in K their Arms, at last being afraid, and the Tower beginning to shake, they lept up, and *Castor* stretching forth his hand, did as it were humbly crave favour at *Cæsar*'s hands, and with a lamentable voice besought him to spare him. *Titus* seeing the Man's simplicity, as he thought, and perswading himself that the Jews did now repent of their Obstinacy, he caused the Ram to cease from battery, and the Archers to hold their hands; and permitted *Castor* to speak his pleasure.

Castor said, That he desired to treat, and make a League of Peace.

Titus answered, That he would grant it, if all the rest would be concluded, and that he would presently confirm a League of Peace between him and the City. Five of *Castor*'s Fellows seemed to be willing, but the other five seemed to oppose it; cry- L ing out aloud, *That they would never be slaves to the Romans, whilst they could die in liberty*. Whilst *Castor* and his fellows were debating the matter, the Battery ceased. In the mean time *Castor* privily sent word unto *Simon*, willing him whilst the Battery was stopt, to think of some Expedient to be done in this Necessity: for, for a while he would undertake to delude the Roman Emperour, and hold him in suspence. In the mean time he seemed to exhort his Companions to accept the kind offer of *Titus*: and they as it were angry thereat, drew their Swords and struck upon their Corslets, and fell down as though they had been slain. *Titus* and his Souldiers were amazed at their obstinacy, for being on the lower ground, they could not well perceive what was done; they wondred exceedingly at their desperation, and pitied their calamity. At the same M time one struck *Castor* in the Buttock with a Dart, and *Castor* pulling it out of his flesh, shewed it unto the Emperour, and complained of it as a breach of the Truce. *Titus* with sharp words corrected him that shot it, and forthwith would have sent *Joseph* to promise *Castor* pardon and peace. But *Joseph* denied to go, affirmed that *Castor* only dissembled, and hindred his friends that would have gone. At last one *Æneas*, who had fled unto the Romans, offered himself to go. *Castor* invited him, as though he would give him something to secure him of his true meaning. *Æneas* opened the skirt of his Garment, thinking *Castor* would have cast him down something of worth; and when he came underneath the Tower, *Castor* took a great Stone and threw it down upon him, yet hurt him not, because he was aware of it, and avoided the Stone; but it N wounded another Souldier standing by. Then *Cæsar* considering this deceit, began to think that Pitty and Mercy in War was hurtful, and that Cruelty was not so easily deceived; and being very angry at this deceit, he caused the Wall to be beaten with the Ram more than before. *Castor* and his fellows perceiving the Tower to shake, they set it on fire, and so passed thorow the flame, and conveyed themselves into a Mine of the Tower; giving the Romans fresh occasion to admire their Courage, in passing thorow the Flames.

Titus taketh the 2d Wall.

Titus assaulting the Wall on his part, took it five days after, and forcing the Jews from thence, He, accompanied with a thousand choice Men, entred where the Wool- O men, Copper-Smiths, and Merchant-Taylors dwelt, which place was the new City, with

A with narrow and ſtrait ways to go to the Walls. And had he preſently beaten down a great part of the Walls, or, as he might have done by the Law of Arms, deſtroyed what he had gotten, he had obtained the Victory without any loſs on his ſide. Yet hoping the Jews would yield, when they were in his power, he gave them more liberty to retire; for he did not think that they whoſe good he ſought, would have been Traitors unto him who came to releive them.

The year of the World, 4034. after Chriſt's Nativity, 72.

CHAP. X.

B *How the Romans did twice take the ſecond Wall.*

Titus having entred the City, ſuffered none of them that were taken, to be ſlain, nor the Houſes to be burned, but permitted the Seditious, (if they were ſo minded) to fight, and that without prejudice to the People: he alſo promiſed the People to reſtore unto them all their Goods. For many beſought him to ſpair the City for them; and the Temple for the City. The People were glad hereof: but many of the warlike Jews thought the humanity of *Titus* to proced from cowardize; and judged that *Titus*, for that he deſpaired to win the reſt of the City, did now Coward-like propound theſe Conditions. They likewiſe threatned the People, that whoſoever ſhould ſpeak one C word concerning Peace, and yielding unto the *Romans*, ſhould preſently die: and ſome of them did reſiſt the Romans from out of their houſes, other in the narrow ways; and others going out at the higher Gates, renewed the fight, wherewith the Watchmen being troubled, fled from the Wall, and forſakiug the Towers, retired themſelves into the Camp. The Romans Souldiers within the City cryed out, becauſe they were incloſed with Enemies, the Gates being ſhut, and aſſaulted without, by thoſe who apprehended their Companions to be in great danger. The number of the Jews encreaſing, and prevailing, for that they knew the ways and turnings of the Streets, many of the *Romans* were ſlain, and violently born down, when they offered to reſiſt in that neceſſity; D for a multitude together could not flie, by reaſon of the narrowneſs of the Streets that went unto the Wall: and all that entred into the City had been ſlain, had not *Titus* ſuccoured them. For placing at the end of every Street Archers, and himſelf being where moſt need was, he repulſed the Jews with Darts and Arrows, with the help of *Domitius Sabinus*, who in that fight proved himſelf a ſtout Warriour, and continued fighting with the Jews till all his fellow Souldiers were gone off.

They interpret warlike *Titus*'s humanity for Cowardize.

The Romans are driven out by the Jews.

Thus the Romans having got the ſecond Wall, were beaten from it again; and the Citizens ſo encouraged, they were as it were drunk with their good Fortune, thinking the Romans durſt no more attempt upon the City, and that they themſelves were invincible, when they were prepared to fight. God, becauſe of their Iniquity, had darkned their underſtanding, ſo that they never conſidered the Roman Forces were far E greater than thoſe they had encountered, and the Famine that hung over their heads; for as yet they lived upon the deſtruction of the People, and drank the blood of a City: but the good People did even ſuffer Famine already, and many of them periſhed for want of Food; yet the Seditious did rejoyce at the death of the Citizens, as though thereby they were eaſed of a great burden, only deſiring they might live that bear rebellious minds, and would joyn with them againſt the Romans, rejoycing at the death of the reſt; and this was the affection they bear unto their Citizens. In this manner they armed themſelves and reſiſted the Romans, who now again did attempt to enter the Breach: whilſt the Jews threw down Stones and part of the Wall upon them as F they came up, drave them back again, and valiantly ſuſtained them for three days. But the fourth day being unable to withſtand *Titus* his aſſault, they were forced to retire as before: and he having gotten the Wall, deſtroyed all the North part thereof, and placed a Gariſon in the Towers and Fortreſſes of the South part.

The Jews courage encreaſeth.

The People in want, and ready die for hunger.

Titus once more getteth the ſecond Wall.

G

CHAP.

Year of the World 4034. after Christ's Nativity 72.

H

CHAP. XI.

Of the Mounts raised to batter the third Wall. A long Oration of Josephus *to perswade the People to yield: and of the Famine in the City.*

Titus surceasing the Siege, commands money to be distributed to all his Souldiers.

TITUS now determined to batter the third Wall, conceiving the Siege would be now but short: He thought it convenient to give the Seditious some time to bethink themselves, to see that if either by the taking of the second Wall, or terrified with Famine, they would repent. For there was little or nothing left in the City to I supply them, and he was posted as he desired. And the time being come, for every *Roman* Souldier to receive his proportion of Victuals, *Titus* caused them to be led every one in order into a place, where the *Jews* in the City might behold them; he caused his Captains to distribute Money to every one, and the Souldiers (as their Custom is) all armed, and drawing their Swords out of their sheaths, marched along, the Horsemen leading their Horses in great pomp, and a great part of the Suburbs glittered with Gold and Silver. This Spectacle was grateful to their own Souldiers, and terrible to the Jews: for all the old Walls, and the North part of the City, and many Houses were filled with the multitude of them who came to view this Sight; and there was no part of the City that was not filled with People to behold it. This Spectacle struck K a great fear upon the very boldest among the Jews, and perhaps would have caused the Seditious People to have relented, had they not dispaired to have found mercy and pardon at the Romans hands for their offences committed; wherefore they thought it better to be slain fighting, than to be put to death shamefully, if they desisted from fight. That Destiny hindered this resolution, it being decreed that the innocent should perish with the wicked, and the City with the Seditious: hereupon for four days space they distributed necessaries to the Souldiers; and on the fifth day, *Titus* perceiving the Jews were still obstinate, divided his Army into two parts, and about *Johns* Tomb he began to raise Mounts, and against *Antonia*, hoping by them to take the higher part of the City; and by *Antonia* to seize the Temple; which except he could effect, he could not L safely take the City; Against either of these places he raised two Mounts, each Legion making one.

Destiny decreed the Innocent should perish with the nocent, and the City with the Seditious.

The Romans in their labour are hindred by the Jews.

The Jews and *Simon*'s followers opposed the Work that was begun before *Johns* Tomb, and *John* likewise with a great number of the Zealots hindred them that made the Mounts over against *Antonia*: who not only fought with the advantage of the higher ground, but had learned also the use of Engines: for continual use by little and little made them skilful: and they had 300 Engines called *Balistaes*; and 40 Engines to cast Stones, wherewith they greatly annoyed the Romans, and obstructed them in their Work.

Titus's bounty towards the Jews.

Titus foreseeing their Fortune would favour him, and that the City would be taken, M pressed it what he could, never ceasing to perswade the Jews to yield: adding many Arguments to his importunity, for he knew that many times words prevail more than violence, wherefore he exhorted them to save themselves, and yield the City unto him, referring them unto *Joseph*, who should make a Speech to them in their own Language, and he hoped they would hear their own Country-man.

Joseph's Oration to the Jews.

Then *Joseph* keeping himself out of the danger of their shot, *called out unto them to commiserate themselves, the City, the Temple, the People, and not be more hard-hearted unto them than Strangers. For the Romans had a reverence for the Holy-places, notwithstanding they had no society or portion in them. That till that very day they had abstained from violating of them: whereas they who were brought up among them, and might save them,* N *did wilfully cause their destruction. He advised them to consider, that their strongest Walls were battered down, and only the weaker remaining unbattered: He willed them to consider how they were not able to withstand the Roman Forces; and that it was no novelty to the Jews to be subject to the Romans. For although it be a good and commendable thing to fight for Liberty, yet that was to have been done in the beginning: for he that was once subject and rebell'd, having a long time lived under the obedience of the Romans, seemed rather to be desirous of a shameful Death, than an honourable Liberty. Moreover, he reproached them that they should choose rather to be subject to a base People, than to them whom the whole World obeyed. For* (saith he) *what habitable place is it that the Romans have not conquered?* O *They themselves may perceive how Fortune has still favoured them: and that God had setled the Universal Monarchy in* Italy. *That by the Law of Nature, and the Example of*

Beasts

A *Beasts as well as Men we are taught to give place unto them that are ſtronger than our ſelves, and be contented to ſubmit to their Victory that are valianteſt in Arms; this* (ſaid he) *was the cauſe that your Anceſtors (who were far more ſtrong and politick than you, and had better means to reſiſt) did ſubmit themſelves unto the Romans: which if God had not been pleaſed withal, he would never have permitted. And how could they hope to reſiſt, ſeeing the City was as it were already taken, and the Citizens, whilſt their Walls were whole, moſt of them deſtroyed? For the Romans well knew the Famine that was among them, how it every day waſted the people, and would in ſhort time devour their Souldiers. For ſuppoſe* (ſaid he) *the Romans would deſiſt, withdraw their Siege, and offer no violence; there is a Civil War within the City which you cannot overcome, or avert; unleſs you can fight againſt Hungar, and*

B *the adverſity of Fortune.* He added, *That it was beſt, before intolerable Calamities befel them, to change their Opinion, and whilſt they had time, to be counſelled by good advice. That the Romans would not puniſh them for what was already paſt, except they perſiſted in their obſtinacy. For they are* (ſaid he) *Kind, Courteous, Gentle to their Subjects, and prefer their Commodity before their Revenge. They thought it their intereſt to have the City in their Power, and the Country about it; and therefore the Emperour propoſed to make a League of Peace with them: but if he took the City by force, he would ſpare none, ſeeing they were admoniſh'd ſo kindly before, and in the greateſt neceſſity refuſed to obey him.* He told them alſo, *that the third Wall would in a ſhort time be taken, as they might perceive by the other two: and though the City were inexpugnable, yet the Famine would force it to yeild in deſpite*

C *of its Strength.*

As *Joſeph* did thus adviſe them, thoſe upon the Walls rail'd at him, upbraided him, and ſhot at him. *Joſeph* ſeeing he could not avert them from their imminent Calamities, recounted unto them out of their own Hiſtories what-ever made for his purpoſe. *O Wretches,* ſays he, *and ungrateful to your Friends! You reſiſt the Romans, and continue perverſe, as though you had conquered others that came, as they now do, againſt you. When doth God the Maker of all things deny help unto us if we be oppreſſed? Will you not remember your ſelves? For what cauſe did you enterpriſe theſe Wars? And how great a Friend and Protector do you daily offend? Do ye not remember the miraculous Works of your Anceſtors in this Holy place, and how in times paſt it was by the Enemies deſtroyed? But I tremble to re-*

D *count the works of God to ſuch unworthy hearers: But conſider and you will find that you do not only reſiſt the* Romans, *but God himſelf.* Nechias *at that time King of* Egypt, *who alſo was called* Pharao, *came, and with an infinite Army took away Queen* Sara, *the Mother of our Nation. And what did our firſt Father* Abraham *in the caſe? Did he betake himſelf to Arms to revenge that injury? though he had under his command three hundred and eighteen Captains, and under them an infinite multitude? Did he not rather deſiſt from War, perceiving* God *not to accompany him? and lifting up his pure hands towards this Holy place, which now you have defiled and prophaned, implore the aſſiſtance of his invincible God? And was not the Queen the ſecond night after ſent home again unto him untouched? whilſt the* Egyptian *adoring this Holy-place (which ye have polluted with Murders of your*

E *own Nation) and trembling at the Viſions he ſaw in the night-time, fled, rewarding the Hebrews with Gold and Silver, whom he perceived to be ſo beloved of* God. *Shall I recount unto you the going of our Anceſtors into* Egypt? *who having for four hundred years been ſlaves to the* Egyptian *Tyrants and Kings, and able to have revenged themſelves by force of Arms, yet did they rather expect and ſtay* Gods *leiſure. Who knoweth not that then* Egypt *in revenge of their tyranny to the Hebrews, was over-run with all kinds of Serpents, and infected with all kind of Diſeaſes in the Earth became barren,* Nilus *dry, and the ten Plagues followed one another; our Anceſtors were ſafely delivered without bloodſhed, God Almighty conducting them, as willing to reſerve them for his Prieſts?*

When the Aſſyrians *had taken away from us the Holy Ark, did not* Paleſtina *and* Dagon

F *repent that fact? Did not the whole Nation that took it, weep and lament therefore? For their privy parts being putrified, their Bowels and meat came from them, and with unclean hands they were forced to bring it back again with Cymbals and Trumpets, to make Satisfaction for their offence. It was God that did this for our Anceſtors, becauſe that, depoſiting their Arms, they reſigned themſelves wholly to his pleaſure. Was* Senacherib *King of* Aſſyria, *with all his Power out of* Aſia *encamping before this City, overcome by humane force? Did not our Anceſtors wave their own Force, and betake themſelves to Prayer, and God by his Angel in one night deſtroyed an infinite Army? ſo as that the next day the Aſſyrian found a hundred fourſcore and five thouſand of his Men dead, and fled with the reſt from the unarm'd* Hebrews, *though they never purſued? You know alſo,*

G *that in the Captivity of* Babylon, *where the People lived the ſpace of ſeventy years, they got not their liberty till ſuch time as God diſpoſed* Cyrus *to ſuffer them to depart into their*

Year of the World 4034. after Chriſt's Nativity 79.

Famine in the City.

Joſeph rips up the ancient Hiſtories for the Jews information.

The Hebrews under the Tyranny of *Egypt* 400 years.

The ſacred Ark taken away by the *Aſſyrians*, and reſtored to the Jews.

The Captivity of Babylon.

Year of the World 4034. After Christ's Nativity 72.

own Country. And continuing his assistance, they again (as the Priests in old time were wont) did serve and reverence their helper. In brief, our Ancestors did never atchieve any great matter by force of Arms, neither did they leave any thing undone wherein they expected Gods help, but still remaining quiet at home, they overcome their Enemies wholly by his Providence: and when they trusted to their own strength, they always miscarried. For when Zedechias our King, contrary to the admonition of the Prophet Jeremy, went forth to fight with the King of Babylon, at that time besieging the City, both he and his whole Party were taken, and this City destroyed. Yet consider how far your Generals are inferior to that King, and your selves to the People of those times. For Jeremy declaring to the City, that God was offended at their Iniquity, and that except they did yield, it should be taken by force; yet did not the King nor any of the People lay hands upon him. And you (that I may omit your Iniquity done within the City, which though I would I could not sufficiently decipher) do revile and attempt to kill me for giving you wholsome Counsel for your good; only for that I put you in mind of your Sins, which you have not patience to hear. The same happened also when Antiochus, sirnamed Epiphanes, besieged the City, God was highly displeased at our Ancestors, permitted them to be slain, the Town spoiled, and this Holy place for three years and six months to be made desolate. What should I shew unto you any more examples? Who first incited the Romans against the Jews? Was it not the impiety of our own Country-men that did it? Whence was our Bondage at that time? Did it not proceed from the Sedition of our Ancestors, when the fury of Aristobulus and Hircanus brought Pompy into our City, and God subdued them by the Romans, being grown unworthy of Liberty? and, at length after a three months Siege, though they were not so great offenders as you are, and better able to abide the Siege, yet they yielded themselves. Are we ignorant of the end of Antigonus the Son of Aristobulus, who invaded the Kingdom, and brought our Nation again into subjection; God laying that bondage upon them being provoked by the iniquity of our Nation? Herod the Son of Antipater brought Sosius and the Roman Army, and besieged the City six months; and at last, for the greatness of our iniquity, it was taken and punished, and sacked by the Enemies. Thus you evidently see that our Nation never prevailed by force of Arms. And assure your selves that even now the City will be taken. It is meet therefore that you who keep this Holy-Place commit your selves wholly to God, and then you need not fear the forces of your Enemies, when your Piety assures you of Gods help and succour. But what one Article of Gods Law have you observed? Nay, what have you not done that he forbad? How far greater is your impiety than theirs? and yet they suddenly perished for their Sins. For making small account of secret Sins, as Stealing, Deceit, and Adulteries, you violently take away Mens Goods by force, you murder whom you please, devise new ways to Sin; have made the Holy Temple the place of your impieties; and what the Romans themselves did adore, as by your own Nation polluted and defiled, whilst you derogate from the honour of our Religion by the impiety of your Actions, and yet hope for his help, whom you have so heinously offended. You are very just People and obedient, and it is with pure hands you beg assistance of God. Did our King pray so unto God, when he obtained, that in one night so many of the Assyrians should be destroyed? Or do the Romans commit such impietiy as the Assyrians did, that you may hope of the like revenge upon them. The Assyrian received a sum of Money to save the City, and yet not regarding his Oath, endeavoured to destroy it. The Romans do only request the same Tribute that was paid by our Ancestors: and if they may have it, will never destroy the City, nor touch our Holy things. They will also permit you to enjoy freely your Families and Possessions, and suffer your Laws to remain inviolate. It is madness for you to hope that God will punish just Men, as he did Sinners and impious persons, seeing he can punish as he pleases. To be short, he destroyed the Assyrians the first night they encamped before the City. And if he had purposed to deliver you, and punish the Romans, he would have done it, when Pompy and Sosius came against the City, or when Vespasian wasted Galilee, or now when Titus made his assault. But neither Pompy nor Sosius suffered any harm, and both of them took the City. Vespasian prospered so well in his Wars against you, that he hath got the whole Empire. And the Fountains which yielded you no Water before, do give it to Titus in abundance. For you know that before his coming, the Fountains without the City and Siloa were so dry that Water was sold by measure, yet now they flow plentifully, and do not only serve his Army, but water all the Gardens about. What this Wonder foretelleth, you have already experienced, when the King of Babylon came with his Army and destroyed the City, took it, and fired it, and the Temple; notwithstanding that (as I am perswaded) the Jews at that time were not so wicked as now. I think therefore that God hath forsaken this Holy Place, and is gone over to your Enemies. Will not a good Man fly a wicked House, and abhor the impiety of the Inhabitants? And do you think that God will abide your impiety,

The destruction of Jerusalem by the K. of Babylon.

Josephus's bitter Invective against them.

The Jews sins against the Laws.

The Romans overthrow the Jews as the Assyrians did.

God knoweth when to revenge.

Fountains that before-time were dry, now flow to Titus.

H I K L M N O

A *piety, who beholdeth all ſecrets, and knoweth all things that are hid? But what is ſecret amongſt you? Or, what do you ſeek to find? Nay, what do you that your Enemies do not know? All your Iniquities are apparent: and your Contention with one another is, who ſhall be moſt impious, and with as much labour endeavour to be Vicious, as others do to be Vertuous. Yet for all this it is not too late to amend, God's Wrath will be appeaſed, if ye acknowledge your ſins, and be penitent for your offences. Throw away your Arms then, and pity your Country, now ruined by your own means. Turn your Eyes and behold the Beauty of the Place, whoſe Ruine you ſeek. How brave a City, how magnificent a Temple, how rich with the Gifts of all Nations! Who would fire theſe? who would deſire the ruine of theſe? Or, what is there in the World that better deſerveth to be preſerved? O hard hearted People, more blockiſh*

B *and inſenſible than Stones! Or, if you do not pity your Temple, let your Families move you; look upon your Children, your Wives, and your Parents, all ready to be conſumed either with Sword or Famine. I am ſenſible my Wife, my Children and Family muſt periſh with you, (and there was a time when they would have been conſidered); and it may be thought it is to ſave their lives I give this Advice: but kill them, and ſacrifice me for your Welfare: I am prepared to die, if my Death may be a means to preſerve you in being.*

The year of the World, 4034. after Chriſt's Nativity, 72.

God is wont to ſhew mercy to thoſe who confeſs, and be penitent.

Whilſt *Joſeph* made this Speech unto them the Tears trickled down his Cheeks; but the Seditious being nothing moved, replyed, that it was not ſafe for them to yield. The people however were perſwaded to fly: and ſelling their Poſſeſſions and what they had at ſmall rates, they ſwallowed down the Gold they received, leſt the Thieves

C ſhould take it from them. And when they had eſcaped to the Romans Camp, they emptied their Bellies, and found it again, and had wherewithal to buy them neceſſaries. *Titus* alſo permitted many to go whitherſoever they pleaſed; which cauſed divers to flie, thereby to be delivered from the Calamity which they endured in the City. But *John* and *Simon* were as diligent to ſtop the wayes, leſt the Citizens ſhould eſcape, as they were to hinder the Romans from entering into the City: ſo that upon the leaſt ſuſpicion of any Mans flight, he was preſently put to death. The Richer ſort whether they ſtayed or fled, were ſlain for their wealth and poſſeſſions. The Famine of the City, and the deſperation of the Theives increaſed alike every day; and when no more Corn was to be found, the Seditious perſons brake into the Houſes,

D and ſearched every Corner to find Corn; if in their ſearch they found any, they beat the owners thereof for denying it at firſt; if they found none, they tortured them for having hidden it. Whoſoever was ſtrong of Body, and in good liking, they killed; upon preſumption that he had ſome ſecret ſtores, or elſe he could not have been in ſo good plight and fat as he was. They that were pined with Famine, were ſlain; becauſe they thought it no offence to kill them, who in a ſhort time would die of themſelves. Many gave all they had for one Buſhel of Corn, and ſhuting themſelves up privately in their Houſes, eat their Corn as it were unground: others made Bread thereof, as neceſſity and fear required. No Man in the whole City ſat down to eat his meat at the Table, but ſnatch'd it greedily from the fire, and devoured it half raw and half

E roaſt.

Joſeph's love and conſtancy towards his Country.

The people flie with their money.

A wonderful Famine in the City.

The Argument of ſtore of meat.

Moſt miſerable was this manner of living, and a ſpectacle which none without Tears was able to behold; the ſtrongeſt ſtill got the moſt, and the weakeſt bewailed their miſery: for now Famine was their greateſt calamity. And nothing doth arm Men more than ſhame. During this Famine, no reverence was had towards any Man: Wives took the meat out of their Husbands mouths, Children from their Parents, and Mothers from their Infants, which was the ſaddeſt ſpectacle of all. No body had now any compaſſion, neither did they ſpare their deareſt Infants, but ſuffered them to periſh in their Arms, by taking from them the very drops of Life. Yet could they not eat in ſuch ſecrecy, but ſome or other ſtill came to take away from them that whereupon

F they fed. For if in any place they ſaw a door ſhut, they conjectured that they who were in the houſe were eating meat, and forthwith breaking down the Doors, they came in, got them by the throat, and took the meat half chewed out of their mouths as it was ready to be ſwallowed down. The old Men were driven away, and not permitted to keep and defend their food: the Women were drawn up and down by the hair of the head, for that they hid between their hands ſome part of their meat, and would not forgo it. No pity remained either to old age or infancy; they took the young Babes, their mouths full of meat, and daſhed them againſt the ground. If any had prevented theſe Thieves, and eaten their meat before they could get at them, they were more cruelly and more tyrannouſly handled, as having commited a greater offence againſt them.

A miſerable kind of living, and a ſpectacle of great compaſſion.

The Souldiers enter the houſes, and take the Meat unchewed out of the Citizens mouths.

G They deviſed moſt barbarous and cruel torments to extort food from others: for they thruſt ſticks or ſuch like into the cavity of Mens yards, and ſharp thorny rods into their

Year of the World 4034. after Christ's Nativity 72.

Fundaments: and it is abominable to hear what the people endured to make them confeſs one loaf of Bread, or one handful of Corn which they had hidden. H

Theſe Miſcreants did not yet for all this feel either hunger or thirſt: for then their impieties had been more tolerable: but they did it only to exerciſe their cruelty, preparing ſix days food for themſelves aforehand. Some poor creaturrs, eluding the Roman-Guards, had been abroad in the night to gather Wood or Graſs in the Field, and returning into the City, were rejoycing in their felicity, having eſcaped the danger of the Enemy: but they were ſeized on by theſe Miſcreants; their Herbs taken from them (though gotten with the hazard of their lives) denying them a ſmall part of that, for which they had undergone ſuch danger, yea they thought themſelves obliged though robbed and ſpoiled, if they eſcaped the Swords of theſe Tyrants. Theſe were the Calamities which the baſer ſort of People endured at the hands of the common Souldiers: but the Nobles and chief Men of the City were led to their Officers, accuſed before them of Intelligence with the Romans; and for ſome forged Treaſon or other put to Death. Many times they ſuborned people to accuſe them of intending to fly to the Romans. Thoſe that *Simon* robbed were ſent to *John*; and thoſe that *John* ſpoiled were ſent to *Simon*: drinking as it were one to another in the Blood of the People, and dividing their dead Carcaſſes between them; inſomuch as though they diſagreed in their deſire of Rule and Domination, they both conſpired in Miſchief and Iniquity. For he that did not give the other part of what by his cruelty he had extorted from the miſerable Citizens, was accounted ungenerous: and he that received not his ſhare, complained of the injuſtice, as beleiving he had a right to the Rapine and Cruelty. K

The Honourable and Rich are drawn before the Tyrants.

John & *Simon* differ about Rule, but agree in Wickedneſs.

I am not able to recount all their Iniquities: but in ſhort, I think never any City endured the like, nor never any People ſince the memory of Man were ſo cruel and barbarous: and that their impiety to Strangers might ſeem the leſs, they ſpake evil of the Nation of the Hebrews, and curſed them, and openly confeſſed themſelves to be ſlaves, People of divers Countries, united together in wickedneſs, Baſtards and Abortives of their Nation. They demoliſhed the City, and forced the Romans (though againſt their will) to accept of a diſmal Victory, haſting the Fire into the Temple, as though it ſtayed from it too long. Neither were they at all affected, when they ſaw the higher part of the City on fire; though many among the Romans beheld it with ſorrow, as we will ſhew hereafter, when we deſcribe the event of that buſineſs. L

CHAP. XII.

Of the Jews that were crucified, and the burning of the Rampires.

The poor peoples miſery.

THE Mounts and Rampires that *Titus* built did greatly advantage him: Yet his Souldiers endured ſome loſs by the Jews from the Wall, to recompence it what he could, upon intelligence that their Rapine and Plunder in the Town being not ſufficient to ſupply their neceſſities, the Jews were forced to ſeek out into the Valleys for Food; he diſpoſed certain parties of Horſe, and other ſelect Men in Ambuſh to intercept them: for though their Exigencies were very great, yet being for the moſt part poor people, with Families in the City, they durſt not run over to the Romans, leſt their Wives and Children ſhould be murdered in their abſence, wherefore they were forc'd to make private excurſions in the night to conceal themſelves from the Enemy, and having fallen unexpectedly into this Ambuſcade, they fought it couragiouſly, as knowing it too late to expect mercy after ſuch untractable obſtinacy, but they were defeated, many of them taken and tortured, and afterwards crucified before the Walls of the City. *Titus* look'd upon their condition as very deplorable; for ſcarce a day paſt in which there were not 500 Jews taken and ſerved in that manner by thoſe parties of Horſe; yet he thought it inexpedient to remove them, becauſe they were a great ſecurity to the reſt of his Army: But his great Deſign was by the cruelty of that Spectacle, to terrifie the City, and haſten its ſurrender. Wherefore the Souldiers, in hatred to our Nation, crucified all they took, one after one faſhion, and another after another, in deriſion. And the multitude of the Captives became ſo great, there was left no ſpace for the Croſſes, nor indeed Croſſes for their Bodies to be crucified upon. But the Seditious Jews within the City were ſo far from relenting by this Maſſacre, that rather their hearts were more hardned; ſo that herewith they terrified the reſt of the multitude, for they * carried the relations of thoſe who were taken by the Romans, to the Walls, M N O

Titus crucifies many Jews before the Walls.

* The Jews carried the Kindred of thoſe that fled out of the City to the Romans, & ſhewd them the Tortures they ſuffered.

that

A that they might ſee how thoſe were uſed that fled to the Romans: the ſame ſight they alſo ſhewed unto them that deſired Peace; affirming that they whom the Romans had ſo uſed, were thoſe that fled unto them for ſuccour, and not Captives by them taken. This deterred many who would otherwiſe have fled to the Romans; till ſuch time as the truth hereof was known. Yet ſome there were that ventured to the Enemy, as preferring Death and Torment at their hands, before the Miſeries and Famine which they endured at home. *The year of the World, 4034. after Chriſt's Nativity, 72.*

Hereupon *Titus* cut off many of the Captives Hands, and ſent them into the City to *Simon* and *John*, that their Calamity might teſtify them to be Captives, and not ſuch as had voluntarily fled to the Romans, willing them to admoniſh their Friends to yield,
B and not compel him to deſtroy the City: and to aſſure them that in ſo doing, they might ſtill ſave their Lives, their Country and Temple, which had not the like in the whole World: and he continually went about the Rampires, haſtning the Workmen in their buſineſs, as though he preſently meant to effect that in deeds, which in words he had ſpoken. The Jews that ſtood upon the Walls reviled both him and his Father, affirming that they contemned Death; and would chuſe rather to die, than become Slaves: That whilſt they lived, they would to the utmoſt of their power defend themſelves againſt the Romans, without any care either of themſelves or their Country; which *Cæſar* ſent them word were both in imminent danger. Moreover, they ſaid that the whole World was a Temple dedicated to God, far more excellent than theirs, which
C notwithſtanding ſhould be conſerved by him that dwelt in it; whoſe help they hoped to enjoy, and did therefore deride all his Threatnings, as things that could never come to paſs without his Divine Permiſſion. Thus did they opprobriouſly abuſe the Clemency of the Romans. The Jews revile both *Titus* and his father.

At this time arrived alſo *Antiochus Epiphanes*, and with him a conſiderable ſupply of Men, among which there was a company called the *Macedonians*, of equal years, and little older than young Men, all trained up in Martial Diſcipline, and armed after the Macedonian manner, from whence they took their name: yet for the moſt part they did not anſwer the expectation that men had of the Macedonians. For the King of *Comagne* was the moſt fortunate and happy of all Kings that were ſubject to the Roman Empire,
D till ſuch time as he felt the frown of Fortune; who in his old age proved that none ought to be accounted happy before his death: whileſt *Comagne* was in proſperity, his Son ſaid, he marvelled that the Romans did delay to aſſault the City, and enter the battered Walls (for this young Man was a great Warriour, and of exceeding ſtrength, to the which he truſted too much, did many things raſhly.) *Titus* ſmiled, and anſwered, that that was a work too great for the Romans. Upon which young *Antiochus*, accompanied with his Macedonians, aſſaulted the Wall, and himſelf with his ſtrength and dexterity avoided the Darts of the Jews, and caſt his Darts at them: but his whole Party (a few excepted) were there ſlain: for obliged by their extravagant boaſting, they continued longer in fight than it was expedient for them: at laſt many being
E wounded retired, perceiving that the Macedonians to win a Victory had need of *Alexander's* Fortune. The Romans the twelfth day of *May* began to build their Rampires: and laboured ſeventeen whole days, with much ado they ended them the nine and twentieth of the ſaid Month. For they builded four vaſt Rampiers, one of them over againſt *Antonia*, which was built by the fifth Legion, oppoſite to the midſt of the Struthian Waters: another was built by the twelfth Legion, twenty Cubits diſtant from the other. But the tenth Legion, which was of more account than the two former, erected a Mount oppoſite to the Pond called *Amygdalon* on the North-ſide: and the fifteenth Legion made the fourth, thirty Cubits diſtant from the other, over againſt the Monument of the High Prieſt *John*. The Infolence of *Antiochus* and the Souldiers. The Romans in 17 dayes build four huge Bulwarks.

F The Mounts being thus finiſhed, *John* undermined that which was over againſt *Antonia*, and underpropped it with poſts of Wood, and filling the Mine with Wood, Bitumen and Pitch, he fired it: ſo the poſts that held it up, being burnt, the Mine fell, and the Mount alſo with a hideous noiſe fell into it: and firſt of all there aroſe a great ſmoak and duſt, for the Mines covered the flame: at laſt the fire having conſumed the matter that covered it, the flame appeared. The Romans at this ſudden and unexpected exploit were much amazed and diſordered: ſo that thereby thoſe who before made account of the Victory as certain, began now to diſpair. Two days after *Simon* and his Aſſociates ſet upon the other Rampires: for thereon were planted Rams, wherewith the Romans began to beat the Walls. Amongſt the reſt, a Man
G named *Tephæus* of *Garſus* a City of *Galilee*, *Megaſſarus* one of Queen *Mariamne's* Servants, and with them one of *Adiabena* the Son of *Mabateus*, who for his fortune Three valiant Jews.

Year of the World 4034. after Christ's Nativity 72.

was named *Agiras*, which signifieth lame: these three taking fire-brands, ran unto the H
Engines, and there was none found in all the Roman Army more valiant than these
Men, nor more terrible: for they ran amidst the throng of their Enemies so boldly,
as though they had gone amongst their Friends, and never made any stay, but breaking
through the midst of their Enemies, they fired their Engines: and notwithstanding
that on every side they were assaulted with Darts and Arrows; yet did they not give
back, nor seek to avoid the danger, till such time as the fire had taken hold of the En-
gines. The Flame mounting on high, the Romons came running out of the Camp to
succour their fellows: and the Jews upon the Wall with Darts and Arrows hindred
them that sought to quench the flame, exposing their own Bodies. The Romans en-
deavoured to draw off the Rams: And the Jews were as earnest to hinder them: how- I
ever the Romans preserved their Rams. From thence the fire caught hold of the Ram-
pires, those that opposed themselves were burned: and the fire increased, so that it
could not be extinguished; so the Romans invironed with the flame, and dispairing to
rescue their Works, retired into their Camp, and left them on fire. But the Jews were
so much the more earnest, their number still encreasing by new supplies out of the City;
and so encouraged by their Victory, they rashly adventured unto the Romans Camp,
and assaulted the Guard there. Which Guard was a Company placed round about the
Camp in Armour; with orders not to leave their Ground upon pain of Death. And
these Men esteeming it better to die gloriously, than ignominiously to suffer, resisted
very valiantly; so that many that had fled, retired themselves back again to fight, both
for shame that they had forsaken their place, and for fear of punishment thereof: and K
placing new Engines upon the Rampire of their Camp, they stopt the Jews from Sal-
lying any more: for they came out unarmed, without any Arms of defence. For the
Jews without any consideration came rashly upon their Enemies Pikes, and assaulted
them with their fists. So that the Jews prevailed more by their courage, than their
Arms: and the Romans fled more for the Jews boldness than any harm they sustained
by them.

The Romans invironed with Fire, lose the Mounts they had built.

A severe Law amongst the Romans against those that forsake their places.

Titus repairing with all speed from *Antonia*, where he had been viewing a place for
another Rampire, blamed the Souldiers exceedingly; who having gotten the Enemies
Walls, did notwithstanding suffer themselves to be repell'd; and were forc'd to abide
that which first the Jews did suffer, being now as it were broken out of Prison; and so L
he with certain chosen Men assaulted the Enemies on one side, who though desperately
overpowered, yet stoutly resisted him; and so joyning the Battel, the dust was so thick
that one could not see another, nor hear what was said; for the cries and noise was so
great, no Man could discern his Friends from his Foes. The Jews persisted still in the
Battel, not for that they trusted to their force, or thereby prevailed, but because they
were desperate. The Romans on the other part took courage, and fought stoutly for
shame, and for that *Cæsar* himself was in danger amongst them. So that I think, that had
not the Jews retired into the City, the fury of the Romans had then consumed the
whole multitude. The Romans were now sorrowful for the loss of their Rampiers, who M
in one hours time had lost that, which with such labour they so long had been making:
and many of their Engines being now displaced, they dispaired to take the City.

Titus accused his Souldiers of negligence.

The Jews retire within the City.

CHAP. XIII.

Of the Wall which the Roman Army built about Jerusalem *in three days space.*

Titus consults with his Captains.

TITUS deliberated with his Captains what was to be done; and they that were
most forward amongst them, thought it best with the whole Army to assault the N
Walls: for that as yet the Jews had only fought with a part, and were not able to with-
stand the force of the whole Army, but would be all consumed with Darts and Arrows.
The wiser sort perswaded *Titus* to repair his Rampires: but others counselled the con-
trary, to hold themselves quiet there, and only to keep all places about, that no food
should be conveyed into the City, and so famish it without fighting. For that the Jews
being now desperate, and desirous to be slain, would not be overcome by force. But
Titus thought it dishonorable to lie idle with so huge an Army, and do nothing; yet he
deemed it superfluous to fight with them who would willingly fight to be slain: and he
could not make any Mounts, because he wanted Materials, and it was most difficult O
of all to guard every place about the City, that none could go forth, for that it could
not be beleagured round on every side, by reason of the difficult places, and great com-

pass

A pass thereof, fearing also the dangers that might ensue, the Jews issuing out of the City. For the Jews seeing their open ways possessed by the Romans, they would devise some secret ways, both urged thereunto by necessity, and also because they knew all places there-about very well. And if so be that the Jews should secretly effect any thing to prejudice them, that then their Siege was like to continue so much the longer: so that he feared the continuance of time would diminish the Glory of his Victory. For though all those ways might be taken, yet he preferred speed before certainty: and if so be he would use celerity and safety, then it was needful for him to compass the whole City round with a Wall: for so all ways and passages might be blockt up, and the Jews seeing no hope of safety, should be compelled either to yield the City, or to B be consumed with Famine. Nor by any other means could be secure, but by erecting Mounts; having that Wall to defend them. And if any one think that work difficult, and not to be atchieved, let him consider that it did not become the Romans to make a base and slender piece of work: and that no Man in the World could without labour effect any great matter, but God only. Having with these Speeches encouraged his Captains, he caused them to lead the Souldiers, and dispose them all about these businesses. The Souldiers had as it were some divine vigour and courage faln upon them: for not only the Captains, parting the circuit amongst them, but the Souldiers also strove who should first effect their part; and every Souldier laboured to please his Decurio, the Decurio to content the Centurion, and Centurion the Tribune, and the C Tribune to please the chief Commander, and he to please *Cæsar*, who every day went round and beheld the Work: and so beginning at the place called the Assyrians Camp, where he was encamped, he drew a Wall all about, even to the new City; and from thence by *Gedron* and Mount *Olivet*; and so turned toward the South, and enclosed the Mountain with the Rock called *Peristereonos*, and the Hill next adjoyning thereunto which hangeth over *Siloa*: and from thence bending his Work to the West, he brought it down all along the Valley of the Fountain: from whence ascending to the Mouument of *Ananus* the High-Priest, where *Pompy* pitched his Tents, he brought it about by the North-side of the City, and coming along to the Village called *Erebinthonicus*, he compassed the Monument of *Herod* towards the East, and so joyned the Wall to his D Camp, where he began. This Wall was nine and thirty furlongs about. Without this Wall he built also thirteen Forts, every one ten furlongs in compass. And all this whole Work was finished in three days space, which yet required Months to have been built in: so that the celerity in the building thereof makes it scarcely credible. The City being thus encompassed with a Wall, and Guards placed in every Fort, *Titus* himself continued to go round the first Watch, to see all things in good order: the second Watch he allotted to *Alexander*; and the third to the Captains of the Legions: and the Watchmen appointed every one his turn to sleep; and so all night long some of them went about the Castle.

Year of the World, 4034. *after Christ's Nativity* 72.

Titus determins to enclose the City with a Wall.

The Romans without ceasing build the Wall.

One Wall of 39 furlongs about.

The Romans plant their Guards in several Castles.

E

CHAP. XIV.

Of the Famine in Jerusalem: *and of the building of the second Rampire by the Romans.*

THe restraint of liberty to pass in and out of the City, took from the Jews all hope of safety; and the Famine now increasing, consumed whole Houlholds and Families: the Houses were full of dead Women and Infants; and the Streets of the Car- F cases of elder Men: and the young Men pale like Ghosts, walked about the Market-place, and fell down dead where it happened. And now the multitude of dead bodies was so great, that they that were alive could not bury them, nor indeed cared they for burying them, being now uncertain what should betide themselves. And many endeavouring to bury others, fell down themselves dead upon them as they were burying them. Many being yet alive, went into their Graves and there died. Yet for all this Calamity, was there no weeping nor lamentation; for the Famine overcame all affections. And they who were yet alive, without tears beheld those, who being dead were now at rest before them. There was no noise heard within the City, and the still night found all full of dead bodies: and which was most miserable of all, G the Thieves at night came and took away that which covered the dead bodies nakedness, went laughing away, and in their bodies they proved their Swords, and upon pleasure

The Houses and Ways full of dead Men.

The Dead lie unburied in the streets.

Year of the World 4034. *after Christ's Nativity* 72.

pleasure only thrust many through, yet breathing. Yet if any desired them to kill him, H
or to lend him a Sword to kill himself, that so he might escape the Famine, they denied
him. And every one that died, as he was dying, fixed his Eyes upon the Temple, and
beheld it with grief, leaving the Seditious behind them. But they no longer able to
endure the stink of the dead Bodies that lay corrupted on the ground, first commanded
that all such should be buried at the charges of the City: and at last finding the place
wherein to bury them all, they threw them over the Walls into the Ditch. When *Titus*,
going about the Walls, beheld all the Ditch filled with dead Mens Bodies, he lament-
ed; and lifting up his hands to Heaven, called God to witness, that it was not his
doing. Such was the estate of the City. But the Romans when none of the Seditious
durst make any more excursions, passed their time in joy and mirth: for they neither I
suffered Famine nor Sorrow, having abundance of Corn, and all other necessaries out
of *Syria*, and the Provinces adjoyning: and many standing before the Walls, and shew-
ing their abundance of Victuals to the Jews, did so much more increase their misery.
Yet were not these Seditious people moved at these Calamities: wherefore *Titus* pi-
tying the reliques of the Nation, and minding at least to save them that were left alive,
hasted to take the City: and so he begun a-new to build Mounts, though he scarcely
found matter to do it withal. For all the Wood near the City was consumed in the
first Works; so that now the Souldiers were forced to fetch more Wood ninety fur-
longs off; and only against *Antonia* were erected in four places, four Mounts greater
than the former. *Cæsar* went about and hastned the Workmen; and now shewed the
Thieves that were falling into his hands, the desperate condition in which the City then K
stood. Yet for all this, they would not repent: and being as it were deprived of the
exercise of their Wits and Bodies, they used both as though borrowed, and not their
own. For neither did any affection move their Minds nor any grief their Bodies: for
they rent and tore the dead Bodies like Dogs, and filled the Prisons with weak and lan-
guishing People.

The cruelty of the Seditious against those that lay a dying.

Titus calls God to witness the fault is not his.

The Romans shew the Jews their abundance of Victual.

Titus pitying the remainder of the Nation, labours to save them.

The blindness of the Jews.

CHAP. XV.

Of the Massacre of the Jews both within and without the City. L

Simon's cruelty against *Matthias* and his Sons.

AT last, *Simon* having tormented *Matthias*, put him to death notwithstanding that by his means he had obtained the City. This *Matthias* was the Son of *Boethus* a Priest, whom the People for his fidelity towards them greatly esteemed: he seeing the Outrages of the Zealots towards the People after *John* was joined with them, per-
swaded the People to call in *Simon* to help them, conditioning nothing with him before, for that they misdouted no evil. And when he was come into the City, he held him for his Enemy as well as the rest; notwithstanding, that by his only advice he was received into the City, as though *Matthias* had only done it through weakness. M
Wherefore calling him before the people, he accused him that he favoured the Romans, and so condemned him to die, not suffering him to clear himself. And he put to death likewise his three Sons with him, for the fourth was before this time fled to *Titus*. *Matthias* requested *Simon* that he might be put to death before his Sons: But *Simon*, in regard that by his means he had gotten the City, caused him to be executed last of all. And so he was killed upon the murdered Bodies of his Sons, in a place where the Romans might behold him; for so *Simon* commanded *Ananus* his Executioner, who was the Son of *Bamadus*. This Man was the most cruel of all *Simon*'s followers; who even when he was to kill *Matthias*, derided him, asking whether they could now help him, to whom he sought to fly? and he permitted not their Bodies N
to be buried. After them *Ananias* a Priest, the Son of *Masbalus*, a Nobleman, and chief Secretary to the Council, a valiant strong Man, born at *Emaus*, and with him fifteen of the Chiefest Men in the City were put to death. They took also *Joseph's* Father and kept him in Prison, and with the publick voice of a Crier proclaimed, that no Man should talk with him, nor visit him, pretending fear of Treason: and who-
soever bewailed his estate, he was put so death without any Tryal. It happened that a certain Man called *Judas*, the Son of *Judas*, who was one of *Simon's* Captains, and Go-
vernour of one of the Towers of the City, being moved with Compassion towards these that perished without desert, and more with fear of his own life, assembled to- O
gether ten of his most trusty Souldiers, and said to them: *How long shall we endure these Calamities? or what hope have we of Life, in being obedient to the most impious of all*

Ananias the Priest, with 15 of the Noblest People slain.

Judas consults with his Companions.

Men

A *Famine conſumes our City; the Romans are almoſt within our Walls, and* Simon *is cruel and faithleſs even toward theſe that have well deſerved at his hands; and we are in daily fear of his Cruelty. On the contrary, the Romans keep their Faith inviolably. Wherefore let us deliver this Tower to them, and ſo ſave our ſelves and our City. And what puniſhment can* Simon *ſuffer which he hath not deſerved?* The ten Men to whom in this manner he brake his mind, agreed hereunto; and ſo he in the morning ſent the reſt of the Souldiers under his command into divers places, that they might not perceive his intent, and at the third hour of the day, ſtanding upon the Tower, he called the Romans and told them his Deſign. But ſome of the Romans proudly contemned the Offer; others ſcarcely believed them, and the reſt made no haſte to come. In the mean time while B *Titus* with certain armed Men came unto the Wall, *Simon* had notice of the matter, and ſpeedily got to the Tower, and ſlew thoſe that were within in the ſight of the Romans, and caſt down their Bodies over the Wall. *Joſeph* going about the Wall, and coming thither (for he never ceaſed requeſting the Jews to remember their deſperate eſtate) was ſtruck on the head with a Stone, and ſo amazed with the blow, that he fell down: whereupon the Jews made a Salley out of the City, and had carried him away Priſoner into the City, had not *Titus* ſent Men to defend him; and whilſt they fought, *Joſeph* was carried away, ſcarcely knowing what was done. The Seditious with loud cries rejoyced, as having ſlain him whoſe death they chiefly deſired; and ſo they reported within the City. Hereupon the People were moſt ſorrowful, verily be- C lieving him to be ſlain, by whoſe interceſſion they had confidence of favour from the Romans.

Year of the World, 4034. *after Chriſt's Nativity* 72.

Joſeph wounded in the head with a Stone, the Rumour is ſpread through the City.

When *Joſephs* Mother, who was in Priſon, heard this, ſhe ſaid to thoſe of *Jotapata* that were her Keepers, that ſhe had no hope ever to ſee her Son again; aud with many tears lamenting to her Maidens, Is this the benefit (ſaid ſhe) of my having born a Son, that I ſhall not bury him, by whom I hoped to have been buried my ſelf? But this falſe Report did not long grieve her, nor comfort the Thieves; for *Joſeph* was quickly healed of his Wound, and recovered; and ſhewing himſelf, he cryed out to them, That ere long they ſhould find he ſhould be revenged on them for his Wound; And he ceaſed not to exhort the People to remain faithful to the Romans. But the D Seditious, ſeeing him alive, were aſtoniſhed, and the People conceived good hope. Many (preſent neceſſity urging them) leapt over the Wall, and fled to the Romans; divers with Stones going forth under pretence to fight with the Romans, yeelded themſelves: But they had worſe Fortune there than within the City; being now more harmed by plenty of Victuals which they found amongſt the Romans, than with the Famine they ſuffered in the City: for being become by Famine all ſwollen, as though they had the Dropſie, upon the ſudden filling of their empty Bodies, they burſt; and ſo all died, ſave only thoſe who being wary, did by little and little accuſtom their Bodies to Food which they had long wanted. Yet they who thus eſcaped, fell into another grievous misfortune: for one of the Jews that fled to the Romans, was found E amongſt the Syrians, gathering Gold (out of his own dung) which he had ſwallowed, as is before ſaid, for that the Seditious did ſearch all, and take that they could find from them: and there was very great ſtore of Gold in the City, ſo that that was ſold for twelve Atticks, which before was worth twenty five. This device being diſcovered in one, preſently a report was ſpread all over the whole Camp, that the Jews that fled from the City, came full of Gold. Whereupon the Arabians and Syrians ript up the Bellies of their poor ſuppliants, to ſee if they could find any Gold or Silver within them. And I am perſwaded that there was no greater calamity befel the Jews than this, for in one night the Bellies of two thouſand Jews were ript up. *Titus* hearing of this cruelty, reſolved to cauſe the Authors hereof to be compaſſed round with Horſemen, F and ſlain with Darts; and he had done it, had not the multitude of offenders much exceeded that of the Jews that were ſo murthered. Wherefore, he called together the Leaders of theſe Auxiliary Troops, and the Roman Captains (for ſome of the Romans alſo had committed this fault) and ſaid to them in anger, Is it poſſible that any amongſt your Souldiers are ſo barbarous to commit ſuch horrid Acts for uncertain gain, and are not aſhamed to enrich themſelves after ſo execrable a manner? What, ſhall the Arabians in theſe Warrs againſt Strangers do what they pleaſe, and preſently cauſe the infamy of their vile Facts to redound to the Romans, by committing ſuch murthers, and exerciſing ſuch cruelty againſt the Jews? (for now all that bear Arms under him, were defamed with this vile report:) He declared to them, That ſuch as G hereafter were found in that guilt, ſhould be put to death. Alſo he commanded his own Legions to make enquiry who were ſuſpected amongſt them for this matter,

Joſeph recovereth of his Wound.

Many that fled from Famine at home, met with a more ſpeedy death amongſt the Romans.

2000 Jews imbowelled in one night.

Titus diſpleaſed with this curſed act.

and

Year of the World 4034. after Christ's Nativity 72.

and to bring him word thereof. But avarice is not terrified by fear of punishment; cruel people have naturally a desire of gain, and no passion can be compared to the desire of wealth: though sometimes it is bridled and restrained for fear. But now God who hath given over the people to Perdition, suffered all things to be turned to their destruction: for that which *Cæsar* did so strictly forbid, was still secretly committed upon the poor Jews that fled for mercy to the Romans. So that now whosoever fled out of the City, the Souldiers first looking about them, lest any of the Romans should see them, ript up their Bellies, and so got an ungodly and impious booty; yet in very few did they find that they sought for; for the most of them that were slain, had no Gold nor Silver found within them. And this mischief caused many that had fled to the Romans to return again into the City. H

Avarice is not terrified with any punishment.

CHAP. XVI.

Of the Sacriledge committed about the Temple, and the dead Bodies cast out of the City, and of the Famine.

John falls to Sacriledg, and takes away many Presents out of the Temple.

WHen *John* could rob no more, nor get any spoil from the Citizens, whom he had robbed of all they had, he presently fell to Sacriledge, and took away many of the Gifts that had been offer'd to God in the Temple, and of the sacred Vessels appointed for Divine Service, as Cups, Plates, Tables, and the Cruets of Gold that *Augustus* and his Wife had sent thither. Thus a Jew robbed and spoiled the Temple of those tokens of respect, wherewith the Roman Emperours and other Nations had honoured it: and he had the boldness to affirm to his Associates, that without fear they might use the Holy things of the Temple, seeing they fought for God and the Temple. Moreover, he dared to share amongst them the Holy Wine and Oyl, which the Priests kept for Divine Sacrifice in the inner part of the Temple. I will not cease to speak that which grief compelleth me: I verily think that had the Romans forborn to have punished so great Criminals, either the Earth would have swallowed the City up, or some Deluge have drowned it, or else the Thunder and Lightning which consumed *Sodom*, would have light upon it: for the people of the City were far more impious than the Sodomits. In brief, their wickedness and impiety were the cause that the whole Nation was extinguished. What need I recount every particular misery? *Mannæus* the Son of *Lazarus*, flying to *Titus* out of the Gate that was committed to his custody, and yielding himself to him, related to *Titus*, that from the time that the Roman Army encamped near the City, from the fourteenth day of *April*, until the first of *July*, were carried out of that Gate he kept, a hundred and fifteen thousand eight hundred and fourscore dead Bodies; and nevertheless, he had reckoned only those, the number of whom he was obliged to know by reason of a Publick Distribution, of which he had the charge. For others were buried by their Parents; and this was their burial, to carry them out of the City, and there let them lie. And certain Noblemen flying to *Titus* after him, reported that there were dead in the City six hundred thousand poor people, which were cast out of the Gates; and that the others that died were innumerable: and that when so many died that they were not able to bury them, that then they gathered the Bodies together in the greatest Houses adjoyning, and there shut them up. And that a bushel of Corn was sold for a Talent, which is six hundred crowns: and that since the City was compassed with a Wall by the Besiegers, they could not go out to gather any more Herbs, so that many were driven to that necessity, that they raked Sinks and Privies to find old dung of Oxen to eat; and even the dung that was loathsome to behold, was their meat. The Romans hearing this, were moved to compassion; yet the Seditious within the City, who beheld this miserable Sight, were nothing moved, nor repented, but suffered them to be brought to this Calamity: for their hearts were so blinded by God, that they perceiv'd not the Precipice into which they were going to fall with all this miserable City. K L M N

600000 dead Carcasses cast out of the City.

Cow-dung and dirt gathered together, are the Jews food.

A

The year of the World, 4034. after Christ's Nativity, 72.

The SEVENTH BOOK OF THE VVARS of the JEWS, Written by *Flavius Josephus.*

B

The Contents of the Chapters of the seventh Book.

1 OF *the Breach made in the Walls, and how the Mounts were fired: and how* Sabinus *assaulted the Wall.*
2 *How the Romans assaulted* Antonia, *and were repulsed by the Jews.*
3 *Of the exceeding valour of* Julian *a Roman Souldier.*
4 Joseph's *Speech perswading the Jews to yeild their City; and how the Jews fled to the*
C *Romans.*
5 *Of another Battel, the Rampiers being again built; and of the excursions of the Jews.*
6 *How the Romans were by a device of the Jews destroyed with fire.*
7 *Of the Famine amongst the Jews.*
8 *Of a Woman that for hunger did eat her own Son.*
9 *How the Walls were taken, and the Temple burnt.*
10 *How the Temple was set on fire against* Titus *his will.*
11 *Of the Priests, the Treasure-House, and the Porch.*
12 *Of the Signs and Tokens which appeared before the destruction of the City.*
13 *Of* Titus *his Rule and Government; and how the Priests were slain.*
D 14 *Of the prey of the Seditious: and the burning of the inner part of the City.*
15 *How the higher part of the City was assaulted, and how some of the* Jews *fled to* Titus.
16 *How the rest of the City was taken.*
17 *Of the number of the Captives, and of those that were slain.*
18 *A brief History of the City of* Jerusalem.
19 *How the Souldiers were rewarded.*
20 *Of* Vespasians *sayling away, and how* Simon *was taken: and of the Spectacles, and Shews made upon* Vespasians *Birth-day.*
21 *Of the Calamity of the* Jews *amongst the* Antiochians.
22 *How* Vespasian *at his return was received by the Romans.*
E 23 *Of* Domitians *acts against the* Germans *and* Frenchmen.
24 *Of the River* Sabbaticus; *and of the famous Triumph of* Vespasian *and* Titus.
25 *How* Herodium *and* Machera *were taken by* Bassus.
26 *Of the Jews that were slain by* Bassus: *and how* Judea *was sold.*
27 *Of the death of King* Antiochus: *and how the* Allans *broke into* Armenia.
28 *How* Massada, *the strongest Castle of all, was taken and destroyed.*
29 *Of the death of the* Sicarii, *or Murtherers, that fled into* Alexandria *and* Thebes.
30 *How the Temple which* Onias *built at* Alexandria *was shut up.*
31 *Of the Massacre of the Jews at* Cyrene.

F

CHAP. I.

Of the Brech made in the Walls, and how the Mounts were burned: and how Sabinus *assaulted the Wall.*

THE misery of *Jerusalem* every day encreased, the Siditious being by reason of their misery more and more incited against the people: For now the Famine was not only amongst the People, but amongst them also. And it was a mi-
G serable sight to see the multitude of dead Bodies heaped together in the City, (from which came a pestilent and infectious smell) so that they hindred the Souldiers from making

making excurſions. For they were forced to tread upon dead bodies, as though there had been a Battel fought within the Walls. But the hardneſs of their hearts was ſuch, that ſo hideous a ſpectacle did not affect them, nor make them conſider, that very ſhortly themſelves ſhould increaſe the number of thoſe, whom they trampled on with ſo great inhumanity. After having in a Domeſtick War embru'd their hands in the Blood of thoſe of their own Nation, they thought of nothing but imploying them againſt the Romans in a foreign War: werein they ſeemed to reproach God for delaying to puniſh them, ſince it was no longer hope of overcoming, but deſpair, which inſpir'd them with this Boldneſs. The Romans though much troubled to get Wood to build withal, yet in one and twenty days finiſht their Mounts, having cut down all the Woods near the City for ninety Furlongs. It was miſerable to behold that Country and Place, formerly all beſet with Trees and fertile Plants, now lying plain like a Deſart: neither was there any ſtranger that before-time had ſeen *Judea* and the beautiful Suburbs of *Jeruſalem*, who now beholding it, could abſtain from tears, and not lament ſo woful a Change. For this War extinguiſhed utterly all ſigns of Beauty: neither could one coming ſuddenly, know the place which he well knew before.

The year of the World, 4033. after Chriſt's Nativity, 71.

The multitude of Carcaſſes heap'd in the City, hideous to behold.

Judea a Deſart, and deſolate.

When the Mounts were finiſhed, both the Romans and the Jews greatly feared: the Jews, for that except they were deſtroyed, their City would be preſently taken; the Romans, for that if theſe were overthrown, they knew not how to erect more, wanting matter: and now their Bodies were wearied with labour, and their minds diſcouraged with many Incommodities. But the Romans were more grieved at the Calamity of the City, than the Citizens within: for the Jews, notwithſtanding theſe Miſeries, did nevertheleſs ſtoutly defend the Walls: but the Courage of the Romans failed when they ſaw that the Jews Policy made their Mounts unprofitable; that the ſtrength of the Wall reſiſted the Engines; that the Jews Boldneſs overcame their Strength in fight: and eſpecially, ſeeing that the Jews having endured ſuch Calamity, Famine, and Miſery, were ſtill more couragious than before: ſo that they deemed their ſtrength not poſſible to be overcome; and that their minds were invincible, being hardned and encouraged by Miſery. What would they do (ſay they) if Fortune were favourable to them, ſince even now ſhe is contrary to them, all that ſhe does to abate their Courage, ſerves only to confirm them in their Reſolutions? Wherefore the Romans made a ſtronger Watch about their Mounts. But *John*'s followers, who were in the Caſtle *Antonia*, fearing what might enſue if the Wall were battered, endeavoured to prevent it what they could, before the Rams were ſet up; and taking Fire-brands in their hands, they aſſaulted the Mount; but deceived with a vain hope, they were forc'd to retreat. For, firſt of all, they ſeemed to diſagree among themſelves; ſo that they came from their Walls one after another in little Parties, and by conſequence ſoftly and fearfully, and briefly, not after the manner of the Jews; but with leſs courage then they were wont. On the other ſide, they found the Romans better prepared, and more couragious than of late, who ſo defended their Mounts with their Bodies and Weapons, that it was not poſſible for the Jews to come and fire them; and every one was fully determined not to ſhrink out of his place till he was ſlain. For beſides that, if this Work were deſtroyed, they had no hope left to build more, they all accounted it a ſhame, that their Vertue ſhould be overcome by ſurprize, or their Valour by raſhneſs and temerity, or their skill by a multitude, or the Romans by the Jews. Alſo they had Engines to caſt Darts at them as they came down their Walls. And when any one of the Jews that was ſlain fell down, he hindred them that followed; and the danger of him that went before, terrified thoſe that came after. They alſo that raſhly adventured within the ſhot of a Dart, either were terrified with the diſcipline, and multitude of their Enemies, or elſe wounded with their Darts: and ſo they all retired one accuſing another of cowardlineſs, having atchieved nothing.

The Jews and Romans are equally afraid.

The Romans fear the deſperatenes of the Jews.

The Jews with Fire-brands ſet upon the Romans Engines.

The valour & violence of the Jews decreaſes

The Jews retire, arguing one another of cowardice.

The firſt day of *July* the City was aſſaulted: and the Jews being now retired, the Romans ſet up their Rams, notwithſtanding that they were aſſaulted from *Antonia* with Stones, Fire and Sword, and whatſoever their Enemies in that extremity could find. For though the Jews had great confidence in their Walls that they could not be battered; yet would they not permit the Romans to place their Rams againſt them. And the Romans being perſwaded that the Jews ſo laboured, becauſe they knew their Wall to be weak, and leſt *Antonia* by the breach of the Wall ſhould be hurt; the Romans reſolutely and undauntedly (notwithſtanding that many Darts were caſt at them from off the Walls) perſiſted to beat the Walls with their Rams. But when they ſaw that their Rams, though unceſſantly playing, could make no breach, they reſolved to undermine

The aſſault of the City the firſt of *July*.

A undermine the Wall, and accordingly, covering themselves with their Bucklers against the Stones thrown by the *Jews* upon them, some with their hands pulled the Stones out of the Wall; some digged under the Foundation thereof, till four stones of the Tower with much labour were broken and shaken. But the night hindred both Parties from doing any more at that time, but soon after, the Wall shaken with the Ram (in the place which *John* had undermined to destroy the Mounts) fell down. This fell out otherwise than either part expected: For the *Jews*, who had cause indeed to be sorrowful for the Fall of the Wall, and that they had not prevented this mischance, yet were as joyful and couragious, as if *Antonia* still remained firm and strong: And the joy of the *Romans* for this unexpected fall, soon ceased, when they saw the other Wall that *John* had built within, Yet they judged it easier to be taken than the former; but no B man durst ascend it; because those who first assaulted it, could not hope to come off alive. *Titus* thinking that by hope and perswasion his Souldiers might be incouraged, and knowing that many times, Promises and Exhortations make men forget danger, and sometime to contemn Death it self, he called together the most valiant of all his Army, and spake to them as followeth:

The Year of the World 4034. after the Nativity of Christ, 72.

No man durst ascend the Wall that *John* built.

Titus's Exhortation to the most valiant and strongest.

Fellow Souldiers, It were a shameful thing to exhort men to enterprise a thing without danger, both to them that are exhorted, and to him that exhorts: for Exhortations are only to be used in doubtful Affairs, where it is praise-worthy for every man to adventure himself. I confess it is a hardy attempt to ascend the Wall: yet it is also a glorious death to die in such a fight, and especially it becommeth those that are desirous to win honour; and that they C *that first adventure valiantly to do it, shall not go away unrewarded. And first let this move you which terrifieth others, to wit, the patient mind of the* Jews, *and their constancy in Adversity. For it is a shame for the* Roman *Souldiers, who in time of peace exercise themselves in Warlike Feats, and are accustomed in time of War to get the Victory, now to be overcome by the* Jews, *and that at the end of the War, we having also God to help us: for all our harms proceed from the* Jews *desparation; and their destruction and calamity by Gods favour, and your Valour is every day promoted. For what else is betokened by their Sedition among themselves, their Famine, the Fall of their Walls without our Engines to batter them, and the Siege it self, but the Wrath of God towards them, and his favour towards us?* D *Wherefore it is unseemly for you either to give place to your Inferiors, or to neglect Gods favour and furtherance. Is it not a shame that the* Jews, *who, were they conquered, would sustain no great Reproach, as being accustomed to serve and obey others, should so valiantly contemn death, lest they should hereafter suffer or endure the like; and many times boldly adventure, and make Excursions even amongst the midst of us, not out of hope to overcome us, but only to shew their valour; and that we who have conquered almost the Earth and Sea, to whom it is an Infamy not to be victorius, lie idle, never make valiant Assaults upon our Enemies, but being thus armed, expect till Fortune and Famine deliver them into our hands? Especially, seeing that by undergoing a little danger, all will be ours. If we get into* Antonia, *we have taken the City. For suppose that we were then to fight against them that are within* E *the City (which I do not think) then having gotten the higher part of the City) and being above our Enemies head, we are assured of a perfect Victory over them. I omit now the Commendations deserved of those who have been slain in Wars, and whom Immortal Glory keeps alive always in the Memory of men of this Life: and those that do not so think, and whose Souls and Bodies descend together into the Grave, I pray, that they may die of some evil death in Peace. For what valiant man knoweth not, that the Soul of him that dies in War, is presently received into the most pure Airy Element, and from thence carried and placed among the Stars of Heaven, from whence their heroick Souls appear to their Posterity as blessed Spirits to animate them to vertue by the desire of possessing the same Glory one day? And that those who in Peace die of some Disease and Sickness, their Souls are kept in the* F *Bowels of the Earth, in darkness, notwithstanding that they be most just and pure, and presently they are forgotten, and their Life and Memory together with them extinguished? Seeing therefore that we are all certain to die, and that to die by the Sword is a more easie death than to die by any Disease, why should we deprive our selves of this Opportunity, seeing that at last we must necessarily quit our Lives as a due debt to the Destinies? This I have spoken as though it were impossible to escape with Life; but they that bear the Minds of men, can find meanes to save themselves even in the greatest dangers. For first of all, that part of the Wall that is fallen, may easily be entred, and the Wall new built is not hard to be thrown down: and many of you together enterprizing this Work, may one exhort and help another, and your Audacity and Courage will quickly daunt the Enemies, and perhaps we may succeed* G *without great loss in so glorious an Enterprize. For they will no more resist us if we once ascend the Wall: and let us but effect any one exploit either secretly or openly, and the* Jews

The patient minds of the *Jews*, and their constancy in Misfortunes.

The Wrath of God against the *Jews*, is the *Romans* furtherance.

Titus speaks of the Life to come, after a Poetical manner.

The reward of valiant men.

The Year of the World, 4034. after the Nativity of Christ, 72.

will never more endure us, though we be but few in number. I engage my self so to reward him that first enters upon the Breach, that all the Army shall envy his happiness: for if he survive, he shall command those that are now his equals; and who so is slain in this quarrel, I will do him great honour. H

Sabinus, a man of a low Stature, yet both in hand and heart valiant.

Though these words of so generous a Commander, were enough to inflame the coldest Breasts, yet the greatness of the danger had made such an Impression in their Minds, that no man presented himself to go to the Breach; but one *Sabinus*, a *Syrian*, a man of excellent courage; yet of so small stature, that by his outward appearance one would have deemed him unfit to have been a Souldier: for he was of very small stature, and of black colour, but he had a mind far greater than his Body, and strength scarce able to be contained in so little room. *Sabinus* rising up, said, *I offer my self to thee, O Cæsar, first of all to ascend the Wall, and that with a willing Mind; and I wish your good fortune may second my Affection. But though it should not so fall out, but I happen to be slain before I get to the top of the Breach, yet I shall have succeeded in my design; since I purpose nothing to my self but the Glory and Happiness of imploying my life for your Service.* I

Sabinus with eleven men approacheth the Wall.

When he had so said, he took his Shield in his Left Hand, and holding it above his Head, with his drawn Sword in his Right Hand, about the sixth hour of the day, he went to the Wall: and eleven men followed him, who only imitated his Vertue. But *Sabinus* with a divine fervour of Spirit, went before them all; notwithstanding that on every side the *Jews* upon the Wall cast an infinite number of Darts at him, and rowl'd down upon him huge Stones, which struck down some of the eleven that followed him. But *Sabinus*, for all the Darts and Arrows, stopt not, till such time as he had got to the top of the Wall, and put the Enemies to flight: who, terrified with his Boldness and Courage, and indeed thinking that more had come up after him, fled. But who may not justly blame Fortune, as taking pleasure to cross heroick Actions? *Sabinus*, after having so gloriously executed his Enterprise, was struck with a Stone, and thrown down flat upon his face most violently, with a great noise: so that now the *Jews* seeing him alone, and lying on the ground, returned again, and shot at him on every side: and he kneeling upon his knees, and covering himself with his Shield, strove to revenge himself upon his Enemies, and wounded many that came near him, till with wounding them, he was so weary, that he could strike no longer; and so at last he was slain: Thus the success was answerable to the difficulty of the Enterprise, although his vertue merited one more happy. Of those of his Company, three having almost got to the top of the Wall, were slain with Stones; and the other eight being wounded, were carried back to the Camp. And this was done the third day of *July*. K

The power of Fortune.

Sabinus with three companions, slain. L

CHAP. II.

How the Romans *Assaulted* Antonia, *and how they were driven back from thence by the* Jews. M

TWo days after, twenty of the Souldiers which guarded the Mounts, two Horsemen, and an Ensign of the fifth Legion, with a Trumpeter, gathered themselves together: and about the ninth hour of the night they ascended by the Ruines into *Antonia* without any resistance: and finding the first Watchmen asleep, they slew them, and got the Wall, and commaded the Trumpeter to sound; by which sound, the rest of the Watchmen being awak'd, fled for fear, imagining that a great number of the *Romans* were gotten upon the Wall: *Titus* having notice of it, presently gathered his Souldiers together, and accompanied with his chief Captains, and his Guards, he ascended the Wall. The *Jews* fled into the inner *Temple*, and the *Romans* broke in amongst them by the Mine that *John* had made to destroy the Mounts of the *Romans*. The Followers both of *John* and *Simon* fought couragiously to drive them back: for they thought it the utter ruine of all, if the *Romans* got into the Holy-place, which indeed was of importance to their Victory. So they began a sharp fight in the very entrance; the *Romans* striving to get the inner *Temple*, and the *Jews* endeavouring to beat them back towards *Antonia*. And now Arrows, Darts, and Spears nothing availed either part, but they fought it out at handy blows with Swords: and in the conflict no man could discern on which side any one fought; for the Souldiers on both parts were mingled together, and through the straitness of the place, could not keep their Ranks: for there was such a noise, that no man could hear one another, and many were N O

The *Romans* invade *Antonia*.

A most stout fight about the entrance of the inner *Temple*.

The straitness of the place was incommodious for the fight.

A were slain on both parts: and the dead Bodies of those that were slain on both parts, and their Weapons falling with them, hurt many that trod upon them; and whosoever had the worst, they presently cryed out pittifully, and the Victours shouted for joy: neither was there any place to fly, or follow, the fight was such, now one had the better, now the other. Moreover, they that stood in the forefront of the Battel, were either of necessity to kill, or to be killed, for there was no void space left between the two Armies. At last, the rage and despair of the *Jews* overcame the Valour of the *Romans*, and they were all beaten back (having fought from the ninth hour of the Night, unto the seventh hour of the day) The *Jews* were incouraged to fight, for fear they should be overcome. And this part of the *Roman* Army (for as yet the Le-
B gions were not come) thought it sufficient at that time, to have gotten the Castle of *Antonia*. *The Year of the World, 4034. after the Nativity of Christ, 72.*

CHAP. III.

Of the Incredible Valour of Julian, *a* Roman *Captain.*

THere was one *Julian*, a Centurion, born in *Bithynia*, of good Parentage, who was the most valiant, dextrous, and strongest man that I knew in all this War. This
C *Julian* seeing the *Romans* to have the worst, as he was standing by *Titus* in *Antonia*, he presently leapt down, and all alone charged the *Jews* who had the Victory, and made them retire into the Inner *Temple*, and the whole multitude fled, deeming him, by his Force and Courage, not to have been a man. But he amongst the midst of them, slew whomsoever he light on, one of them for haste casting down another. So that this his deed seemed admirable to *Cæsar*, and terrible to his Enemies. Yet did that destiny befall him, which no man could foresee, for having his shoes full of Nails, as other Souldiers have, and running upon the Pavement, he slipt and fell down, his Armour in the fall making a great noise: whereupon, his Enemies who before fled, turned again upon him. The *Romans* in *Antonia* fearing his life, cryed out: but the *Jews*, many at once,
D struck at him with Swords and Spears. He warded off many blows with his Shield, and many times attempting to rise, they struck him down again: yet as he lay, he wounded many; neither was he quickly slain, because all parts of his Body were very well arm'd, and he covered his head with his Buckler, but no man helping him, his strength failed. *Cæsar* was very sorrowful to see a man of so great fortitude slain in the fight of such a multitude, and that the place wherein he was, hindred him from helping him: and that others that might have helped him, durst not for fear.

Julian's famous fortitude.

Julian running, falls upon the Pavement.

Julian's death

At last, when *Julian* had a long time striven with Death, and wounded many of them that assaulted him, he was with much ado killed, leaving behind him a renowned memory, not only amongst the *Romans*, but also amongst his Enemies. The *Jews*
E took his dead body, and beat back the *Romans*, and shut them up within *Antonia*. In this Battel *Alexas* and *Gyptheus*, two of *John*'s Faction, and of *Simon*'s Faction, *Malachias* and *Judas*, the Son of *Merton*, and *James* the Son of *Sosa*, Captain of the *Idumeans*, and two Brethren of the *Zealots*, the Sons of *Jairus*, *Simon*, and *Judas*, signaliz'd themselves.

Valiant Souldiers amongst the *Jews*.

CHAP. IV.

Joseph's *Speech, perswading the* Jews *to yield the City: many of them fled unto the* Romans.

F

AFter that *Titus* had commanded his Souldiers to ruine the Foundations of *Antonia*, and make an easie Entrance for the whole Army, he called *Joseph* to him (for he understood, that that day, being the seventeenth of *July*, the *Jews* were wont to celebrate a certain Feast to God, which they called *Entelechismus*, that is to say, *the breaking of the Tables*; and that they were much troubled, that they could not Celebrate the same) and again commanded him to tell *John*, as he had formerly done, That if he desired to fight, he should have liberty to come with what multitude he pleased, so that the City and the Temple might not both perish with him; that he ought to de-
G

The Year of the World, 4034. after the Nativity of Christ, 72.

sist from prophaning the Holy-place, and from sinning against God: and that if he so pleased, he would grant him leave to celebrate the Feast, which had been now long time omitted, and that by what Company he would. *Joseph*, to the intent that not only *John* might hear this offer of *Titus*, but also the rest of the People, got upon an eminent place, from whence he might be heard, and in the Hebrew Tongue declared to the *Jews Cæsars* Pleasure, earnestly requesting them to spare their Country, and prevent the fire now ready to take hold of their *Temple*, and to offer the accustomed Sacrifices to God. When he had thus said, the People were very sorrowful, and all held their peace, not daring to speak. But the Tyrant *John*, having used many railing Speeches against *Joseph*, at last answered, that he need not fear the destruction of the *Temple* and *City*, seeing that it belonged to God. H

Titus willeth *John* to come out to fight, lest with him the City and Temple should perish also.

John raileth against *Joseph.*

Then *Joseph* with a loud voice cried out, *True it is, you have kept it pure and unprophaned for God, and the Holy-things you have kept inviolate, neither have you committed any Iniquity against him from whom you expect help, but have offered solemn Sacrifice unto him. If any man should take from you your daily Food, no doubt you would account him your Enemy: And can you then hope that God, whom you have deprived of daily Sacrifice, will assist you in this War? Do you impute these Offences to the* Romans? *Why they even now defend our Religion, and command the Sacrifice to be offered, which you have forbidden. Who doth not bewail this unexpected Change, and lament our City? Strangers and Enemies correct your Impiety; and you a* Jew *born, and brought up in our Law, are more cruel than they. But consider,* John, *it is no shame to repent your Wickedness in extremity: and at the last, If you be desirous to save your Country; you have a good example of* Jechonias, *sometime King of the* Jews; *who, when the* Babylonians *warred against him, of his own accord went out of the City before it was taken, and willingly endured Captivity, with all his Family and Kindred, only to hinder the ruine of the City, the Profanation of the Holy-things, and the burning of the* Temple. *And for this act of his, he is of sacred Memory among the* Jews, *and hath thereby gained Immortal Praise amongst all Posterity. This is a good Example,* O John, *now danger is at hand: and I will promise you pardon from the* Romans, *consider that I your Country-man admonish you, and promise this unto the* Jews, *and that in the Name of* Cæsar. *God forbid that ever I should be such a Wretch, as to forget whence I took my birth, and what love I ought to have for the Laws of my Country. Yet you are incensed against me, and exclaim on me, and curse me. True it is, I deserve worse than this; because I seek to perswade contrary to the determination of Gods Providence, and strive to save them whom his Sentence hath condemned. Who is ignorant of the Writings of the antient Prophets and their Prophecies, wherein this wretched City is foretold to be destroyed by those that being born* Jews, *murther our own Nation: and now not only the City, but also the* Temple *is full of your dead Bodies? Certainly, it is God that joyns with the* Romans, *to expiate all these Abominations with Fire.* I K L

Jechonias sustained a voluntary Banishment in *Babylon.*

The City, by the ordinance Fate and Gods Will, was to be overthrown.

Joseph thus discoursing with Tears and Lamentations, could speak no more for sighing: and the *Romans* compassionated his Sorrow and Affliction, were astonished. But *John* and his Confederates were so much the more incited against the *Romans*, and sought to take *Joseph*; yet his Speech mov'd many of the Nobles; and divers fearing the Seditious Guards, remained still where they were, making full account both of their own destruction, and the subversion of the City. Yet some there were, who finding opportunity, fled to the *Romans*: amongst whom were two Priests, *Joseph* and *Jesus*; and three Sons of *Ismael* the Priest, who was beheaded at *Cyrena*, and the fourth Son of *Matthias* the Priest, who escaped to the *Romans* before his Father was put to death by *Simon Giora*, with his three other Sons, as is before related: many other Nobles also came away with the Priests, whom the Emperour receivd very courteously, and sent them to *Gophna*; knowing that it was a grief to them to converse amongst People of different manners from them; and he willed them to remain there, and promised every one of them great Possessions after the War was ended. So they joyfully departed to the place appointed: but the Seditious, because they were not seen, reported to the People, that they who had fled to the *Romans* were slain, designing hereby to terrifie the rest from flying to them: and thus their device a while prevailed, as their former did; and they that fain would, durst not now fly for fear. But afterward, when *Titus* recalled them from *Gophna*, and commanded them to go about the Walls with *Joseph*, and shew themselves to the People; then many more of the *Jews* fled to the *Romans*. M N

Joseph's speech is interrupted with sighs.

Some of the Nobility among the Jews escape to the Romans.

Cæsars humanity towards the Jews.

Those Jews that were fled, besought the Besieged with tears and sighs to submit themselves.

And after they had gathered themselves together, standing all before the *Romans*, they besought the Seditious with tears, to receive the *Romans* into the City, and save their Country: or if this pleased them not, at least to depart out of the *Temple*, and O

to

A to deliver it up to them. For the *Romans* durſt not, except neceſſity urged them thereto, fire the holy *Temple*. But their malice againſt the *Romans* encreaſing, they fell to railing againſt thoſe that had fled to them, and planted all their Engines to caſt Stones, Darts, and Arrows upon their Holy Porches. So that all the void ſpace about the *Temple* was filled with dead Bodies like a Burying-Place, and the *Temple* it ſelf reſembled a Citadel; and they now with their weapons, having their hands imbrewed with the blood of their Countrey men, preſumed to enter into the Sanctuary, where none ought to come: and they became ſo injurious againſt their own Laws, that what Indignation the *Jews* ought to have conceived againſt the *Romans*, if they had ſo profaned the holy Places, the ſame they cauſed the *Romans* to have againſt them
B for doing the like. For there was not one amongſt the *Roman* Souldiers, that did not with reverence behold the *Temple*, and adore it, and that did not heartily wiſh that the Thieves would repent themſelves before it was too late. Moreover *Titus* pitying the Seditious, once again ſpoke to *John*, and his Adherents, ſaying: *O ye impious people, have not your Anceſtors invironed the* Temple *about with a Balleſter, and erected Pillars, whereon are engraven Greek and Roman Letters, forbidding all men to enter into thoſe limits? And did not we licenſe you to kill any man that ſhould paſs them, though he were a* Roman? *What rage then is it which carries you wicked wretches, to pollute the* Temple *with the blood, not only of Strangers, but of your Country-men? I call my Country Gods to witneſs, and Him who ſometime dwelt in this Place (I ſay, ſometime, for now I am perſwaded there*
C *is none;) I call alſo my Army to witneſs, and proteſt to the* Jews *that are with me, and to your ſelves, That I have no ſhare in this Profanation: but that if your Army will depart this Holy Place, that then no* Roman *ſhall come into the Sanctuary, nor commit any thing of contumely of them, but I will preſerve this famous* Temple *for you againſt your Wills.*

The Year of the World 4034. after the Nativity of Chriſt, 72.

Titus willeth *John* to come out to fight, leſt with him the City and Templ ſhould periſh alſo.

John raileth againſt *Joſeph.*

Titus in deſpight of the Jews, ſtrives to ſave the Temple.

CHAP. V.

Another Aſſault given by the Romans *to the* Jews *who defended the* Temple.

D *Titus* having ſpoken thus, and cauſed *Joſeph* to tell them in Hebrew what he ſaid to them, the Seditious thinking that the ſame proceeded not of good will, but of fear, began to be more proud thereupon. Then *Titus*, ſeeing they neither pittied themſelves, nor the *Temple*, determined again to uſe force, though very loth ſo to do; yet could he not bring all his Army againſt them, the Room was ſo little. Wherefore out of every Company he made choice of thirty of the ſtrongeſt among them, and over every thouſand he appointed a Tribune, and made *Cerealis* their Captain or General, commanding him at the ninth hour of the night to aſſault the Guard of the Enemy. Alſo he himſelf would have gone with them; but his Friends, and the Captains about him, conſidering the great danger he might fall into, would not per-
E mit him: but repreſented to him, that he might do more good by ſtaying in *Antonia*, and encouraging the Souldiers that fought, than if he ſhould go and endanger himſelf: for every man being in the view of the Prince, would fight more couragiouſly. *Titus* was herewith perſwaded, and told the Souldiers, that the only cauſe he went not with them, was this, that he ſtayed behind to view and judge of every ones valour, to the intent that none that behaved himſelf valiantly might go away unrewarded, nor any Coward eſcape unpuniſhed; but that he himſelf might be a Beholder of every mans vertue. Having thus ſpoken, he commanded the aſſault to be given.

Titus choſe thirty out of every hundred moſt ſtrong and able men, and bids them charge the Beſieged.

Then he went up a Watch-Tower in *Antonia*, from whence he beheld what was done. But they whom *Titus* ſent, did not find the Guards aſleep, as they hoped; but
F with a great ſhout they received the *Romans* that came againſt them: and at this noiſe they awaked their fellows, who came in whole Companies to aſſiſt them, and made a Salley upon their Enemies. So the *Romans* ſuſtained the violence of their firſt Companies: but the ſecond that came, fell upon their own fellows, and uſed them like Enemies: for no man could know one anothers voice for the noiſe, neither could one ſee another, by reaſon it was night: and moreover, ſome were blinded with fury, ſome with anger, ſome with fear; ſo that every one ſtruck him that met him, without any reſpect. The *Romans* received ſmall damage thereby, becauſe that they were defended with their Shields, and remembred on anothers Watch-word. But the *Jews* fell on every ſide, ſhewing themſelues raſh as well in the Charge as in
G their rallying; ſo that many times one of them took the other to be his Enemy. And

Titus beholds from a window in *Antonia* what his Souldiers perform.

falling upon those that rallyed, as though they had been *Romans*, assaulting them in H
The Year of the World, 4034. *after the Nativity of Christ*, 72. the dark. Briefly, more were wounded by their Fellows than by their Enemies, till, day breaking, every one knew his Companion; and then falling into ranks, they betook themselves to their Darts and Arrows. Neither part gave back, nor was wearied with labour: but many *Romans*, together and apart, did, in the view of the Prince, shew their Courage, every man accounting that day the beginning of his preferment, if he behaved himself valiantly. The *Jews* fought stoutly, both for that they feared their own Imminent danger, if they were overcome, and the destruction of the *Temple*: and *John* standing by, encouraged them to fight, some with blows, and others with threatnings. They fought almost all with handy-blows; yet fortune often changed: for neither part had either far to fly, or any space to follow those that fled. I
The events of Battel are changed very shortly. The *Romans* in *Antonia* cried to their fellows that fought the Battel, *Now for the Victory*: encouraging them to stand to it, when they began to give back; so that *Antonia* was as a *Theatre* for this Battel: for *Titus*, and they with him, beheld all that was done. At last, in the fifth hour of the day the Fight ceased, having continued from the ninth hour in the night, neither party forsaking the Place where first they began Battel, nor any part having the Victory. Many *Romans* there fought couragiously, and amongst the *Jews*, these that follow: *Judas*, the Son of *Merton*; *Simon*, the Son of *Josias*; and *Jacob* and *Simon*, *Idumeans*; this, the Son of *Cathla*, but *Jacob*, the Son of *Sosa*: these were of *Simon*'s Company: And of *John*'s Followers, *Gipthæus*, and *Alexas*; and of the *Zealots*, *Simon*, the Son of *Jairus*. But on the seventh day, the *Romans* pulling down the Foundations of *Antonia*, made a large Entrance for the rest of K
Four Mounts raised near to the Temple. the Army; and the Legions coming to the Wall, presently began to raise Mounts, one against the corner of the Inner *Temple*, which was scituate between the *North* and *East*: another against the Gallery on the *North* side, betwixt the two Porches: and other two, one against the Porch of the *West* side of the outward *Temple*; and another against the *North* Porch. So with much toil and labour they finisht this work, fetching wood to build it with 100 Furlongs off. And many times they were endamaged by Ambushes, not being wary by reason of their confidence: and the *Jews* despairing of themselves every hour, more and more were encouraged. For many of the Horsemen going to get
The Jews surprize the Romans Horses. either wood or hay, while they were about it, took the Bridles from off their Horses, and L
permitted them to feed till they had ended their business; and presently the *Jews* issuing out in Troops upon them, took them away.

Titus seeing that this fell out, deemed (as indeed it was) that his Mens Horses were stoln rather by their negligence than their Enemies Valour: wherefore he thought by the severe punishment of one, to make others look better to their Horses. And so he put to death one of the Souldiers that had lost his Horse: by whose punishment the rest of the Souldiers being terrified, kept their Horses better. For after that, when they went about any business, they never left their Horses in the Pastures, but kept always with them. Thus the *Romans* assaulted the *Temple*, and built their Mounts. The day following, certain of the Seditious, who now could get no more booties in the City, M
and also began to be pinch'd with hunger, assaulted the *Romans* that were placed towards Mount *Olivet*, about the eleventh hour of the day: for they hoped to take them unawares, as being at Dinner. But the *Romans* perceiving their intent, came out of their places, and resisted them, who attempted violently to break in upon them over the Wall: so that there was a hot fight; and many other deeds were done on either
The fight of the Jews and the Romans near unto the Mount *Eleo*, party, the *Romans* having both courage and skill in Warlike Affairs. The *Jews* were led with desperate fury: and necessity and Shame forced the *Romans* to fight. For the *Romans* accounted it a shame not to overcome the *Jews*; and the *Jews* thought it the only way to save their own Lives, to break down the Wall by force. One of the Horsemen called *Pedanius*, did a thing almost incredible; the *Jews* being put to flight, and driven N
into the Valley, he pursued them with his Horse as fast as he could gallop, and overtook a young man, one of his Enemies, being heavy of Body and armed all over; and taking
Pedanius, a strong and expert *Horseman*. him by the Ankle, he carried him violently away (thereby shewing the strength of his Arm, and his skilful Horsemanship) and so brought the Captive to *Cæsar*, as a Present.
The Captive punished. *Titus* admiring *Pedanius* his Strength, and punishing the Captive for having attempted to assault the Wall, he hasted to assail the *Temple*, and commanded the Workmen quickly to dispatch the Mounts. In the mean time the *Jews* being ill handled in the former Encounters, which still increasing to the overthrow of the *Temple*, they did, as the custome is in a putrified Body, prevent the Plague from going any further, by cutting off the corrupted Members. For that part of the Porch that reached from the *North* to the *East*, joyned to *Antonia*: which they firing, separated twenty Cubits from O
it, having now with their own hands begun to cast fire into the Holy-place. Two

A Two days after, which was the 24*th*. day of the aforesaid Month, the *Romans* set the Porch on fire, and the fire having gone fourteen Cubits, the *Jews* pull'd down the top thereof, and not desisting from their accustomed works, they pull'd down all adjoyning to *Antonia*; when it was easie for them, and that they ought to have hindred the fire. The Porch being on fire, they permitted so much to be burned, as they thought good for their purpose. The fight about the *Temple* never ceased, but many Excursions were made each against the other. *The Year of the World, 4034. after the Nativity of Christ 72.*

The Romans burnt the porches of the Temple. The Jews are too slack in putting out the fire.

About this time, a certain *Jew* of low stature, and in appearance, a contemptible Person, every way an abject, both by reason of his base Parentage, and otherwise, named *Jonathan*, going to the Monument of *John* the Priest, dared the strongest among B the *Romans* to come and fight a single Combat with him. The *Romans* that beheld him disdained him: Yet some amongst them (as it is commonly seen) were afraid of him: others wisely deemed, that they ought not to fight with one who was desirous to die: because they that are desperate, neither fight advisedly, nor have the Fear of God before their eyes: and consequently, that it was not a sign of valour, but of overmuch hardiness, to fight with such an one, whom though they overcame, yet they could win no credit, but only hazard themselves to be vanquisht. So a long time none of the *Romans* came against him; and he upbraided them of Cowardliness. At last, an arrogant and proud fellow, one of the *Roman* Horsemen, named *Pudens*, disdaining his Insolency, and perhaps also for that he was of little stature, came against him: but in fighting C with him, fortune was unfavourable to him, for happening to fall down, *Jonathan* slew him; after which, setting his foot upon the dead Body, with his left hand he flourished his shield, and with his right, his bloody sword; and striking his weapons one against another, he insulted over the dead body, and upbraided the *Romans*, till at length, one *Priscus* a Centurion, as he was thus vaunting, shot him thorow with an Arrow, and so he fell down dead upon the Body of his Enemy; at which deed, both the *Romans* and the *Jews* raised a confused noise. So *Jonathan* was justly punisht for having made too much triumph for an advantage which he ow'd to Fortune, and not to his own Valour.

Jonathan provokes the stoutest Roman to a single combat.

Pudens fighting with *Jonathan* is slain by him.

Priscus the Centurion, killeth *Jonathan* with an arrow.

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CHAP. VI.

How the Romans, *by a Stratagem of the* Jews, *were consumed with Fire; And of one* Artorius.

THE Seditious that kept the *Temple*, were now every day openly in fight engaged against the *Romans* that kept the Mounts; and on the twenty seventh day of the Month of *July* they devised this Stratagem: they filled the void part of the *East* Porch of the *Temple* with dry Wood, Brimstone, and Bitumen; and when they were assaulted, they fled out of it, as not able longer to resist. Whereupon many of the *Romans* E rashly pursued the *Jews* that fled, and with Ladders got into the Galleries. But the wiser sort considering that the *Jews* had no just occasion to fly, kept their place. The Porch now being full of *Romans*, that were got up into it, the *Jews* gave fire to the Wood and Brimstone, and upon a sudden all the Porch was encompassed with the flame: so that the *Romans* who were out of danger were amazed at it; and those that were amidst the flames became desperate: and being invironed with the flames, some sought to run back into the Town, and others to the Enemies, others killed themselves, so preventing the fury of the fire: and presently the flame overtook those that sought to fly. *Cæsar*, though offended at the Souldiers for having ascended into the Porch unbidden, yet seeing them die so wofully in the flames, he compassionated them. And F although the fire could not be quenched, yet the poor Souldiers dying amongst the flames, were somewhat contented, that they perceived him to be extreamly sorrowful for them, for whom they had hazarded their Lives. For they beheld him crying to their fellows to help to extinguish the fire, and he himself laboured what he could to do it; so that every one esteemed his sorrow and lamentation for them as much as a sumptuous Funeral: but some escaped the fire, and got into the largest part of the Porch; yet invironed round about with *Jews*, and having long resisted, though with many wounds, in the end thy were all slain.

The Jews fill the void part of the East-porch with dry Wood, Sulphur, and Bitumen.

The Romans calamity in the fire.

Cæsar hath compassion of the Romans that were in the fire.

A young man named *Longus*, signalized himself amidst all this misery: and notwithstanding that every one that there perished, deserved particularly to be remembred, G yet he shewed himself the most valiant of them all. The *Jews* were desirous to kill this man

The Year of the World, 4034. after the Nativity of Christ, 72.

man, for that he was ſtrong, and willed him to come down to them, ſwearing unto him to ſpare him. But his Brother *Cornelius*, who ſtood on the other ſide, intreated him not to blemiſh his own honour, and that of the *Romans*, whom he obeyed: and ſo lifting up his Sword on high, that either part might ſee, he ſlew himſelf. Yet one *Artorius* from amidſt the fire, eſcaped by this device; calling unto him one *Lucius* his fellow-Souldier and Chamber-fellow; *I will* (ſaid he) *make thee Heir of all my Inheritance, if thou wilt catch me in thy arms.* *Lucius* willingly endeavoured to do it, *Artorius* caſt himſelf down upon him, and ſo eſcaped with his Life, but *Lucius*, upon whom he fell, was bruiſed againſt the Pavement, and ſo died. This Calamity a while greatly afflicted the *Romans*, yet it made them more wary afterward, and acquainted them with the *Jews* Subtilties, whereof before being ignorant, they ſuſtained great dammage. So the Porch was burnt unto the Tower which *John* built during his Wars againſt *Simon*; and the *Jews*, after the *Romans* that were aſcended i to it, were conſumed, pulled down the reſt. The next day the *Romans* fired the *North* Porch, as far as the aforeſaid *Eaſt* Porch, which contained the corners of the Wall built over the Valley *Cedron*, ſo that it was terrible to behold the Valley from thence, by reaſon of the depth.

Longus kills himſelf.

Lucius dieth, but *Artorius* ſaveth himſelf by a ſtratagem

The Porch of the Temple fired.

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CHAP. VII.

Of the Famine amongſt the Jews.

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SUch were the affairs about the *Temple*: but an innumerable multitude periſhed within the City through Famine, for in every place where any ſhew or ſign of food was, preſently aroſe a Battel; and the deareſt Friends of all fought one with another to take the Food from each other; neither did they believe thoſe that were now a dying for Famine, when they ſaid, they had nothing left to eat; but the Thieves ſearched thoſe whom they ſaw yielding up the ghoſt, thinking they had hid about them ſome food: but when they were deceived of their hopes, they became like mad dogs; and the leaſt thing made them fall againſt the doors like drunken men, ſearching the ſelf-ſame Houſes twice or thrice together in deſperation, and for very hunger they eat whatſoever they light upon, gathering ſuch things to eat, as the moſt filthy living Creatures in the World would have loathed. In brief, they eat their Girdles, Shoes, and the Skins that covered their Shields, ſo that a little old Hay was ſold for four Attiques. But what need is it to ſhew the ſharpneſs of this Famine by things that want life? I will recount an act never heard of, neither among the Greeks, nor any other barbarous People, horrible to be rehearſed, and incredible, ſo that I would willingly omit this Calamity, leſt Poſterity ſhould think I lie, had not I many Witneſſes hereof, and perhaps ſhould incur Reprehenſion, not fully recounting all Accidents of thoſe that are dead.

The inteſtine Wars of the Jews that were wellnigh famiſhed with hunger.

The Jews eat their own girdles, ſhoes, the leather of their Targets, and old hay.

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CHAP. VIII.

Of a Woman that for Famine killed her Son, and dreſſed him for Meat.

A Certain Woman, named *Mary*, dwelling beyond *Jordan*, the Daughter of *Eleazer*, of the Town of *Bathecor*, which ſignifieth, the houſe of *Hyſſop*, deſcended of noble and rich Parentage, flying with others to *Jeruſalem*, was there with them beſieged. Her richeſt Goods the Tyrants had taken from her, which ſhe had brought from beyond the River into the City: and whatſoever being hid, eſcaped their hands, the Thieves dayly came into her houſe and took it away: whereat the Woman greatly moved, curſed them, and with hard Speeches animated them the more againſt her; yet no man either for anger or compaſſion, would kill her, but ſuffered her to live to get them meat: but now could ſhe get no more, and Famine tormented her with rage and anger more than danger: wherefore by rage and neceſſity ſhe was compelled to do that which Nature abhorred, and taking her Son, to whom ſhe then gave ſuck: *O miſerable Child* (ſaid ſhe) *in War, Famine, and Faction; for which of theſe ſhall I keep thee? If thou come among the Romans, thou ſhalt be made a ſlave; yet Famine will prevent Bondage, or elſe our own Tyrants, worſe than them both. Be therefore meat for me, a terrour unto the Seditious, a Tragical*

The Mothers ſpeech before ſhe ſlew her Son.

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A *gical Story to be spoken of by Posterity, and such as is only yet unheard of among the Calamities of the* Jews. Having thus spoken, she slew her Son, and sod the one half of him, and eat it; the rest she reserved covered. In a little time after came the Seditious, who smelling the scent of that execrable meat, threatned presently to kill her, except she forthwith brought some of that unto them which she had prepared. She answered, *That she had reserved a good portion thereof for them*; and presently uncovered that part of her Son which she had left uneaten; at which sight they trembled, and horrour fell upon them, But the Woman said, *This is truly my Son, and my doing; eat you of it, for I my self have eaten thereof. Be not more effeminate than a Woman, nor more merciful than a Mother. If Religion make you refuse this my Sacrifice, I have already eaten of it, and will eat the rest.* The B Seditious departed hereat greatly trembling; and how great soever their ravenousness was, they left the rest of this detestable food to the wretched Mother. Presently the report of this hainous Crime was bruited all about the City, and every man, having before his eyes this execrable fact, trembled as though himself had done it. And now all that were vexed with this Famine, wished their own deaths; and he was accounted happy that died before he felt this Famine. This unnatural Fact was soon after recounted to the *Romans*; some of them would not believe it, others pitied them within the City; and many hereat increased their hatred towards the Nation.

The Year of the World, 4034. after the Nativity of Christ 72.

The Sedition challenge the meat which the desolate mother had dressed.

The calamity recounted to the Romans.

Titus, to justifie himself before Almighty God, protested, That he was not the cause of this misery; having offered the *Jews* Peace, General Pardon, and Oblivion for all C their Offences past; but they rather chose War than Peace, Sedition than Quietness, Famine than Wealth and Plenty, having with their own hands begun to set on fire the *Temple*, which he had preserved for them; that therefore such like meat was fit for them, and that he would bury this abominable Crime of eating their own Children in the Ruines of their Country, and that he would not in any part of the World, suffer the Sun to shine upon such a City, wherein Mothers eat their own Children; and where the Fathers were no less culpable than the Mothers, because, for all their Miseries, they would not yet cease from Arms. Having thus spoken, he considered the Desparation of the Enemies, and that they would not recall themselves, who had already endured all such Calamities, which might, if it had been possible, have altered their Opinions, rather than to have endured the same. D

4 Reg. 6. Ant. l. 9. c. 4.

CHAP. IX.

How the Wall was taken, and the Temple *burnt.*

THE Eighth day of *August*, two of the Roman Legions having finished their Mounts, began to place their Rams against the *East*-Galleries without the *Temple*, having six days together without intermission, already beaten the Wall with their strongest E Rams, and nothing prevailed, the Stones being so strong, that the Rams could not move them, others of the *Romans* laboured to dig up the Foundations of the Porch that was on the *North* side; and after much toil, they only could pull away the outward Stones; but the inner Stones still supported the Porch. At last the *Romans* seeing they could not prevail by their Javelins and other Instruments, set up Ladders to ascend into the Galleries. The *Jews* did not greatly labour to hinder them from getting up: but when they were within the Galleries, then they came and fought with them, and cast some of them down headlong, forcing them to retire; others they slew that stood in it; and others that were upon the Ladders going down, before they could defend themselves with their Shilds, were with Swords stricken down; they also thrust down some Lad- F ders full of armed Men. So that there was a great Massacre of the *Romans*, who fought most to recover their Ensigns which the *Jews* had taken from them, esteeming the loss thereof a great shame to them. At last the *Jews* kept their Ensigns, and slew those that bore them; and the rest, terrified with their deaths, went down again; although not one of the *Romans* died, who before he was slain, did not some valiant act. Besides those Seditions Persons, who in the former Battles had shew'd themselves valiant, *Eleazer*, Son to the Brother of *Simon*, one of the two Tyrants, got great honour. Then *Titus* perceiving that he spared the *Temple* of the *Jews* to his loss, and with the death of his Souldiers, commanded fire to be put to the Porches of the *Temple*; whereupon *Ananus* of *Emmaus*, the most cruel of all *Simons* Followers, and *Archelaus*, the Son of *Magada-* G *tus*, fled to *Titus*; who, for their Cruelties committed, determined to put them to death; though

The Jews overcome the Romans, and seize their Ensigns.

Two of Simons Guard revolt from him.

The Year of the World, 4034. after the Nativity of Christ, 72.

though they hoped for Pardon, becauſe they had now forſaken the *Jews* when they had go ten the better. But *Titus* affirmed they came not of good will, but for neceſſity, and that they did not deſerve to live, for forſaking their Country now ſet on fire by their Crimes: Yet his promiſe bridled his wrath, and he diſmiſſed them; but they were not ſo much eſteemed as the reſt. The *Roman* Souldiers had already put fire to the *Temple* Gates: and the Silver Plate wherewith they were covered being melted, the flame quickly fired the wood, and encreaſing, took hold preſently of the next Porch. The *Jews* ſeeing themſelves invironed with flames, were now altogether diſcouraged, and their hearts failed them; and being amazed, no man ſought to extinguiſh the Flame; and ſo they ſtood ſtill beholding the fire, yet not lamenting that which was ſet on fire, nor endeavouring to ſave the reſt: and ſo that day, and all the next night the fire encreaſed: for the Porches were burnt by little and little, and not all at once. H I

Titus's promiſe reſtraineth his wrath.

None of the Jews go about to extinguiſh the fire.

Titus calleth the Chiftains before him.

The next day *Titus* cauſed part of his Army to quench the fire: and calling to him his Captains, and ſix that were the chiefeſt among them, to wit, *Tiberius Alexander*, his Lievtenant General, *Sextus Serealis*, Commander of the fifth Legion, *Largius Lepidus*, of the tenth, *Titus Frigius* of the fifteenth, *Æternius Fronto*, Commander of the two Legions that came from *Alexandria*, and *Marcus Antonius Julianus*, Governour of *Judæa*, beſides ſome other Collonels and Captains; he deliberated with them what was to be done concerning the *Temple*. Some counſelled to uſe the right of War, for that the *Jews* would never live peaceably whil'ſt their *Temple* was ſtanding; for all their Nation, whereſoever living, would aſſemble themſelves thither at certain times. Others perſwaded *Titus* to ſave it, if ſo be the *Jews* abandon'd it, and ceaſed to defend it; but if they fought for it, then to burn it: for it was to be conſidered as a Caſtle, not a *Temple*: and if any man were offended hereat, it would not be imputed to the *Romans*, or to their General, but to the *Jews*, who conſtrained them to do it; and he ſhould not offend, they forcing him to fire. But *Titus* affirmed, that although the *Jews* made uſe of their *Temple* as of a Fortreſs, yet it ſhould not be deſtroyed: for he would not ſo be revenged upon inanimate things, neither would he ever fire ſo goodly a Building; for it would redound to the diſhonour of the *Romans*; and on the contrary, it would be a Credit unto them if it were left remaining. Whereupon *Alexander Fronto* and *Cærealis* perceiving *Cæſars* Mind, became of his Opinion; and ſo he diſmiſſed the Council, and commanded the Souldiers and Captains to reſt, that they might be the more able to fight when need required, and preſently he appointed certain choſen Men to make the Ways even, and eaſie for the Army to paſs by the Ruines, commanding them to qnench the fire; and that day the *Jews* being fearful and weary, made no reſiſtance. The day following, taking heart, and aſſembling together, they aſſaulted the Guard that ſtood without the *Temple*, the ſecond hour of the day. The *Romans* valiantly received their firſt aſſault, defending themſelves with their Shields, as though they had had a wall before them; yet they could not long have born the ſhock, for that they were fewer in number than their Enemies, & not ſo deſperate, had not *Cæſar*, (beholding the fight from *Antonia*) came with certain choſen Horſemen before they retired, to ſuccour them. Whoſe force the *Jews* not ſuſtaining, but the firſt of them being ſlain, the reſt gave back, and the *Romans* likewiſe retiring, the *Jews* returned and charged them again; and when the *Romans* returning again, preſently they fled; till about the fifth hour of the day, the *Jews* were forced to betake themſelves to the *Temple*, and there they ſhut themſelves up. Then *Titus* returned to *Antonia*, purpoſing the next day to aſſault them with all his Army, and win the *Temple*. But the Providence of God had already determined, that it ſhould be conſumed with fire. And now the fatal day was come, after many Years, which was the tenth of *Auguſt*, upon which day alſo the King of *Babylon* once before burnt it; yet it was now firſt ſet on fire by our own Countrymen, who were indeed the cauſe thereof. For the Seditious being quiet till *Titus* was departed, then again they aſſaulted the *Romans*, and ſo fought with the Guard that were without the *Temple*, labouring to extinguiſh the flame; who putting the *Jews* to flight, purſued them to the *Temple*. K L M N

Titus counſel concerning the Temple.

Titus with his choſen horſemen cometh to reſcue the *Romans*.

The *Temple* was burnt by the *Romans* the tenth of the Month of *Auguſt*, on which day beforetime it was burned by the King of *Babylon*.

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CHAP.

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CHAP. X.

The Year of the World, 4034. after the Nativity of Christ 72.

How the Temple *was burnt against the Will of* Titus.

THen a certain Souldier, who expected no Command, nor feared to do so execrable a Fact, moved with some divine fury, and lifted up by one of his Fellows, took in his hand a flaming Fire-brand, and cast it into the golden window, which entred into the buildings on the *North* part of the *Temple*, and the flame presently arose; which caused a great cry amongst the *Jews*, expressing their Calamity; and every one hasted B to extinguish the fire; neither accounted of their Lives nor Forces, if they lost that for which they had fought so long. News hereof was presently brought by one who came from the fight to *Titus*, who then was resting in his Tent, and he presently arose and run to the *Temple* to hinder the fire, and all the Captains after him; whereupon the Souldiers followed in great confusion, and there arose a great cry and tumult in the Army, being disordered. *Cæsar* both with his voice and hand made a sign to the Souldiers that were fighting, to quench the fire. But they did not hear him, there was so great a noise; neither did they perceive the sign he made unto them with his hand, because some were distracted with fear, others with anger: and the Souldiers issued in, not restrained either by commands or threatnings, but every one went whether C his fury carried him: and thronging together at the entrance, many pressed one another to death; and many being amongst the fiery Ruines of the Galleries, perished as miserably as those that were overcome. When they came to the *Temple*, every one feigned not to hear *Cæsars* Command, and so exhorted his fellows that were before him to fire the *Temple*. The Seditious now had no hope to withstand them, but either fled, or were slain: and many unarmed and unable people, wheresoever they were found, were slain: so that about the *Altar* were an innumerable company of dead bodies heaped together, and their blood flowed down the *Temple* stairs; and their bodies were rowled down. *Cæsar*, seeing he could not restrain the fury of the Souldiers, and that the fire encreased, entred into the Sanctuary with his chief Officers, and beheld all the holy things D there, and found its manificence and riches far surpassing all report which strangers had given of it, and equal to that of the *Jews* themselves. The flame not having yet pierced into the inner part of the *Temple*, nor consumed the Houses and Rooms about it, he deemed that as yet it might be preserved; wherefore himself went, and intreated the Souldiers to extinguish the fire, and commanded *Liberalis*, the Centurion of his Guard, to beat those with a Truncheon that would not be obedient, and to drive them away. But their fury, and the hatred they bare against the *Jews*, rendred them deaf to *Cæsars* Commands, and regardless of punishment, many were carried on with the hope of some Booty, thinking that all the *Temple* within was full of money, because they saw the Gates covered with Plates of Gold. Moreover a certain Souldier, when *Cæsar* sought E to quench the flame, fired the Posts about the doors: and presently the flame appearing within, *Cæsar* and the Captains departed out; and so every one stood looking upon it, and no man sought to extinguish it. Thus the *Temple* was burnt against *Titus* his Will. And although every man will judge it a lamentable case, in such a Building, surpassing all that ever was seen or heard of, both for greatness, workmanship, costliness, and plenty of all things; yet in this we may comfort our selves, that Providence had so determined. For neither Living Creatures, nor Places, nor Buildings, can avoid their Destiny. One may also admire the exact and just revolution of time, for it was now destroyed in the same Month, and on the same day that the *Babylonians* first destroyed it. And from that time that *Solomon* began the first *Temple*, unto the F destruction of the second *Temple*, which happened the second year of *Vespatians* Reign, were a thousand, a hundred, and thirty years, seven months, and fifteen days; and from the building of the latter *Temple*, which *Haggai* caused to be built in the second year of the Reign of King *Cyrus*, unto the destruction thereof, were six hundred thirty nine years, and five and forty days.

A Souldier, contrary to *Cæsar's* Will, burned the *Temple*.

The burning of the *Temple*. Great slaughter in the *Temple*.

Titus striveth to save the inward *Temple*.

How many years there were between the first building of the *Temple* under King *Solomon*, and the destruction under *Titus*.

The Year of the World, 4034. after the Nativity of Christ, 72.

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CHAP. XI.

A horrible Slaughter continued in the Temple, *of the Prieſts, the Treaſure-houſe, and the Porch.*

WHen the *Temple* was thus conſumed with fire; whatſoever the Souldiers found there, they carried away, and put all to the Sword that were in it, which were an infinite number: they ſhewed pity neither to old Age nor Infants: but old, young, Prieſts and common People, all were ſlain without reſpect, and all ſorts of Perſons taſted the calamity of War, whether they reſiſted, or intreated for mercy. And now I
The Cry and Howling of the murthered Jews.
the flame increaſing, grieved even thoſe that were yielding up the Ghoſt: and by reaſon of the heighth of the Hill, and the Building together, one would have thought the whole City had been on fire. Then a moſt lamentable Cry was raiſed between the *Roman* Legions, and the Seditious now invironed with fire and ſword, and the people that were taken in the higher part of the City, and had fled to the *Romans*, lamenting their calamity. They of the City anſwered the Crys and Tears of thoſe in the Hill, and many whoſe eyes death by Famine had almoſt cloſed, took ſtrength a while to bewail the *Temple* which they now beheld on fire. The Country beyond *Jordan*, and the Mountains about, did eccho to their Lamentations: and yet the Calamities ſurpaſſed all expreſſion. For one would have judged the hill whereon the *Temple* was ſcituate, to have K
The *Temple* filled with fire and blood.
been burnt up by the Roots, it was ſo all over fire: yet the great quantity of blood-ſhed ſeem'd to contend with the fire. Many that were ſlain, were covered with thoſe that ſlew them, and all the ground was overſpread with dead bodies; ſo that the Souldiers ran upon the dead bodies to purſue thoſe that fled. At laſt the Thieves having driven the *Romans* without the *Temple*, ran into the City; and the reſt of the People that were left, fled into the outward Porch. And many of the Prieſts uſed Spits of the *Temple* inſtead of Darts, and threw their Seats made of Lead, inſtead of Stones, againſt the *Romans*; at laſt nothing at all prevailing, and the fire falling upon them, they got to the Wall, which was eight Cubits broad, and there ſtayed a while. Yet two of the principal when they might either have fled to the *Romans*, and have been ſaved, or elſe have en- L
Two Noblemen caſt themſelves into the fire.
dured like fortune with the reſt, caſt themſelves into the fire, and ſo were burnt with the *Temple*: One of them was named *Mejerus*, the Son of *Belga*; the other *Joſeph*, the Son of *Daleus*.

The *Romans* thought it in vain to ſpare the Buildings about the *Temple*, ſeeing the *Temple* was already conſumed, and ſo they ſet fire on them all, the Porches, Galleries, and Gates, two only excepted, one on the *Eaſt* ſide, and the other on the *South* ſide; both which afterward they razed to the ground. They alſo put fire to the Treaſury, which was full of an incredible quantity of Riches, as well in Money as in rich Cloathing, and other things of great price; and indeed, all the *Jews* Treaſure; for the richeſt of the City had brought all their Wealth thither. There came into the Porch that was M
Six thouſand in the Porch conſumed by fire.
left ſtanding, many Men, Women, and Children, to the number of ſix thouſand: And before *Cæſar* and the Captains determined any thing what ſhould be done with them, the furious Souldiers fired the Porch wherein they were, and ſo they all periſhed in the flames, ſave a few, who leaping down to avoid the fire, were ſlain in the fall; ſo that not one eſcaped of all that multitude. A certain falſe Prophet was cauſe of their deaths, who the ſame day preached in the City, and commanded them to go into the *Temple*, where he aſſured them they ſhould that day receive the effects of Succour from God;
Falſe Prophets ſuborned by the Seditious.
for many falſe Prophets were then ſuborned by the Tyrants, to perſwade them to expect Gods help, thereby to hinder them from flying to the *Romans*, and to cauſe the Souldiers to fight more valiantly to defend their City. Men eaſily believe, and are cre- N
dulous in Adverſity; ſo that if any deceitful Perſon promiſe deliverance out of Calamity, he that ſuffereth miſery becomes full of hope thereupon.

A

CHAP. XII.

Of the strange Signs and Tokens that appeared before the Destruction of Jerusalem.

The Year of the World, 4032. after the Nativity of Christ 72.

The blindness of the People. The first Prodigy.

THese miserable People were thus easily perswaded by Impostors, who abused the Name of God; yet would they not believe, nor give any ear or regard unto certain Tokens and Signs of the ruine of their City: but as it were, blinded, neither having Eyes nor Souls, they counterfeited themselves not to see what God foreshewed them.

A Comet like unto a Sword.

B One while there was a Comet in form of a fiery Sword, which for a Year together hung over the City. Another time, before the first Revolt and War, the People being gathered together to the Feast of Unleavened Bread (which was the eighth day of *April*) at the ninth hour of the Night, there was so much Light about the *Altar* and *Temple*, as though it had been bright day; and it remained half an hour: This the ignorant People interpreted as a good Sign; but they that were skilful in Holy Scripture, presently judged what would ensue before it came to pass.

The second Prodigy was that a bright light shined about the Altar and Temple by night.

The third Prodigy was a Cow that brought forth a Lamb in the midst of the Temple.

At the same Festival, a Cow led to be sacrificed at the *Altar*, brought forth a Lamb in the midst of the *Temple*: and the Inner Gate of the *Temple*, on the *East*-side, being of massie Brass, and which at night had always at least twenty men to shut it, and was bound with Locks of Iron, and barred

The fourth, the brazen gate of the Temple opened it self.

C with Bars, the ends whereof went into Mortice holes in the Stones on either side the door, (the foresaid stones being on each side one whole stone) was seen at the first hour of the night to open of its own accord: which being presently related to the Magistrate by the Keepers of the *Temple*, he himself came thither and could scarcely shut it. This also to the Ignorant seemed a good Sign, as if God opened to them the Gate of his blessings, but the wiser sort judged, that the defence of the *Temple* would fail of its own accord, and that the opening of the Gate foretold, that it should be given to the Enemies, and that this sign signified Desolation. A little while after the Feast days, on the one and twentieth day of *May*, there was seen a Vision beyond all belief; and perhaps that which I am to recount might seem a Fable, if some were not now alive that beheld it,

The fifth, armed Chariots and men seen in the Air.

D and if that Calamity worthy to be so fortold, had not ensued. Before the Sun-rise, was seen in the air all over the Countrey, Chariots full of armed men in battel aray, passing along in the clouds, and begirting the City. And upon the Feast day, called *Pentecost*, at night, the Priests going into the Inner *Temple* to offer their wonted Sacrifice, at first, felt the place to move and tremble, and afterward they heard a voice which said, *Let us depart hence.*

The sixth, a Voice in the inward Temple.

And that which was most wonderful of all, one *Jesus* the Son of *Ananus*, an ordinary Pesant, four Years before the War begun, when the City flourished in Peace and Riches, coming to the Celebration of the Feast of *Tabernacles*, in the *Temple* at *Jerusalem*, suddenly began to cry out thus, *A Voice from the East; a Voice from the West; a Voice from the four Winds; a Voice against* Jerusalem *and the* Temple; *a Voice against*

The seventh, Jesus a Countrey-man's cry and death.

E *Men and Women newly Married; a Voice against all this People*: And thus crying night and day, he went about all the Streets of the City. Some of the best Quality not able to suffer words of so ill presage, caused him to be taken and severely scourged; which he endured without speaking the least word to defend himself, or to complain of so hard Treatment; but he continued repeating the same words. The Magistrates then thinking, (as indeed it was) that the man spake thus through some Divine Motion, led him to *Albinus*, General of the *Romans*, where being beaten till his bones appeared, he never entreated nor wept, but as well as he could, with a mournful voice, he cryed, *Wo, wo to Jerusalem.* *Albinus* asked him what he was, and whence, and wherefore he said so; but he made him no answer. Yet he ceased not to bewail the Misery of *Jerusalem*, till

F *Albinus* thinking him to be out of his wits, suffered him to depart. After which, till the time of War, this man was never seen to speak to any one: but still without ceasing he cryed, *Wo, wo to Jerusalem.* Neither did he ever curse any one, though every day some one or other did beat him; nor did he ever thank any one that offered him meat. All that he spake to any man was this heavy Prophecy. He went crying, as is said, chiefly upon Holy-days; doing so continually for the space of seven Years and five Months; and his voice never waxed hoarse nor weary, till in the time of the Siege, beholding what he foretold them, he ceased; and then once again upon the Walls, going about the City, with a loud voice he cried, *Wo, wo to the City, Temple, and People*: and lastly he said, *Wo also to my self.* Which words were no sooner uttered, but a Stone shot out

Jesus for seven years and five months cried about the City.

A stone from an Engine killeth Jesus.

G of an Engine, smote him, and so he yielded up the Ghost, lamenting them all.

The Year of the World, 4034. after the Nativity of Christ. 72.

If any one diligently consider all these things, he will find that God hath a care of Mankind, and doth foreshew betime what is most expedient for them, and that they through their own madness, voluntarily perish in their wickedness. For the *Jews*, when the Castle *Antonia* was taken, made the *Temple* four-square: notwithstanding that it was written in the Holy Scripture, that the *City* and *Temple* should be taken, when the *Temple* was made four-square. But that which chiefly incited them to this War, was a doubtful Prophecy likewise found in the Holy Scriptures: That at the same time one in their Dominions should be Monarch of the whole World; and many wise men were deceived in their Interpretation, making account that he should be one of their own Nation; but indeed thereby was foretold *Vespasian*'s Empire. But men cannot prevent Destiny, though they foresee it. Thus the *Jews* interpreted some of the Signs as they pleased, and at others they laughed, till by the ruine of their Countrey, and their own woful Overthrow, their errour was discovered to them.

The *Jews* interpreting the Signs to their own good liking, are their Countries ruine, and the cause of their own calamity.

H I

CHAP. XIII.

How Titus *was made Emperour, and of the Death of the Priests.*

After the Seditious were fled into the City, whil'st all the *Temple* and Places thereabout were still on fire, the *Romans* placing their Engines over against the *East*-Gate of the *Temple*, and there offering Sacrifice to God, with great shouts they declared *Titus* Emperour. The *Romans* got much Spoil and Booty, so that they sold Gold in *Syria* for half the value. And among those Priests that kept on the Wall, a Child being thirsty, desired drink of the *Roman* Watch-men, saying, that he was thirsty. They pitying both his years and his need, gave him their hands that he should have no harm, and then he came down and drunk, and filled a bottle which he brought with him: and when he had done, he run up again to his fellows, and none of the Watchmen were able to overtake him; and they could only upbraid him with falshood. But he answered, *That he had done nothing but that which he and they intended: for they did not give him their hands to secure him to remain with them, but only to come down and take water, which he had done.* The *Roman* Watchmen greatly admired the subtilty of one that was but a Child. The fifth day, the Priests being almost famished, came down, and the Watchmen carried them to *Titus*, whom they sought to grant them their Lives. But he answered them, *That the time of Pardon was past, seeing that was destroyed, for the sake of which he might have pardoned them, and that it was meet that the Priests should perish with the* Temple: and so he commanded them to be put to death. Then the Tyrants with their Followers being on every side beset by the *Romans*, and having no way to flee, they being thus beleagured round, requested to speak with *Titus*; who out of his natural gentleness, yielded to their request, his Friends also perswading him thereto, that at least he might save the City (judging indeed that now the Seditious had already their minds) and so he went to the *West* part of the Inner *Temple*: for there was a Gate built above a Gallery, and a Bridge that joyned the *Temple* and City together, which was then between *Titus* and the Tyrants. Many Souldiers on both parts flocked about their Generals; the *Jews* about *Simon* and *John*, hoping for Pardon: the *Romans* about *Titus*, desirous to hear what he would say unto them: and *Titus* having commanded his Souldiers to be quiet, and to forbear shooting arrows, spoke to them first (in token of his Victory) by an Interpreter to this effect: *Are you not wearied,* (said he) *with the Calamities suffered by your Countrey? You who without considering our power, and your own weakness, have with rash fury destroyed your People, City, and Temple: Your selves also have justly deserved to perish, who since* Pompey *first conquered you, have never ceased to be Seditious, and at last, have openly declared War against the* Romans. *Did you trust to your multitude? You have seen that a small parcel of the* Roman *Army hath sufficiently resisted you. Or did you expect forreign Aid? What Nation is not under our Dominion? And who would rather make choice of the* Jews *than of the* Romans? *Did you trust in your strength of Body? Why you know the* Germans *serve us. Or in the strength of your Walls? What Wall, or what greater hinderance than the Ocean, wherewith the* Britains *invironed, have yielded to the* Roman *Forces? Or to your Courage and politick Counsel of your Captains? You have already heard that the* Carthaginians *have been by us surprised. It was therefore the* Romans *humanity that incited you against themselves, who first of all permitied you to possess your Countrey, and gave you Kings of your own Nation: and after all this we kept your Laws inviolate, and suffer'd you to live*

Gold was sold for half price.

The craft of a boy.

The Priests crave pardon, but *Titus* commands them to be led to execution.

The Seditious Summon *Titus* to a Parley.

Titus's Oration to the *Jews* by an Interpreter.

The *Romans* humanity incited the *Jews* against them.

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A *as your ſelves deſired, not only in your own Country, but alſo amongſt other Nations; and which is the greateſt of all our benefits beſtowed upon you, we permitted you to gather Contributions and Gifts to the maintenance of your Temple and Sacrifices to God; of all which, we neither forbad any to be brought unto you, nor hindered any that would offer to your Temple, but ſuffered you our Enemies to be made richer than our ſelves; ſo that you have uſed our own money againſt us. Having received ſo many benefits at our hands, you have now diſgorged your ſelves upon us, and like ſpiteful Serpents, ſpit your poyſon upon them that made much of you. Let us omit that by* Nero's *negligence you became forgetful of your duty, and like ſome Member in the Body broken or ſhrunk, you being ſtill tumultuous, at laſt were taken in a greater offence, and were encouraged with immoderate deſires to hope for unlawful liberty. My* B *Father came into your Country, not to puniſh you for your Revolt againſt* Ceſtius, *but by good counſel and gentleneſs to reduce you to good order. And whereas if he had come to deſtroy your Nation, he ought firſt to have cut down the very Root, to have come to this City and deſtroyed it with the Inhabitants: he rather choſe firſt to enter* Galilee, *and the places adjoyning, that in the mean time you might repent you, and conſider of your Eſtate. But this his mercy towards you was held for cowardlineſs and weakneſs in him, and by our long-ſuffering you were emboldened againſt us: and when* Nero *was dead, you did as treacherous ſubjects are wont to do, and took occaſion by our civil diſſention to revolt from us: and whilſt my Father and I were gone into* Ægypt, *you prepared your ſelves for a War againſt us: neither were you aſhamed to oppoſe us, when my Father was declared Emperour, whom notwithſtanding you had found moſt* C *gentle Captains unto you. At laſt, when the Empire fell to us, and all things being now quieted, all Nations, with gifts and preſents came to congratulate us, behold again, the Jews ſhewed themſelves our Enemies, and you ſent an Embaſſador beyond* Euphrates, *only to get aid to your Rebellion: You wall'd and fortified your Towns anew, and falling into factions among your ſelves, at laſt you came to a Civil War: all which none but the moſt vile people in the world would have committed. Wherefore being commanded by my Father, who was now urged thereunto, I came againſt this City with a heavy charge; yet did I rejoyce when I heard that the People deſired Peace. Before I exerciſed Hoſtility againſt you, I exhorted you to Peace: after the War was begun, I deſiſted a while from uſing ſeverity; I ſpared all thoſe that of their own accord fled to me, and kept my Promiſe to them, pitying thoſe that were Cap-* D *tives. I puniſhed only thoſe that drew you into this War; and till forced ſo to do, I ſet not the Rams againſt your Walls; but alwayes reſtrained my Souldiers ſo much deſirous of your blood. As often as I overcame you, ſo often did I exhort you to peace, as though I had been vanquiſhed. Again, when I approached the Temple, I (willingly omitting the Law of Arms) requeſted you to ſpare both it and the holy things; offering you leave to depart, and promiſing you ſafety, or licenſing you to fight another time in another place, if ſo you thought good. All theſe my Offers you refuſed, and with your own hands fired your Temple. And now you wicked wretches dare to preſent your ſelves before me in Arms. What thing can you now preſerve ſo excellent, as that which is already periſhed? What pardon can you expect, ſeeing your Temple is deſtroyed? nay even now you ſtand armed, not ſo much as counterfeiting* E *ſubmiſſion at the laſt caſt. O wretches, with what hope? Is not your People dead? Is not your Temple deſtroyed, and your City now in my hands, yea, and your lives too? And can you imagine after this to end them by an honourable death? I will not ſtrive with your obſtinacy: yet if you will caſt down your weapons and yield to my diſcretion, I will ſpare your lives; and I ſhall reſerve the reſt to my ſelf to uſe as a good Maſter, who puniſhes not but with regret even the moſt unpardonable crimes.*

Titus grants the Jews life, on condition they ſhould lay aſide their weapons, and ſubmit themſelves.

To this they anſwered, *That they could not yield themſelves to him, though he gave them his word, having vowed the contrary, but they requeſted licence to depart with their Wives and Children into the Deſart, and leave the City to the Romans.* *Titus* was greatly enraged that they being in a manner already his Captives, ſhould impoſe upon him Con-
F ditions, as though they were Victors; and he commanded a Herald to tell them that henceforth they ſhould not flie to him, nor hope that he would receive them; that he would pardon none; and that they might employ all their force to fight and ſave themſelves as they could, for he would now in all things uſe the Law of Arms: and ſo he permitted the Souldiers to ſack the City and ſet it on fire. The ſame day they did nothing; but the next day following they fired the Councel-houſe, the Palace *Acra*, and *Ophia*, the place of Juſtice, and the fire came to Queen *Helens* Palace, which was ſituate in the midſt of *Acra*: alſo the houſes and ſtreets of the City full of dead Bodies were ſet on fire. The ſame day, the Sons and Brethren of King *Izates*, and with them many Perſons of quality aſſembled together, and ſupplicated *Cæſar* to pardon them:
G and he, though incenſed againſt them all, yet not changing his manner, received them to mercy, and put them all in Priſon, and afterward carried that Kings Sons and Kinſmen to *Rome*, there to remain as Hoſtages.

The Souldiers ſet the City on fire.

Cæſar conſtant in his reſolution.

The year of the world, 4034. after the Nativity of Chriſt, 72.

The year of the World, 4034. after the Nativity of Christ, 72.

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CHAP. XIV.

The Seditious get into the Palace, pillage it, and kill there 8400 of the People, who had fled thither for refuge.

The Seditious reforting to the Kings house take away the treasure.

THE Seditious went to the Kings Palace, where many had left their wealth, because it was a strong place: and driving the Romans from thence, they slew all the people there assembled, amounting to the number of 8400, and carried away all the Money; and they took there two Roman Souldiers alive, one a Horseman, and the other a Foot- I man; and they slew the footman and drew him all along the City, as it were in the Body of that one revenging themselves upon all the Romans. But the Horseman affirming that he had something to say to them, which would greatly profit them, and save their lives, he was carried to *Simon*, and not having there any thing to say, *Simon* delivered him to one of his Captains called *Ardala* to be slain; and he brought him where the Romans might behold him with his hands bound behind him, and a veil before his eyes, meaning there to behead him: but he, whilst the Jew drew out his Sword, escaped to the Romans. *Titus* would not put him to death, because he had escaped from the Enemies: yet deeming him unworthy to be a Roman Souldier, who suffered himself to be taken alive, he took from him his arms, and discharged him from bearing them any more, K which to a man of Courage was worse than Death. The next day, the Romans putting the Seditious to flight that were in the lower City, fired all as far as *Siloa*; rejoycing that the Town was destroyed: yet they got no booties, because the Seditious had already robbed and spoiled all, and carried it into the higher City. For they nothing repented them of their wickedness, but were as arrogant as though they had been in prosperity: so that with joy they beheld the City on fire, and said, *That they desired death, for that the People being slain, the Temple destroyed, the City on fire, they should leave nothing to their Enemies.* Yet *Joseph* in this extremity laboured to save the Reliques of the City, much inveighing against their cruelty, and earnestly exhorting them to save themselves: but he nothing profitted by all this, being only derided for his labour: for neither L would they yield to the Romans for their Oaths sake, nor were they able to fight with the Romans, being now as it were besieged round by them; yet their accustomed murthers encouraged them to more.

The punishment of a Roman Souldier taken by the Jews.

The Jews are arrogant in the midst of their Calamity.

The Jews refuse to submit themselves to the Romans, yet are they unable to wage war with them.

Thus dispersed all over the City, they lurked in the ruines, lying in wait for those that sought to flee to the Romans; many of them were taken and slain; for Famine had so weakned them that they could not flie: and any death was more eligible than Famine. So that many fled to the Romans; having no Promise, nor hope to be spared by them; and feared not to expose themselves to the fury of the Seditious, who never ceased from murther. And now there was no place in the whole City void, but was fill'd with dead bodies, who either perished by Famine or Cruelty. But the Tyrants and M factious Thieves placed their last refuge in the Vaults, where they hoped, whatsoever hapned, to hide themselves that they could not be found, and so, after the City was destroyed, to escape; which was only their vain fancy: For they could neither be hid from God, nor the Romans: yet at that time they trusted in those Caves, from whence they fired the City more than the Romans, and cruelly murdered those, that having escaped the flames, fled into secret places, and spoiled them: also if in any place they found any meat, though all bloody, yet they took it and eat it; and now they fell to fight one with another about the spoil they got. And I doubt not, but if they had not been prevented by the destruction of the City, their cruelty would have been such, that they would have eaten the bodies of dead men. N

The Tyrants uttermost hope was in their Vaults.

Rapine and slaughter in the Vaults.

CHAP.

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CHAP. XV.

The year of the World, 4034. after the Nativity of Christ, 72.

How the higher part of the City was assaulted: and how some of the Jews fled unto Titus.

Titus perceiving that the higher part of the City could not be won without Mounts, being situate in a soil, round about which were high and deep Precipices, on the twentieth day of *August* he set all his Souldiers on work: and the carrying of Wood for
B that purpose was very painful, all Trees within 100 furlongs off the City being already cut down, and used in the former Work, as is before-said. So the four Legions raised a Mount on the West side of the City; and the Auxiliaries made a Mount against the Porch, Bridge and Tower, which *Simon*, during his War with *John*, had built. About this time the Captains of the *Idumæans*, assembling together, deliberated to yield themselves, and sent five of their Company to *Titus*, beseeching him to receive them to mercy: and he hoping that the Tyrant would yield after them, who were the greatest part of his Army, with much difficulty granted them Life, and so sent them back to their fellows. But *Simon* having notice of their design, presently slew those five that were sent to *Titus*; and taking the Captains (the chief of whom was *James* the Son of
C *Sosa*) he put them in Prison, and carefully watcht the *Idumeans*, who now having no chief Commanders, knew not what to do: But the Guard could not hinder them from fleeing; for although many of them were killed, yet divers fled and escaped, and were all received by the Romans; *Titus*'s courtesie being such, that he remembred not his former Orders to the contrary. And now the Souldiers abstained from murthers, and minded only the getting of Wealth; the common People they sold with their Wives and Children for a small price; many being exposed to sale, and few coming to buy them. *Titus* having published that none should flie unto him without their families, yet now received those also that came alone, appointing some to enquire who had deserved punishment, and to inflict it on them. So an infinite number was sold; and
D more than 40000 of the People were saved, whom the Emperour dismissed, and permitted to go whither they pleased.

The Idumeans consult in their assembly about their submission.

Forty thousand of the people saved.

At the same time a certain Priest, *Jesus* the Son of *Thebathus* was promised pardon on condition he would deliver certain holy things belonging to the Temple: and so he came and brought out of a Wall two Candlesticks, like to those that were in the Temple, Tables, Goblets, Cups, all made of solid and massie Gold: also the Veil and the Ornaments of the Priest, some precious Stones, and many Vessels made for Sacrifice. Moreover, the Keeper of the holy Treasure, called *Phineas*, brought forth the Garments, and all things that belonged to the Priests, and much Purple and Scarlet, which were laid up in store, to make Tapestry or Hangings, among which also was some Cinnamon, Cassia,
E and many other odoriferous things, whereof were compounded sweet Odours to be offered to God. He also delivered him much wealth of others mens, and much sacred Treasure: for which although he was taken by force, yet he was pardoned, as those were that fled to *Cæsar*.

Jesus a Priest the son of *Thebathus*.

Phineas, the Treasurer of the Temple, taken.

CHAP. XVI.

How the rest of the City was taken.

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THE seventh day of *September* the Mounts being finish'd, which was the Eighteenth day after they were begun, the Romans planted their Rams and Engines for battery, whereupon some of the Seditious, despairing to keep the City, left the Walls, and fled to the Mountain *Acra*; others hid themselves in Vaults; but the most resolute endeavoured to hinder the Romans from placing the Rams against the Walls. The Romans, besides that they were more in number, had their Courage encreased by Victory, But on the contrary, the Jews being now all dis-heartned and sorrowful, so soon as any part of the Wall was broken down or shaken by the force of the Rams, straightways fled; and the Tyrants were surprized with greater fear than needed. For even before such time
G as the Enemies had entered the Wall, they stood in doubt whether to flee or no, and they who a little before were so proud and arrogant, now trembled and quaked, so that it was

Some of the seditious kept in *Acra*, the rest in the vaults of the City.

The fear and amazement of the seditious.

The year of the World, 4024. after the Nativity of Christ, 72.

pitiful to see such a change in them, though they were wicked persons. But in order to H
save themselves, they endeavoured to assail the Wall that *Titus* had built to compass
the whole City withall: but seeing themselves forsaken of all those that were wont to
be trusty to them, every one fled whither necessity drove him. In the mean time news
was brought that all the West wall of the City was beaten down; others affirmed that
the Romans had entred, and that they had seen the Enemy in the Towers, fear trou-
bling their Judgment, and making them think they saw things which were not, where-
upon they bewailed their misfortune; and as though they had been lame, they stood
still and sought not to flie. From whence one may plainly perceive Gods justice to-
wards the impious, and the Romans Fortune; for the Tyrants depriv'd themselves of
their strong Holds, and voluntarily departed out of their Towers, wherein they could I
never have been taken but by Famine: and the Romans having so much laboured at
the lower Walls, now by Fortune took these, which their Engines could never have
shaken; for there were three inexpugnable Towers, that could not be battered with the
Engines, whereof before we have made mention. So the Tyrants having forsaken these,
or rather being by Gods will driven from thence, they fled towards the Valley of *Siloa*:
where after the fear was past, they again took heart, and attaqued the new Wall that
was in that place, yet not using such courage and vigor as need required, they were beat-
en off by the Guards that defended it, their strength now failing, and being wearied
with labour, fear, famine, and calamity. Some were driven one way, and some ano-
ther, and they were forced to hide themselves in Vaults and Sinks. The Romans ha- K
ving obtained those Towers placed their Colours upon them, and clapping their hands
and shouting for joy, they cryed, *Victory*, finding the end of the War nothing so terrible
as the beginning. Yet they did not believe that this was the end, because they got the
Wall without any bloodshed; but they admired that no man offered to resist them.
Whereupon issuing into every Street, they slew whomsoever they found without any
respect, and fired Houses, and kill'd all the People that had fled into them; and where they
entered to get prey, they found whole Families dead, and houses full of Carcases con-
sumed by Famine. Thus terrified with the heavy sight, they departed, not taking any
thing away; yet for all that they pitied not those that were left alive, but slew whom- L
soever they met, whereby they filled the narrow streets so full of dead bodies, that none
could pass that way for them: all the whole City flowed with blood; so that many
places set on fire, were quenched with the blood of those that were slain. At evening
they ceased from killing, but all night long the fire encreased; and so in the morning,
which was the eight of *September*, all was set on fire; the City in the time of the Siege
having endured more misery and calamity, than ever it received joy and happiness from
the time of the first foundation, notwithstanding that the same had been so great, that
all Cities might justly envy it; and it no wise deserved to be so oppressed with such
misery, save only for that it fostered and bred such impious persons as wrought the over-
throw thereof.

Titus entering into the City amongst the rest, admired the strong Holds thereof, and the M
rocky towers, of which the Tyrants like mad-men deprived themselves; and seeing
the heigth, firmness, bigness, and the joyning of the Stones together, and their breadth,
and heigth, he said, *Surely God hath assisted us in this War, and he it was that drove the
Jews from these Fortresses. For what could mens hands and Engines prevail against them?*
And having spoke much to this effect to his Friends, he set those at liberty whom the
Tyrants had left Prisoners in the Towers: and when he destroyed the rest of the City
and Walls, he left those Towers standing, as a monument of his good fortune and Victo-
ry, by which he had gained them, though inexpugnable. The Souldiers now being wea-
ry with killing the miserable Jews, and yet a great multitude remaining alive, *Titus* N
commanded that only the armed Jews, and those that resisted should be slain, but the rest
left alive. But the Souldiers also killed old and weak persons; all the able and lusty
men they carried into the Temple, and shut them there in the place appointed for the
women. *Cæsar* left one *Fronto* a Libertine, and his friend to keep them, giving him also
charge to make enquiry who had deserved punishment. *Fronto* slew all the Thieves
and Seditious, who accused one another; and reserved certain men of Large stature
and beautiful for the Triumph: And all the rest that were above seventeen years old,
he sent bound into *Ægypt*, to be imployed in certain works there, as digging, delving,
manuring the fields, and other publick businesses.

Titus also sent many of them into divers Provinces, to serve in the Theaters for the
fights with Beasts or Sword-players; and those that were under seventeen years of age O
were sold. And during the time that *Fronto* kept them, ten thousand died for hunger;
partly,

The Tyrants enfeeble themselves, and of their own accord forsake the Towers from whence by no means but famine they might be driven.

The Romans enter the town and obtain the Victory.

The houses and families of best reckoning are left full of dead bodies.

These munitions of the City and defence of the Tower which the Tyrants abandoned for fear, impregnable, Fortunes monument.

The old and weak Jews are slain, and the strong and lusty reserved.

Titus distributeth the Jews.

A partly for that their Keepers hating them, would not give them meat; partly, for that ſome refuſ'd meat when it was offered them. For there was now great ſcarcity of Corn by reaſon of the great multitude of People.

The year of the World, 4034. after the Nativity of Chriſt, 72.

CHAP. XVII.

B *Of the number of the Captives, and thoſe that were ſlain.*

THE number of all the Captives that were taken during the whole time of the War, was 97000; and the number of all that died and were ſlain during the Siege, was 1100000, moſt of them Jews by Nation, but not natives of *Judæa*. For being aſſembled together from all parts to the Feaſt of unleavened bread, on a ſudden they were involv'd in the War; and firſt of all a Plague fell among them by reaſon of the ſtraitneſs of the place, and immediately after, Famine, worſe than it. That the City was capable of ſo many men, it is evident; for *Ceſtius* deſirous to ſignifie the flouriſh-
C ing eſtate, and ſtrength of *Jeruſalem* to *Nero*, who contemned our Nation, requeſted the High-Prieſts, that if poſſible they could, they ſhould number all the People in their City: and upon the Feaſt of *Eaſter*, when they kill'd Offerings from the ninth Hour of the day until the eleventh (and to eat a Lamb not fewer than ten perſons were aſſembled; for it is not lawful to feaſt alone, yea, many times twenty are in a Company) they numbred two hundred fifty ſix thouſand five hundred Oblations, or Lambs to be killed; ſo that if we reckon to every Lamb ten men, the number amounts to two Millions ſeven hundred thouſand men, all purified, whole and ſound: for it was not lawful for any that were Lepers, or had a flux of ſeed, nor for Women that had the monthly
D Terms, to eat of that Sacrifice; nor yet for any Stranger that came thither for Religion's ſake.

The number of the Captives and ſuch as died during the ſiege of the City.

So this great multitude was aſſembled together from other places, and was there by the providence of God ſhut up as it were in a Priſon. And the City being filled with men of War, was beſieged; ſo that the number of thoſe that were ſlain ſurpaſſed all that ever periſhed, either by any Plague ſent from God, or by the means of men; they were partly openly ſlain, partly taken by the Romans: who ſearching the Vaults, and open-
E ing the Sepulchres, ſpared none they met with. There alſo were found more than two thouſand, whereof ſome ſlew themſelves with their own hands, others were kill'd by others, the reſt periſhed by Famine. The ſtink of dead bodies was ſo great, that many minding to ſearch the foreſaid places; and being entred into them, were forced to retire: yet others for lucre ſake treading on the dead Carcaſes, ſearched the dead Bodies, if they could find any thing; for great Riches were hid in the Vaults; and covetouſneſs omitted no way to gain.

The Romans ſearching the Graves and Vaults, find much treaſure.

Moreover, many were taken out from thence, whom the Tyrants, who even in their extremity ceaſed not to tyrannize, kept Priſoners: yet God plagued them both ac-
F cording to their deſerts: for *John* being almoſt famiſhed with his Brethren in a Vault, beſought the Romans to ſave his Life. And *Simon*, having long ſtriven with neceſſity, as we ſhall hereafter relate, at laſt yielded himſelf, and was kept for the Triumph; but *John* was condemned to perpetual priſon. The *Romans* beat down the Walls, and fired the remaining parts of the City.

John and Simon apprehended in the Vaults.

The year of the world, 4034. after the Nativity of Christ 72.

CHAP. XVIII.

A brief History of the City of Jerusalem.

Jerusalem being five times spoiled, was at that time once more sackt.

THus was *Jerusalem* taken in the second year of *Vespasian*'s Reign on the eight day of *September*. It had been formerly five times taken, and was now finally destroyed. First, *Asocheus* King of *Ægypt*; after him, *Antiochus*; then *Pompey*; and after them, *Herod* with *Sosius* took the City, and yet destroyed it not: But before them *Nabuchodonosor* King of *Babylon* destroyed it, when he had enjoyed the same, a thousand three hundred and threescore years, eight moneths and six days after it was first built. He that first built it, was one of the Princes of the *Canaanites*, surnamed the *Just*, by reason of his Piety. He first consecrated this City to God, by building a Temple to him, and changed the Name *Solyma*, into that of *Jerusalem*: But *David* the King of the Jews having driven out the *Canaanites*, gave it to his own People to be inhabited, and after four hundred threescore and four years and three moneths, it was destroyed by the *Babylonians*. From King *David*, who was the first *Jew* that reigned there, till the time that *Titus* destroyed it, were a thousand one hundred seventy and nine years; and from the time that it was first erected, until it was by him destroyed, were two thousand one hundred and seventy seven years: yet neither the Antiquity, nor Riches, nor the Fame thereof, now spread all over the World, nor the Glory of Religion did any thing profit or hinder it from being destroyed. Such was the end of the Siege of *Jerusalem*. When there was none left to kill, nor any thing remaining for the Souldiers to get to exercise their outrage against (for they would have spared nothing that they could spoil) *Cæsar* commanded them to destroy the City and Temple, leaving only standing certain Towers, that were more beautiful and strong than the rest, to wit, *Phaselus*, *Hippicos*, and *Mariamme*; and the Wall that was on the West-side; meaning there to keep a Garrison, and that they should be Monuments of the Valour of the Romans, who had mastered a City so well fortified as by these it appeared to have been. All the rest of the City they so plained, that those who had not seen it before could not believe that it had ever been inhabited. This was the end of their madness, who were alwayes given to Sedition in *Jerusalem*, a most beautiful City and famous amongst all Nations.

The Romans wholly ruinate both the City and the Temple.

CHAP. XIX.

How the Souldiers were rewarded.

Cæsar determined to leave the tenth Legion for a Garrison in *Jerusalem*, with some Troops of Horse, and other Companies of Foot: and all Wars being now ended, he purposed to give solemn praise to the whole Army for their valiant Acts, and to reward the most Couragious for their deserts. Wherefore placing a great Tibunal in the midst before the Camp, and standing up in it with the chief Officers about him, from whence the whole Army might hear him, he gave them hearty thanks that of their good will towards him, they had patiently abode with him during those Wars; praising them for their loyalty during all the time, and that in many actions they had shewed themselves valiant, and by their valour had enlarged the dominions of their Country: likewise that they had now given all Nations to understand, that neither the multitude of Enemies, nor strong holds, nor greatness of Cities, nor the rashness or barbarous cruelty of their Adversaries could ever resist the Forces of the Romans, or escape their hands; notwithstanding that in many things fortune favoured them: adding, that it was glorious for them to have ended this War that had continued so long; which was all they hoped for at their coming; and especially that his Father and himself, whom they had elected to be the *Roman* Emperours, were approv'd and imbrac'd by all men, all standing to their appointment, and acknowledging themselves beholden to them that elected them. Moreover, that he admired them and loved them all, for that they had shewed themselves valiant and couragious: and that he would now recompense those with honours, and due rewards, who had behaved themselves most valiantly, most hazarded themselves, and

Titus thanketh his Souldiers, for that they had continued their love towards him.

Titus promises recompence to his valiant Souldiers.

A and effected worthy deeds; and whosoever had been forwarder than the rest, should have reward according to his desert; and that he would be more careful in honouring those that had been his Companions in that War, than in punishing their offences; then presently he willed them to whom it appertained, to nominate those who had valiantly behaved themselves in this War, and had performed any worthy exploit: which being done, he called them by their names and praised them, in such sort as testified that he was no less affected with their Glory than with his own, he Crowned them with Crowns of Gold, and put Chains of Gold about their Necks, and gave them Spears pointed with Gold, and Silver Medals; he also distributed to every one of them Gold and Silver money, rich Garments, and other things of value which were part of the B booty; and thus having rewarded every one according to his merit, he descended with great applause from the Tribunal: all the Army making vows for his prosperity, and went to offer Sacrifices for the Victory. He caused a great multitude of Oxen to be Sacrificed and distributed the flesh to his Army; and during three days he feasted all his principal Officers, after which he dismissed all the Troops to the places design'd for them, appointing the tenth Legion to keep *Jerusalem*, and not sending it back to *Euphrates*, where before it was. He also removed the twelfth Legion out of *Syria*, remembring that under *Cestius* his Government they had fled from the Jews, being before at *Raphanæa*; which he sent unto *Malta* that is situate by *Euphrates*, in the confines of *Armenia* and *Cappadocia*; the other two he kept with himself, as sufficient to C guard him into *Ægypt*, which were the fifth and fifteenth Legions. And coming to *Cæsarea* by the Sea-coast, he there laid up all his spoils, and caused the Captives to be kept, because the Winter-Season permitted him not to sail into *Italy*.

The year of the World, 4034. after the Nativity of Christ, 72.

Titus largess unto his Souldiers.

Titus's Sacrifice for his victory.

The twelfth Legion under *Cestius's* leading, gave place to the *Jews*.

CHAP. XX.

How the Emperour Vespasian *went from* Alexandria *into* Italy *during the siege of* Jerusalem; *and* Titus *went to* Cæsarea Philippi, *where many captive Jews were slain in the Spectacles which he gave to the people.*

D

WHilst *Titus* was busied in the siege of *Jerusalem*, *Vespasian* in a Merchants Ship sailed to *Rhodes*, and from thence departing in a Gally he visited all the Cities by which he passed, being joyfully received of them all, and went from *Ionia* into *Greece*, from thence to *Corcyra*, and into *Slavonia*, and afterwards by Land. *Titus* being returned from *Cæsarea* on the Sea-Coast, came to *Cæsarea Philippi*, and there made a long abode, proclaiming all sorts of pastimes: wherein many Captives perished, some being cast to wild Beasts, others forced in great Companies to fight E one against another. Being in this place, he understood that *Simon* the Son of *Giora*, was taken. This *Simon* at such time as *Jerusalem* was besieged was in the higher part of the City, when the Roman Army entered the Walls, and begun to waste it: and with his most trusty Friends, and certain Masons, having provided them all necessary Tools, and Victuals that might suffice them all for many days, he went into a secret Cave, unto the end thereof, and there he caused them to dig further, hoping so to get out at some place where he might safely escape away. Yet this his hope had not so good success as he expected: for they had digged but a little way, before their Victuals failed them: notwithstanding that they had made very great sparing thereof. Then *Simon* thinking to deceive the Romans, cloathed himself in white, and put on a F purple Cloak about him, and so came out of the Earth in that place where the Temple had formerly stood. They that did see him, were astonished a while, and stirred not, but let him alone: yet at last they came to him, and demanded what he was; but *Simon* would not tell them, willing them to call their Captain unto him, and presently some of the Souldiers run to call him, and so he came: at that time *Terentius Rufus* was Captain of the Souldiers. *Terentius* having learned the truth of all, kept him bound, and related to *Cæsar* the manner of his taking; and thus *Simon* was by the will of God delivered into his Enemies hands, who hated him above measure, and so he was justly punished, for having so cruelly tyrannized over his own Country-men, not taken by their force, but yielding himself unto them, having cruelly butchered many G under pretence of false Criminations, to wit, for having revolted to the Romans.

Vespasian's sailing and journey.

Shews at *Cæsarea*.

Simon gets down into the Vault, and hopeth to escape from thence in safety.

Simon is taken by the Romans.

Sin cannot shun Gods justice.

But impiety cannot escape God's vengeance, neither is the Divine justice of so weak force,

The year of the World, 4034. after the Nativity of Christ 72.

force, but that it can at one time or other punish those that violate it; and it many H times inflicteth grievous punishment upon men, when they think they have escaped all, and are not presently punished; which also *Simon* felt, after he fell into the Romans hands: his coming out of the earth caused a great many more of the Seditious at that time to be taken in the Caves. When *Cæsar* was returned to *Cæsarea* by the Sea Coast, *Simon* was presented bound to him; and he commanded that he should be reserved for his Triumph, which he purposed to make at *Rome*. After making some abode in that place, he celebrated his brother *Domitian*'s birth-day with great solemnity: and in this solemnity he brought forth divers Jews whose punishment he had of purpose deferred till this time; the number of all that perished there with fighting against Beasts, and amongst themselves, and by fire, amounted to more than 2500 men. Yet the Romans thought all I these punishments too light and easie for them. After this *Titus* went to *Beritus*, which is a City in *Phœnicia*, (and a Colony of the Romans:) and here also he made some long abode, and celebrated the birth of the Emperour his Father, with far greater Solemnity then the former, as well in giving divers Shews to the people, as in great expence and Sumptuousness, and causing many Captives to perish, as before.

A great multitude of the Seditious taken in Vaults.

In a shew in *Cæsarea* two thousand five hundred Jews dies.

Titus celebrateth *Vespasians* Birth-day.

CHAP. XXI.

K

Of the Calamity of the Jews at Antioch.

AT the same time the Jews who lived at *Antioch* were in great misery; for the whole City was incited against them, both for some new crimes laid to their charge, and for certain offences before committed; which necessarily I must recount before I proceed. The Nation of the Jews was mixed amongst almost all Nations of the World; and especially amongst the *Syrians*, by reason of their vicinity; and many of them were at *Antiochia*, because it was a great City: and the Kings that succeeded *Antiochus* permitted them freely to inhabit there, and to enjoy all the liberties of the City. For *Antiochus*, sirnamed *Epiphanes*, destroyed *Jerusalem* and sacked the Temple; but L his Successors restored all the Brass vessels that were taken from the Temple to the Jews, to be used in their Synagogue at *Antioch*, and permitted them to have the same liberties in the City, that the Greeks enjoyed; and the other Kings also of latter times used them after the like sort: so that their number greatly encreased, and they enlarged their Temple, and enriched it with sundry offerings, and oftentimes gained some Pagans to be of their Religion; and so rendred them also a part of their Nation. Now about the time that the War broke out, and *Vespasian* arrived in *Syria*, the Jews begun to be generally hated of all men: and one of them named *Antiochus*, of considerable parentage, whose Father was chief of all the Jews in *Antioch*, at such time as the people of *Antioch* were assembled in the Theater, came in amongst them, and accused M his own Father, and the rest of the Jews to have conspired together to burn the City in the night time; and he nam'd some other Stranger-Jews to them, as Conspirators with the rest. The people hearing this, could not repress their rage, but presently caused those that were accused, to be burnt in the Theater; and made great speed to set upon all the Jews, hoping that by speedy dispatch they might preserve their Country, which otherwise was like to perish. *Antiochus*, to enrage them the more, offered to sacrifice according to the custom of the Pagans, thereby as it were assuring the *Antiochians*, that he hated the Jews and their customs; moving them also to compel all the rest of the Jews to do the like, and whosoever refused so to do, were to be judged Traitors. The *Antiochians* followed his counsel: but few Jews would obey; and they that denied to sacrifice, were slain. Then *Antiochus* receiving a N party of Souldiers from the Roman Governours, became most cruel against his Country-men, and would not permit them to keep holy the Seventh day; but in it obliged them to do all labour and business, that they were accustomed to do upon any other day; and he so urged them hereto, that within short time the seventh day was not only violated among them of *Antioch*, but also in other places and Cities round about.

The Jews at *Antioch* having endured this persecution, fell into another as great calamity, whereof I intend to speak. It hapned that the foursquare Market and the publick Places, where all Writings and Registers were kept, as also the Kings House, were burnt: and the fire so encreased, that with much ado it was hindred O from firing the whole City. Of this fact *Antiochus* accused the Jews, thereby inciting

'The Nation of the Jews intermixed among the people of the World.

A number of Jews in *Antioch*.

A Jew called *Antiochus*, is the cause of their mighty misery in *Antioch*.

Antiochus perfidious to his Citizens.

Antiochus forbiddeth to Sanctifie the seventh day.

Another calamity at *Antioch*.

A ting the *Antiochians* against them; and it was not hard for him to believe his Calumniations, although they had not hated them before, by reason of that which lately past: so that now they almost perswaded themselves, that they had seen the *Jews* put fire to the houses; and so in a great rage all of them set upon those that were accused. Wherefore *Collega* the Lieutenant-Governour, had much ado to pacifie the people, notwithstanding that he requested them to permit him to inform *Cæsar* of all that was past. For *Vespasian* had already sent *Cesennius Portus* to be Governour of *Syria*, but he was not as yet arrived there. Then *Collega* making diligent Enquiry of the Matter, found out the truth; and not one of the *Jews* accused by *Antiochus*, was prov'd guilty: for certain impious people had done all this mischief, being indebted; thinking that if they burnt the Market-place, and the publick Writings, then their Debts could not be required
B at their hands. Nevertheless the *Jews* lived in great fear, and expected the event of these forged Accusations.

The Year of the World, 4035. *after the Nativity of Christ*, 73.

A sort of wicked men, by meanes they were indebted burn the Market-place, and the publick Records.

CHAP. XXII.

How Vespasian *at his Return was received by the* Romans.

AFter *Titus* had received Letters from his Father, that he was arrived in *Italy*, and that all the Cities where he came welcomed him very joyfully, and that especi-
C ally *Rome* had entertained him with great Pomp and Triumph, he was eased of the care he had before, and very joyful for his Fathers welfare and good fortune. For all the people of *Italy* reverenc'd *Vespasian*, though absent, as though he had been present with them, desiring to see his Arrival, whose coming they so heartily wished for. The Senate remembring what Calamities had befaln the City in the change of Princes, desired to receive their Emperour honourably for his old Age, and Martial Renown, whose presence alone would be to his Subjects advantage and safety. And the vulgar sort also troubled before with Civil Wars, long expected his Arrival, assuring themselves,
D thereby to have an end of their Calamity, and to recover again their wonted affluence, Especially he was expected by the Souldiers, who knowing his skill in Martial Affairs by that which himself had already done, and finding their other Emperours ignorant and unskilful, much wished his coming; in hope thereby to be delivered from the disgrace wherein they lived, and to be both honoured and preserved from danger. The Nobility seeing him so beloved of all men, could no longer wait his coming, but went and met him at some distance from the City, and accompanied him; and no man stayed his coming, but in whole multitudes they went to meet him, they were so desirous to see him: so that more went to meet him than stayed at home.

The City of *Rome* entertaineth *Vespasian* with all willingness and Pomp.

The *Romans* issue out to meet with *Vespasian*.

When news was brought that he approached near the City, and how friendly and
E courteously he entertained all men, the People with their Wives and Children stayed in the way he came to salute him: and whersoever he came, with joyful applauses and acclamations they shouted, calling him their *Conserver* and *Benefactor*, and he who alone was worthy to be the *Roman* Emperour; and the whole City was as if it had been a *Temple*, all hung with Garlands, and full of sweet Odours and Perfumes: and the multitude of the People being such, that he could scarcely get into the Pallace; he offered Sacrifice to his houshold Gods for his safe Return; and all the People were feasted by their Tribes, Kindred, and Neighbours, and made Vows to their Gods, that *Vespasian* might long continue their Emperour, and his Son after him, and that the Empire might never depart from his Lineage. The City of *Rome* having thus received
F *Vespasian*, it was soon after blessed with all happiness and Prosperity.

Vespasian celebrateth gratulatory Sacrifice for his safe arrival.

CHAP.

G

The Year of the World, 4034. after the Nativity of Christ, 72.

CHAP. XXIII.

The Exploits of Domitian *against the* Germans *and* French.

SOme time before *Vespasion* went to *Alexandria*, and whil'st *Titus* besieged the City of *Jerusalem*, a great part of *Germany* was revolted, with whom the *French* that bordered upon them, were confederated, renouncing their Allegiance, in hope to free themselves from the Yoak and Government of the *Romans*. The first Motive that caused the *Germans* to revolt, and to war against the *Romans*, was their timerity and rash nature, prone to fight, having but very little hope of succes, together with the hatred of the *Romans*, who they knew alone could by force bring them into subjection; and they were chiefly thereunto encouraged by the present opportunity. For seeing the Empire greatly afflicted with Civil Wars, by reason of the often changing of *Emperours*, and knowing that all the World under their Dominion was now in suspence, they thought that by reason of their Troubles and Civil Wars, fit opportunity was offered them to recover their Freedom; and they were hereunto perswaded by *Cassius* and *Civilis*, two of the most potent amongst them, who long before desired alteration, and now finding opportunity, shewed what Minds they bare. Whereupon taking Courage, they made tryal what the common People thought of this point, and the greatest part of them manifestly condescended hereunto, and perhaps the rest were not unwilling. At this time, as it were by Gods Providence, *Vespasian* sent Letters to *Petilius Cerealis* (who before had been Governour of *Germany*) and declared him Consul, commanding him to go into *Britain* and take the Rule of the Country. He forthwith obeyed *Vespasians* Command: and hearing that the *Germans* had revolted, he went against them, they having now levyed an Army, and gave them a great overthrow, killing many of them, and forcing them to return to their Obedience to the *Romans*. Notwithstanding, if he had not come thither, not long after they had assuredly been punished for their Offence. For so soon as news of their Rebellion was brought to *Rome*, *Cæsar Domitianus*, *Vespasian*'s Son (who although very young, understood Matters of War beyond his Age) hearing of it, and being led by the Courage which was hereditary to him, undertook the Expedition to go and conquer them: The Barbarians terrified with the report of his coming, submitted to him, thereby gaining this, that without bloodshed they were brought under subjection as before. And all things in *Gallia* being well disposed of, so that it was not easie for them, although they would, to rebel any more, *Domitian* returned again to *Rome*, having gained great Credit to his Age and Countrey.

The causes of the revolt of the *Germans* and *French* from the *Romans*.

Cerealis compelleth the *Germans* to subjection.

Domitianus, *Titus*'s Brother.

At the same time also the *Scythians* rebelled; and assembling in great multitudes, passed over the River *Ister*, and with great violence and cruelty coming unexpected, slew many *Roman* Garrisons, whom they found in strong holds: and *Fonteius Agrippa* Lieutenant-General, who had been Consul, meeting them, gave them Battel, and was slain: which done, they went all over the Countries adjoyning, wasting, robbing, and spoiling them. When *Vespasian* heard thereof, and how *Mæsia* was all wasted, he sent *Rubrius Gallus* to chastise them; he having slain many of them in fight, forced the rest to retire into their own Countrey. This General having thus ended that War, provided to prevent them if hereafter they attempted the like: for he built far stronger Forts than were before, so that the Enemy could pass no way out of their own Country; by which meanes the Wars in *Mæsia* were quickly ended.

The *Scythians* Rebellion against the *Romans*.

CHAP.

A

CHAP. XXIV.

The year of the World, 4036. after the Nativity of Christ, 74.

Of the River Sabbaticus, *and the Famous triumph of* Vespasian *and* Titus.

Titus celebrateth many sumptuous pastimes in all the Cities of *Syria*.

The flood *Sabbaticus*.

Titus having some while remained at *Berytus* (as is before said) returned from thence, and shewed many spectacles in all the Cities of *Syria*, where he came, reserving for that purpose the Jews that were Captives, to let all men understand their
B overthrow; in his Journey he beheld a River worth the mentioning; it runneth in the midst between *Arcas* and *Raphaneas*, two Cities of the Kingdom of *Agrippa*, and hath a miraculous nature: for when it floweth, it is very full of Water, and runneth with a swift stream; but having flowed six dayes, it is on the seventh day so dry that you may see the bottom, and the next day it continueth his course; for which cause the Jews call it *Sabbaticus*, taking the name thereof from the Jews Sabbath, which is the seventh day. When the Antiochians understood, that *Titus* was coming to their City, they could not contain themselves within their Walls for joy, but all went out to meet him; and not only Men, but also Women and Children expected his coming thirty Furlongs off; and when he approached near them, they holding up
C their hands to him, Saluted him with great joy; and having received many courtesies from him, they returned with him; and amongst other acclamations, they often besought him to banish the Jews out of their City. But *Titus* returned no answer, making as though he heard not what they requested. Yet the Jews doubtful what he would do, and what his intent was, were all in exceeding great fear. *Titus* tarried not at *Antioch*; but passed from thence to *Zeugma* towards *Euphrates*, where the Ambassadors of *Vologesus* King of the Parthians came to him, and presented him a Golden Crown for his Conquest of the Jews: which he receiving, feasted the Ambassadors, and so returned to *Antioch*, where the Senate and people besought him to come into the Theater, all the people being assembled there expecting him, and he accorded so to do:
D and again they besought him to expel the Jews out of their City; but he answered, that their Country, whereunto he might have banished them, was now destroyed, and there was no place that would receive them. The Antiochians, seeing they could not obtain their first petition, requested another thing of him, to wit, that he would take away the Brazen Tables, wherein were ingraven the Jews priviledges. But *Titus* would not grant that; but leaving the Jews in the same Estate he found them, he departed from thence into *Ægypt*. And as in the way he past by *Jerusalem*, comparing the desolation of that place with the beauty & goodly buildings it had before it was destroyed, he lamented and pitied the overthrow thereof, not insolently rejoycing as another would have done, for having destroyed so fair and strong a City, but cursing the Seditious
E who forced him to destroy it, and being sorry he had made his virtue known by the calamity of that miserable people. For still great part of the Treasure of the City was found in the Ruins; and some the Romans found of themselves; but the most they got the Captives told them of, which was Gold and Silver, and other precious things buried be the owners in the Earth being uncertain what would betide them. *Titus* going forward in his journey speedily past through this deplorable Solitude, and came to *Alexandria*: and determining now to sail into *Italy*, he sent the two Legions, that accompanied him, unto the places from whence they came, the fifth into *Mœsia*, and the tenth into *Pannonia*, commanding *John* and *Simon*, the two chief of the Prisoners, and others to the number of seven hundred, all of goodly stature and beautiful, to be
F carried into *Italy*, in order to use them in his triumph. When he arrived at *Rome*, as he desired, the people were affected towards him, as if he had been their Father, and went out to meet him. *Vespasian* also honoured his Son *Titus*, meeting him in his own person with great joy: all the Citizens likewise received him with exceeding joy, seeing that now the Father and his two Sons were met. Within a few days after they purposed to make but one Triumph for both, though the Senate had decreed to each a peculiar Triumph for their vailant deeds; and in the day prefixed for the same no man in all the City remained at home, but every one got a place to stand in, that they might see the Emperours, leaving only Room between them for their passage. All the Souldiers before day light with their Captains in the head of the Companies came and
G expected the Emperour, not at the Palace Gate, but near the Temple of *Isis*, where the Emperours that night lodged: and at day-break *Vespasian* and *Titus* came forth,

Titus cometh to *Antioch*. The Prayer of the Citizens against the Jews.

Titus lamenteth the loss and desolation of *Jerusalem*. The Romans find no small part of the Riches of *Jerusalem*.

John and *Simon*, and seventy other goodly Jews are reserved by *Titus* to be sent unto *Italy*.

The year of the world 4035. *after the Nativity of Christ*, 74.

both crowned with Lawrel, and in Purple Garments made after their Country fashion; H and they went to *Octavian*'s walks, where the Senate, Nobles and Roman Knights expected their coming. Before the Porch was raised a Tribunal, and in it were placed Seats of Ivory, on which they ascending sat down, and presently all the Souldiers with a loud voice shouted forth their praises. The Emperours were unarmed, and cloathed in Silk, and crowned with Lawrel. *Vespasian* having received their praises, as they offer'd still to speak more in his commendations, he beck'ned with his hand, and made a sign to them to be silent: which done, he rose up, and covering the greatest part of his head with his Garment, he made the accustomed prayers and vows; and *Titus* also did the like. Then *Vespasian* spoke to them all in general, but in few words, and so dismissed the Souldiers to go to dinner, which, according to the custome, the Em- I perour was to provide for them: himself departed from them to the triumphant Gate, so called for that all Triumphs passed that way; and after they had eat there, they put on triumphant Robes, and offered Sacrifices to the Gods, whose Images were placed by the Gate, and so went in triumph all along the places designed for publick Shews, to the end that all people might have a better view of their magnificence. But the spectacles there exhibited, both for number, variety, and costlinesse, cannot be described sufficiently, being excellent in all things, which any man could devise, both workmanship, Riches, Variety, and Novelty. For almost all things that ever were in any place amongst men that lived in felicity, either Rich or Glorious, and pleasant to behold, all were that day shewed and seen in this Triumph, as a Testimony of the grandeur of K the Roman Empire. For there was such store of works of Gold, Silver, and Ivory, that one would not have deemed them to have been made only for the pomp of that day, but to have been so plentiful, as if they had flowed all about the City: some carried fine Tapestry made of all sorts of Purple, and curiously wrought with Pictures and Babylonian works; and there was so many Gems & precious Stones, some set in Crowns of Gold, some in other works, that it appear'd that without reason we judged them to be rare and scarce. Moreover, the Pictures of their Gods, were carried with them, which were admirable both for greatness & workmanship & all of precious matter. Moreover divers sorts of living creatures were there to be seen, all adorned with some attire agreeing and alluding unto their nature. There was also an infinite multitude of men in Purple Garments L wrought with Gold, who carried all these things; and all those that were design'd to serve for this Pomp, were attired in such Garments, than wch nothing could be more Glorious. Even the Captives were not without gorgeous attire; but the variety and beauty of the Garments made the Sadness of their countenances less remarkable. The Pageants, that were born in the Triumph, were of admirable bigness, so that the people that beheld them, wondred how it was possible that men should carry them: for many were built with three or four lofts one above another, surpassing all that can be imagined for work and cost; some of them being hang'd about with Tapestry of Gold; and all things annexed unto them, whereon they were carried, were made of wrought Gold or Ivory: Wherein was curiously represented the manner of War, and all Stratagems, and Arts of M fighting, that could be devised; some in one part of the Pageant, some in another. There might one have beheld most fertil and fortunate Countries destroyed, whole Troops of Enemies slain, some flying, others taken Prisoners; strong and huge Walls battered down with Rams; Castles and Fortresses destroyed; great and populous Cities assaulted, with a whole Army entring the Breach; all places filled with massacred men; and how those that were not able to fight, yeilding themselves, asked mercy; the Temples set on fire, and after all else was wasted, the houses thrown down upon their owners heads; and a River not flowing, as it was wont, into tilled places, and to serve for the use of Man and Cattle to drink, but carrying Streams of blood to quench part of the flames, which consum'd the City to ashes; all which the Jews in their War N endured. These things were so artificially represented to the view of those that had not seen them, as though they were now a-doing. Upon every Pageant stood the Governour of the City, representing the manner how it was taken. After all these followed many Ships: and in every place were carried the spoils taken in War: amongst which those that were taken in the Temple of *Jerusalem* were most remarkable: for there was a Golden Table weighing many Talents, and likewise a Golden candlestick, the use whereof was now not such as we were wont to put it to; for in the midst of the stem thereof was fixed a Base, and out of it proceeded many small branches, framed like a three-forked spear, every one being at the top made like a Lamp, which were 7 in number, shewing the honour of the seventh day, which is called the Sabbath amongst O the Jews. After all this was carried the Jews Law, which was the last of all the spoils. Then followed some that carried several Images of Victory, all made of Gold and

The triumphant attire of *Vespasian* and *Titus*.

Their vows and dinner before their Triumph.

The magnificence of the Triumph.

The most precious Garments.

The building of the Pageants.

A Table of Gold of the weight of a great talent.

The last of the spoils was the Law of the Jews.

A and Ivory. Afterwards came *Veſpaſian*, followed by *Titus*, & *Domitian* accompained them gallantly adorned, and Mounted on an excellent Horſe; and ſo they went all to the Temple of *Jupiter Capitolinus*, and there was the end of all this pomp. Here they made ſome ſtay. *The year of the World, 4036. after the Nativity of Chriſt, 74.*

For it was an ancient Cuſtom of their Country, to repoſe themſelves there, till ſome came & brought news to them of the death of him who was General of their Enemies. This at this time was *Simon Giora*, who was alſo carried in the Triumph, and having a Rope faſtned about his neck was drawn all along the Market place, where they that drew him kill'd him. For it is the cuſtom of the Romans there to put malefactors to death that are condemned. After word was brought that he was dead, all the B people made joyful exclamations, and ſo they fell to Sacrifice: which done according to the cuſtom, they returned to the Palace, where they made a great Feaſt; as others alſo did for themſelves at their own Houſes. For this day was ſacred amongſt the Romans in joy of the Victory over their Enemies, and an end of civil Calamity, and the beginning of good Fortune and hope, which they had in their new Princes. *Simon* the Son of *Giora* is drawn with a Halter about his neck thorow the market place.

When the Triumphs were ended, and all the Roman Empire quieted, *Veſpaſian* built a Temple, and dedicated it to Peace, which he did in ſo ſhort a ſpace, that it was admirable: and having beſtowed great coſt upon it, he alſo beautified it with divers Pictures and carved works. And he placed in that Temple all things C that men of former Ages had gathered together from the uttermoſt parts of the Earth. And he placed there all the Golden Veſſels, and other things that the Jews uſed in their Temple, doing them great reverence. But their Law, and the Tapeſtry or Purple Veils of the Sanctuary he commanded to be kept in the Palace. *Veſpaſian* buildeth and dedicateth a Temple to Peace.

CHAP. XXV.

D

How Herodium *and* Machæron *were taken by* Baſſus.

CÆſar ſent *Lucius Baſſus* into *Judea* to be Lieutenant General there, who receiving the Army of *Cerealis Vetilianus*, took the Caſtle and Garriſon of *Herodium* by compoſition. After this, gathering together all his Troops which were diſperſed in divers places of the Country with the tenth Legion he purpoſed to War againſt *Machæron*; for he thought it neceſſary to deſtroy that Caſtle, leſt its ſtrength might move many to rebel: for by reaſon of the ſituation of the place, they that were in it had great aſſurance of ſafety; and thoſe that ſought to aſſault it, were in great danger: For it was built upon a Rock that was exceeding high, and which made E it almoſt inexpugnable; and nature had ſo deviſed, that it was hard to come to it being environed round about with Valleys of incredible depth and very difficult to paſs over: for that which is on the Weſt part is threeſcore Furlongs large, and endeth at the Lake *Aſphaltites*; on which ſide *Machæron* hath a very high Proſpect: and it is environed on the North and South with Valleys of the like depth; whereby it is impoſſible to win the Caſtle; but that Valley which is on the Eaſt ſide, is at leaſt a hundred Cubits deep, and endeth upon a Mountain near *Macheron*. *Alexander* King of the Jews ſeeing the Nature of the place, there built a Caſtle, which afterward *Gabinius* in the War againſt *Ariſtobulus* deſtroyed. But *Herod* when he was King, judged this place worthy to be fortified, as a Principal defence F againſt the Neighbouring Arabians. For it was aptly ſituate upon a Mountain, whence one might behold their borders. Wherefore making a large Wall, he built a City there in the place that enters into the Caſtle: he alſo compaſſed the very top thereof with another Wall, and in the corner he placed Towers that were 60 Cubits high; and in the very midſt of all he built a Palace for largeneſs and beauty admirable; and he made many Ciſterns to receive Water in convenient places, which ſerved the people abundantly, ſtriving as it were with nature, that the places which ſhe had made Strong, he by Art might make yet inexpugnable. He alſo laid up there in ſtore Arms and warlike Engines, and alſo all proviſions wherewith the Inhabitants might be able to hold out a long ſiege. *Herod* environeth *Machæron* with a great Wall and Tower. Wonderful ſtore of Arrows and other Engines in this Tower.

G In the Kings Palace, grew the herb called Rue, wch was very admirable for the greatneſs; for no Figtree was taller or broader then it; and it was reported that it had continued Rue of admirable greatneſs

The year of the World, 4037. after the Nativity of Christ 75.

ever since *Herod*'s time; and had endured longer, had not the Jews ruined it when they took the place. In the Valley that lieth on the North side of the City, there is a place called *Baaras*, where also groweth a Root of the same name, the colour whereof resembleth flame, and it shineth at night like the Sun-beams, and is not easie to be pulled up, till one cast upon it the Urine of a Woman or her flowers: whosoever toucheth it is sure to dye, except he carry the Root hanging on his hand. It is also gathered another way without danger, after this manner: They dig all round about it, so that they leave a very little of the Root covered with Earth, and then they tie a Dog to it, who striving to follow his Master, who makes as though he would go away, easily pulleth up the Root; and the Dog presently dieth, as it were in his stead that seeketh to get it; but afterward none that handleth it or taketh it, need to stand in fear thereof. This Herb notwithstandiug all this danger is diligently sought out for the virtue it hath. For it driveth away Devils (which are the Souls of wicked men) out of mens bodies, if it be applyed unto them; whereas otherwise if they had no help, these Devils possessing their bodies would kill them. Out of that place also do spring certain hot Waters, very different in tast one from another; for some are bitter, some sweet: there are also sources of cold Waters, one near another in a Plain: but which is most admirable, there is a Cave hard by, not very deep, environed with an eminent Rock above, from which there stands out as it were two Duggs or Paps hard by one another, and out of one of them floweth very cold Water, out of the other very hot, which mingled together make a pleasant bath, and serve to cure many Diseases, and especially all pains of the sinews. In the same place also are Mines of Sulpher and Alum.

How *Baaras* is to be gathered.

Another fashion how to dig the Roots.

Hot Baths.

H

I

K

Bassus having viewed this place on every side, resolved to besiege it; and he endeavoured to fill up the Valley that was on the East side, and so make a way to it: which he began to do, hastning to raise a very high Mount in order to batter the Castle. Those that were inhabitants constrained the Jews that were strangers to go into the lower City, judging them an unprofitable multitude; and so they caused them to endure the first brunt of the Enemies, and they themselves kept the Castle, both for that it was strong, and easie to defend, and that they hop'd that by yielding the place to the Romans, they might obtain pardon of them. Yet first they purposed to make Trial if they could avoid the siege: and therefore very couragiously every day they made excursions, and fought with those they met, and many were slain on both parts. Fortune and opportunity sometime caused one side to be victors, sometime another: for the Jews got the best, when they could assault the Romans unawares, and the Romans overcame, when they were aware of the Jews coming, and armed themselves. But the siege was not ended by these Skirmishes: at length a chance befel, which obliged the Jews to yield the Castle.

The Jews that were forreigners dwelt in the lower City.

The conflict of the Jews with the Romans.

Eleazar a Jew strong in hand and fierce in bold attempts.

L

Amongst those that were besieged was one *Eleazar* a young man, very hardy and bold in any enterprize, and who oftentimes made excursions, and sought to hinder the Romans work, whom always in every fight he greatly endammaged, and by his valour and adventurous courage gave those that were his fellows opportunity to assault the Romans, and to fly again and retire in safety, himself being always the last that so retired. It hapned one day that the fight being ended, and both parts seperated, he as it were contemning all men, and thinking that none of his Enemies durst undertake to Combate with him, stayed without the Gate, speaking to those that were upon the Wall, and giving great attention to them. Then one *Rufus* an *Ægyptian*, one of the Roman Army, spying this opportunity ran upon him so suddenly, that he unawares took him all unarmed as he was, and they upon the Walls stood amazed, whilst *Rufus* led him into the Roman Camp; then the General of the Romans caused him to be led into a place, where they in the City might see him, and there to have all his Cloaths taken off, and to be whipped: the misfortune of this young man greatly discouraged the Jews, so that all the City was melted into Tears for the calamity of this one man. *Bassus* seeing this contriv'd this device against them in order to move them to compassion, so that for to save him they should yeild their Castle: which fell out as he desired. He presently commanded a Cross to be erected, as though he would presently have crucified *Eleazar*: which sight greatly moved them in the Castle to sorrow; whereupon with loud cries they lamented, saying, that this calamity was insupportable. *Eleazar* besought them not to neglect him, who was now to die a most miserable

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N

Eleazar's calamity moveth the Jews to submit themselves.

O

A ble death; and moreover to provide for their own ſafety in yielding the Caſtle unto the Roman Forces and ſucceſs.

The year of the world, 4037. after the Nativity of Chriſt, 75.

They moved with his words, and many alſo within the City intreating for him (for he came of great Parentage and had many Kindred) though contrary to their natures, compaſſion took place in them: and ſo ſending ſome of their company ſpeedily, they deſired to parley, declaring that they would yield the Caſtle on condition that they might ſafely depart away, and *Eleazar* might likewiſe be reſtored to them. Which offer of theirs the *Romans* accepted; and the Jews in the lower part of the City having intelligence of this agreement, reſolved likewiſe to fly away in the night: but ſo ſoon as they had opened their Gates, thoſe that had agreed with *Baſſus*,
B gave him intelligence thereof; either envying that their Country men ſhould eſcape, or elſe fearing that *Baſſus* would puniſh them for their flight: yet for all this, the moſt valiant of thoſe that fled, who got out before the reſt, eſcaped, the reſt were ſlain to the number of one thouſand ſeven hundred men; the Women and Children were made bond-ſlaves. And *Baſſus* thinking it meet to keep his promiſe to them of the Caſtle, permitted them ſafely to depart, and reſtored *Eleazar* to them.

1700 Jews ſlain by the Romans.

C

CHAP. XXVI.

Of the Jews that Baſſus *ſlew: and how the Emperour cauſed the Lands of* Judea *to be ſold.*

THis done *Baſſus* prepared to carry his Army into the Forreſt called *Fardes*, where he had notice that many Jews were aſſembled together, having eſcaped from *Jeruſalem* and *Machera* during the ſiege. So coming to the place, and finding it to be as it was reported to him, he firſt of all invironed it with Horſemen, that if any of the
D Jews ſought to eſcape, the Horſemen might diſpatch them: and he commanded the Footmen to cut down the Wood into which they had fled to hide themſelves. So through neceſſity the Jews were conſtrained to fight, in hope by a couragious Charge to make a paſſage for themſelves. Wherefore with a great Cry they violently aſſaulted thoſe by whom they were invironed, and the Romans valiantly received them, and by their valour and the Jews deſperation the fight endured a long time; yet the event of the Battle was favourable to the *Romans*, of whom only twelve were ſlain, and very few wounded, but all the Jews were ſlain in the fight, being in number three thouſand, and alſo their Captain *Judas* the Son of *Farius* (of whom we have already made men-
E tion, and who during the ſiege of *Jeruſalem* was Commander of a Company there, and hid himſelf in a certain Cave, and ſecretly eſcaped from thence) At that time *Cæſar* writ to *Liberius Maximus* his Governour, and to *Baſſus*, to ſell all the Lands of *Judea*: for he would not build any more Cities, but appropriated it to himſelf, leaving there only eight hundred Souldiers, and giving them a place to dwell in called *Emaus*, thirty furlongs diſtant from *Jeruſalem*: and he impoſed a Tribute upon all Jews whereſoever they lived, commanding every one of them every year to pay two Drachms to the Capitol, according as in former times they were wont to pay to the Temple of *Jeruſalem*: and this was the miſerable eſtate of the Jews at that time.

Fardes a wood invironed by the Romans.

3000 Jews ſlain.

A tribute impoſed by *Cæſar* on all the Jews.

F

G

The year of the World, 4037. after the Nativity of Christ, 75.

H

CHAP. XXVII.

Of the Death of King Antiochus: *and how the* Alans *invaded* Armenia.

Cesennius Petus President of *Syria* accuseth *Antiochus* before *Cæsar.*

IN the fourth year of *Vespasian*'s Reign, it hapned that *Antiochus* King of *Comagena* with all his family fell into great misfortune upon this occasion. *Cesennius Petus* Governour of *Syria* (either for envy, or for that indeed it was so; for it is not well known) sent Letters to *Cæsar*, declaring to him that *Antiochus* was determined to revolt from the Romans, together with his Son *Epiphanes*; that he had made a League with I the King of the *Parthians*; and that therefore it was necessary to prevent them in time, lest if they first began to revolt openly, they might trouble all the *Roman* Empire with War. *Cæsar* did not neglect this news, for that the nearness of both the Kings Countries, one to another seemed to require that they should be quickly prevented: for *Samosata* the greatest City of *Comagena* is situate upon *Euphrates*, and so might both easily receive the *Parthians*, and be a strong Hold for them; and also there they might easily pass over the River. Wherefore *Vespasian* sent word to *Petus*, that he permitted him to do what he thought expedient: and he forthwith, *Antiochus* thinking nothing, suddenly entred into *Comagena* with the sixth Legion, and certain other Companies of Foot, and K some Troops of Horse, accompanied with *Aristobulus* King of *Chalcis*, and *Sohemus* King of *Emesa*, who came to assist him. They entred the Country without any fight; for none of the Inhabitants offered to resist. *Antiochus* though surprised with this unexpected news; yet did not so much as think of any War against the *Romans*; but determined to leave the whole Kingdom in that estate that then it was in, and with his Wife and Children to depart from thence, hoping hereby to clear himself to the *Romans*, from that which they suspected of him: and going almost a hundred and thirty furlongs from the City into a Plain, there he encamped. *Petus* sent men to *Samosata* to take it, as they easily did, and were left to keep the City, whilst he with the rest of the Souldiers purpose to go against *Antiochus*: But the King, though by necessity urged thereto, yet would L not fight against the *Romans*; but bewailing his misfortune, endured patiently all whatsoever: But his two Sons being lusty strong young men, and skilful in martial affairs could not easily abstain from fight in this their distress. Wherefore they had recourse to their forces, and in a great fight that endured a whole day, they shewed their Valour, and came off with little loss. Yet *Antiochus* after this fight would not any longer abide in his Country, but taking his Wife and Daughters he fled into *Cilicia*, and thereby discouraged his Souldiers, who despairing to keep the Kingdom for him, revolted to the *Romans*. But *Epiphanes* and the rest were forced to seek to save themselves, before such time as they were left destitute, and so accompanied with ten Horsemen, they passed the River *Euphrates*: And so being out of danger, they went to *Vologesus*, by whom M they were received, not as Fugitives, but with great honour, and according to their degree, as though they yet possessed their ancient dignity.

Antiochus is suddenly invaded by *Cesennius.*

Antiochus chuseth rather to depart out of his Country with his Wife and Children, than to fight with the Romans.

Antiochus flieth with his wife into *Cilicia.*

Epiphanes flieth to *Vologesus* the King of *Parthia.*

Petus coming to *Tarsus* of *Cilicia*, sent a Centurion to arrest and carry *Antiochus* bound to *Rome*. But *Vespasian* permitted not the King to be so ill treated, considering more the old Friendship between them, than the offence which he believed had given occasion to this War. Wherefore he commanded, that in the way as he came, he should be unbound and stay a while at *Lacedemon*, and forbear his journey towards *Rome*; allowing him money sufficient to maintain his Kingly dignity.

Antiochus taken.

Epiphanes, and those with him hearing this, were eased of the great concern they took for their Father, whom they greatly feared to be fallen into some danger; and now they N also conceived some hope to be reconciled to *Cæsar*; whereof *Vologesus* writ to *Vespasian*, who courteously gave them leave to come to *Rome*; and their Father was presently sent for to them from *Lacedemon*, and so they remained at *Rome* in great honour.

Antiochus reconciled to *Cæsar.*

The Nation of the *Alans*, being originally *Scythians*, inhabit about the River *Tanais*, and the Marshes of *Mæotis*, as in another place we have recounted. They conspiring with the King of *Hyrcania* to pass into *Media* and sack it (for he was Master of that passage which King *Alexander* had made in such wise, that it was shut up with Iron Gates) obtained leave to pass, and so came into *Media*, whilst the *Medes* nothing feared any such matter, and sacked and spoiled all their populous and wealthy borders being full of Cattel, none daring to resist them; for *Pacorus* King of that Country, for fear fled into the strongest hold he had, and left all his goods behind him, and with much O ado redeemed his Wife and Concubines, whom they had taken, for a hundred talents.

The *Alans* enter *Media* to spoil the same.

Having

A Having therefore Licence to rob and ſpoil, for that no man reſiſted them, they came into *Armenia*, and waſted all the Country thereabout. *Tyridates* was then King of that Country, who with an Army coming to fight againſt them, was almoſt by them taken alive in the Battle; for one caſt a halter about him and began to draw him amongſt the Enemies: and ſo had done, but that he with his Sword quickly cut the rope and fled: and they being more enraged, by reaſon he fought againſt them, waſted all the Country, and carrying with them a great multitude of Men and Cattle out of both Countries, they returned into their own.

The year of the World, 4035. after the Nativity of Chriſt, 73.

Armenia waſted.

B

CHAP. XXVIII.

How Maſſada, *a very ſtrong Caſtle, was taken.*

Baſſus dying in *Judæa*, *Flavius Sylva* ſucceeded in his place; who perceiving that all the Country elſe were Conquered ſave one only Caſtle, he with all the forces he could make went againſt it. This Caſtle is called *Maſſada*. The Captain of the *Sicarians*, named *Eleazar*, who commanded in it, was a very ſtrong and valiant man, of the Tribe of *Juda*, who perſwaded a great many *Jews*, as is beforeſaid, not to enroll themC ſelves when *Cyrenæus* was Cenſor, and ſent to tax *Judæa*. For at that time the *Sicarians* had conſpired againſt thoſe that obeyed the Romans, and in all things uſed them like Enemies, taking and driving away their Goods, and firing their Houſes, affirming that they nothing differed from ſtrangers, who betrayed the liberty of their Country, rather than they would fight for it, and that they had rather they were on the *Romans* ſide. But this was only an excuſe to hide their avarice and injurious dealing, as the proof made manifeſt; for they themſelves revolted and bore Arms againſt the *Romans*, and their enterpriſes againſt the *Romans* were worſe than the reſt; and when their firſt forged pretence was known and confuted, they raged more than before againſt thoſe that upbraided them with it.

D For at that time the Jews abounded with all manner of Iniquity, ſo that none was left uncommitted, yea, though one endeavoured to invent ſome new Villanies, yet could he deviſe none that was not then practiſed: All laboured with this malady, both in particular, and in common; and every one ſtrove with other to ſurpaſs his fellow in impiety againſt God, and injuſtice towards his Neighbour. The mighty vexed the weaker ſort; and the meaner ſort deſtroyed the Potentates, and took their riches away from them; thoſe gaped after rule and dominion, theſe after miſchief.

The time among the Jews which was moſt fruitful in all manner of Impiety.

The *Sicarians* were the firſt that were ſo cruel and injurious againſt their neighbours: for not provoked thereunto, either by deed or word, they ſlew and injured all men without cauſe; but in compariſon of *John* they were very moderate. For he did not only E ſlay all that counſelled that which was good and profitable, as his greateſt Enemies, eſpecially the Citizens; but alſo he many wayes injured his Country, like one who impiouſly contemned God himſelf. For he did eat forbidden meats, and violated the purity of his Countries Cuſtomes: ſo that it was no wonder to ſee him obſerve no juſtice nor fidelity towards men, who had now infringed the Laws of God. Again, what Villanies did *Simon Giora* leave undone? Or what injury did he abſtain from offering to their Bodies, who had choſen him for their Ruler? What did kindred and friendſhip then avail any man? Yea, it occaſioned them to be more cruelly uſed, and more tyrannouſly butchered, than otherwiſe. For they thought it a pitiful offence to abuſe Strangers, but a glory to exerciſe cruelty upon their moſt familiar Friends.

John Giſcala.

Simon Son of *Giora.*

F The *Idumæans* were followers of this fury, who kill'd the high Prieſts, and left not any one of note in the City, by whom God might be honoured; and induced all injuſtice poſſible, wherein the Zealous excelled. For they committed all miſchief, leaving nothing unattempted, that had ever before that time been practiſed: yet they took their Name from thoſe that practiſe good and godlineſs, but in truth it was to mock and flout thoſe that did well (ſo ſavage and cruel was their nature) or elſe accounting the greateſt impiety to be goodneſs. But their end was as they deſerved; God puniſhed their impieties with his juſt vengeance: For even till the end of their lives, they endured all the miſeries that is poſſible for mans nature to abide, undergoing all ſorts of torments. Perhaps one will ſay that their puniſhment was not ſo great as they deſerved: G but what puniſhment could be deviſed ſufficient for their deſerts? I cannot now ſtand to lament thoſe who periſhed by theſe mens cruelty: Wherefore I will return where I left.

The *Idumæans.*

The Zealous.

The end of the Jews anſwerable to their lives.

Sylva

The year of the World 4028. after the Nativity of Christ, 70.

Sylva being advanced aganſt *Eleazar*, and thoſe that kept *Maſſada* with him, who were *Sicarians*, he preſently ſubdued all the Confines and borders round about, and put in every fit place Garriſons, and invironed the Caſtle with a Wall, leſt any of the beſieged ſhould eſcape, and that the beſiegers might there keep a continual guard. Moreover: he placed his Camp in a fit quarter for the Siege, where the Rock that the Caſtle was built upon joyned to the other Mountain; but it was an unfit place to get neceſſaries in: For not only victuals were fetcht far off by great labour of the Jews, who were commanded to do it; but alſo water for the whole Army ſome-where elſe, for there was no Fountain near that place. H

Sylva the Captain of the Romans beſiegeth *Maſſada*.

The ſituation of *Maſſada*.

This done, *Sylva* attempted the Caſtle; wherein it was requiſite for him to uſe both art and labour, by reaſon of the ſtrength of the Caſtle, which is thus ſituate. It is invironed round with a huge Rock very high on every ſide; and the valley underneath is ſo deep, that one can ſcarce ſee the bottom, all rocky and inacceſſible to all Animals; ſaving only that in two places there is a difficult paſſage to it, one from the Lake *Aſphaltites* towards the Eaſt, and the eaſieſt of the two on the Weſt ſide: the firſt is called a *Snake*; taking its name of the ſtraitneſs and crooked turnings; for the Rock that is eminent, ſeemeth as it were broken in ſunder, and by little and little often returneth again into it ſelf, and is by degres extended in length, ſo that he that goeth that way, can make no haſt, but muſt ſtep with one foot firſt upon them, and the other upon another, and muſt ſtand upon one foot whiſe he removeth the other, and he that falleth is ſure to be killed in the fall: for there is ſuch a hollow place on either ſide between the Rocks, that it is able to terrifie the boldeſt man alive. When one hath gone thirty furlongs by this way, one comes to the top of the Hill, which is not ſteep, but hath a Plain upon it. *Jonathan* the high Prieſt was the firſt that built a Caſtle in this place, and called it *Maſſada*: and *Herod* after him beſtowed great labour and coſt in fortifying it, for he invironed it with a Wall of ſeven furlongs Circuit, all of white ſtone, twelve Cubits high, and eight Cubits broad; and placed in it twenty ſeven Towers that were fifty Cubits high by which men paſſed into the houſes that were round about the Wall within. I

The journey by the Rock called the Snake.

The top more fruitful and fatter ſoil than the Plain.

Herods Palace.

the King appointed the top of the Hill for Tillage, becauſe it was a more fertile and fat ſoil than any ground elſe, ſo that if at any time they within the Caſtle wanted proviſion, yet they might not be famiſhed, having this ground to furniſh them. He alſo built in this place a Palace for himſelf, the way to which was on the Weſt ſide within the Caſtle wall, whoſe proſpect was towards the North; and he invironed the ſame with a very ſtrong Wall, and in the Corners thereof he built four very firm Towers threeſcore Cubits high, and very ſumptuous within, having divers Roomes, Galleries and Baths, ſupported in every place with pillars, every one of which was one only ſtone: The Walls thereof were of ſolid ſtone of divers colours: and to every houſe, and in the top of the Hill, and round about the Palace, he hewed certain Ciſterns out of the Rock to hold water; ſo that by this means water was as plentiful, as though they had Fountains within the Caſtle. There was a way to the Caſtle under ground from the Kings Palace, which they that were without could not perceive; but the way above ground was inacceſſible; for as we have already ſaid, by the way on the Eaſt ſide no man could paſs; and as for that on the weſt, it was ſtopt up with a Tower built in the ſtrait thereof diſtant a thouſand Cubits from the Caſtle, by which it was impoſſible to paſs; and it was not eaſie to get it by force; and the more leiſurely one went, the greater was the danger. Thus was this Fortreſs ſtrengthned both by Art and Nature. K L M

A Tower to the weſt ſide.

Great ſtore of proviſion in the Caſtle.

The proviſion within the Caſtle was admirable for the plenty thereof; for there was Corn ſufficient for many years, beſides Wine, Oyl, and all ſorts of Pulſe, and great quantity of Dates. All which *Eleazar*, having deceitfully obtained the Caſtle with his *Sicarians*, found there: which proviſion was all as ſound and as freſh, as though it had newly been laid up in ſtore: notwithſtanding that from the time it was placed there, to the time that the *Romans* took it, were a hundred years: And the *Romans* found the reliques of the fruits incorrupted: and one may juſtly think that the cauſe hereof is the Air about the Caſtle, which by reaſon of the height of the place is more pure; and free from all earthly corruption. There was alſo found all manner of Armour in great quantity, which *Herod* had made, and would have armed ten thouſand men; alſo much unwrought Iron, Braſs and Lead; ſo that one may judge that proviſion to have been reſerved for ſome great cauſe. N

Fruit for an hundred years kept incorrupt

Herod ſuſpecting a double peril, builded the place for a refuge.

It is reported, that *Herod* prepared that Caſtle for his refuge, when he doubted two great dangers: Firſt, that the People of the Jews would depoſe him, and make them Kings whoſe Anceſtors had before reigned. O

The other which was more conſiderable, was, for that he feared *Cleopatra* Queen of *Ægypt*,

A *Egypt*, who without concealing her intent often requested *Antonius* that *Herod* might be slain, and that she might have the Kingdom of the *Jews* given to her. And it was a great marvel that *Antonius* doting so upon her, did not fulfil her request. *Herod* upon these apprehensions built *Massada*, and left it so furnished that without taking it the Romans could not put an end to the War against the *Jews*. After the General of the Romans had now compassed all the place, without with a Wall (as is before said) to the end that none might escape, he began to assault the Castle, but found one only place that he could fill up with Earth. For behind the Tower which on the West-side stopped up the passage to the Castle and Palace, there was a great Rock very large and long, yet not so high as *Massada* by three hundred Cubits: The Rock was called B *Leuce*, which signifieth white. When *Sylva* had gotten this Rock he commanded his Souldiers to build a Mount thereon; and they cheartully labouring, raised suddenly a mount two hundred Cubits high: yet by reason of the height it seemed not firm nor sufficient enough to bear the Engines; wherefore upon it was built a Platform with great stones fifty Cubits high, and as many Cubits broad; the Engines were such as *Vespasian* and *Titus* had devised to batter Walls with: and upon this Platform they made a Tower threescore Cubits high, all plated about with Iron.

The year of the world, 4028. after the Nativity of Christ, 76.

Herod suspecting a double peril, builded the place for a refuge.

There was but one place about *Massada* to raise a mount to batter on.

From hence the Romans with many shot from their Engines drove the *Jews* from off the Castle Walls, not suffering them to lift up their heads. And *Sylva* having made a mighty Ram, caused the Wall to be continually battered therewith; but it could scarce- C ly make a breach in it; and the *Sicarians* quickly prevented it, by building another Wall within, which could not be broken with the Ram, because it was yet soft, and so broke the force thereof; for they saw'd Timber in pieces, and as it were made two rails; and then filled the space between the two rails with Earth, and with other planks they kept the Earth from falling down, so that they made a work like the Wall of a house; which for that it yielded to the blows of the Ram (being soft Earth) the Ram could not prevail against it, but rather made it more strong than before by ramming the Earth together.

The City battered with a large Ram. And by *Sylva's* appointment.

Sylva perceiving this Judged that he might sooner destroy the Wall with fire than with his Engine, and so he commanded the Souldiers to cast upon it many burning fire- brands; and the fire quickly took hold of the Wall, because it was for the most part D built with Wood; and easily also pierced through it, by reason it was not close wrought together: and there was a great flame.

Fire-brands darted against the Walls.

At the very beginning of the fire the North wind greatly annoyed the *Romans*; for the fire blowing furiously from above against them, it drove so extremely upon them, that they were in great despair, fearing their Engines would be burnt; but presently the Wind changing and blowing from the South, (as it were by Gods providence) it turned the fire again upon the Wall, so that all of it, even to the foundation thereof, was wholly set on fire. The Romans thus assisted by God, returned again into their Camp joyfully, purposing the next morning betimes to give the assault, and that night to place stronger Watches, lest any of the Enemies should escape. But *Eleazar* was far from thinking to flie; neither would he permit any one of his Company to think of E it. But seeing now the Wall was fired, and not knowing any way else to save himself, considering likewise what the Romans would do unto their Wives and Children if they should take them, he deliberated of all their deaths, which he in that extremity judged to be the best way they could take. And so he assembled the most valiant of all his companions, and exhorted them all thereunto, after this manner.

The North winds diverting the flame, turneth it on the Romans.

Generous Jews, we long ago resolved with our selves to serve neither the Romans, nor any other save only God: for he alone is the true and just Lord of all men. Behold, the time is now come, that requireth you to shew your resolute minds: let us not therefore dishonour our selves, and beside our slavery, suffer also intolerable torments, if we be taken alive by the Ro- F mans. For we were the first that revolted from them, and now the last that war against them. And I verily think that God hath given us this benefit, that we may die well in our own liberty, which he denied to others, who were overcome contrary to all expectation. We are certain to be conquered as soon as it is day-light: but to die valiantly with our dearest Friends, is a Glorious resolution for valiant men; and of this our Enemies cannot debar us, who labour to take us alive, and carry us away Captives; and we are not able to van- quish them in fight. For truely, at the first (when we who coveted liberty suffered all mi- sery at the hands of our own Countrymen, and worse at the hands of our Enemies) we should have considered, that God who was sometimes favourable to the Nation of the Jews, had now condemned it to perdition: for had he yet been favourable to us, or had he yet been but lightly of- G fended with us, he would not have permitted so many men to have perished, and have deli- vered his Holy City into the hands of the Enemies to be consumed with fire. We only amongst all

Eleazar's Oration to his companions.

Eleazar confesseth Gods wrath to be kindled against the people.

The year of the world, 4038. after the Nativity of Christ, 76.

all our Nation have hoped to live in liberty, as though we had no ways offended the divine H
Majesty, or been guilty of any offence, who indeed taught others iniquity. So you see how
we are punished for longing after vain hope, being brought into greater extremity than we ex-
pected. Neither hath our Castle, by Nature inexpugnable, any thing profited us to our pre-
servation; but we having store of Victuals and Arms, and all other necessaries, have lost
all hope of safety, God himself manifestly taking it from us. For the fire that once was car-
ried against our Enemies, did not of it self return against us and the Wall we built: But it
was for the punishment of offences, who furiously raged against our own Nation: wherefore I re-
The punishment of those crimes, which the Jews in Jury attempted against the Gentils. The best grave is when liberty is maintained.
quest you, let us not be punished by the Romans, whose forces are invincible, but of our selves
let us satisfie the anger of God, and so it will be more tolerable for us; even by that means our
Wives shall die undefiled, and our Children shall not taste of servile Captivity. After whose I
deaths, we will one help another to die with credit, preserving our liberty, which is the best Se-
pulture of all. Yet let us first fire our Castle, and burn our Treasure: for it will be no small
grief to the Romans, if they neither get our bodies alive, nor find any jot of our riches for re-
compence of their labour. Let us only leave our victuals as a sufficient Testimony, that Famine
did not cause us to be conquered; but that we, as at first we resolved, preferred death before
bondage.

Eleazar having thus spoken, they that were present did not all accord with him; for some joyfully hasted to execute his advice, thinking it a glorious death. But others moved with compassion toward their Wives and Families, were something backward, or else abhorred to kill themselves, and looking one upon another with Tears, shew'd K their disagreement from that which *Eleazar* advised. Which when *Eleazar* preceiv'd, and that his counsel through fear was defeated; fearing also that they who couragiously had at first accorded thereunto, would be withdrawn by the Tears of others, he did not so end his exhortation; but standing up, he begun with a vehement discourse to speak to them of the immortality of the Soul, and fixing his Eyes upon those that wept with a great exclamation, said.

How much am I deceived who thought that valient men fighting for their liberty would
Eleazar's Oration as touching the immortality of the Soul.
rather chuse to die then to live? but ye shew your selves not to excel any ordinary men, who
fear to die, notwithstanding that thereby you may escape great misery and calamity; though
in this point you ought not to have expected any admonition thereunto, nor to have made any L
delay to do it. The ancient customs, which have endured ever since men had reason, the di-
vine Doctrine of our Nation, which hath continually been confirmed by the deeds of our pre-
decessours, do instruct us, that it is miserable to live, and not to die. For Death dismisseth
our Souls from prison to their most pure and proper place, where never after they shall be touched
A Soul tyed in a mortal body. The power of the Soul.
with calamity. But whilst they are bound in a mortal body, and participate of his miseries, they
may in a manner be affirmed to be dead. For there is no proportion between two things, one
whereof is Divine, and the other Mortal. True it is, that our Souls can do much being joyn-
ed to our bodies, which they use as their instruments, secretly producing in them
motion and many other actions passing the Nature of Mortal things. But when the Soul
is loosed from that heavy burthen, which weighs it down to the Earth, and hath recovered its pro- M
per habitation, then it injoyeth free and perfect felicity, and remaineth invisible to mortal Eyes,
as God himself is, as likewise it is in our bodies. For it cometh secretly into them, and so de-
parteth from them again, that no man can perceive it, being of a nature incor-
ruptible, and yet causing great changes in our bodies. For whatsoever the Soul toucheth,
that presently liveth and flourisheth; and what it forsaketh, that incontinently withereth and
Sleep the Argument of the immortality of the Soul.
dyeth; so much doth it participate of immortality. Sleep may be an evident argument to you
of this which I speak, in which the Soul not being distracted taketh a most pleasant and
sweet repose; and communicating with God, it foreseeth many future events. Wherefore then
should we fear death, who love the rest that we have in sleep? were he not a mad man that for
a short life would hinder himself of that which is eternal? It is necessary that we who are in- N
The professors of wisdom among the Indians born themselves.
structed in the Law of our Nation, should give example to others to despise and contemn
Death. But if we seek confirmation hereof from strangers, let us see the examples of the wiser
sort of Indians: for they being just men tolerate this life as a necessary office of nature for
a certain time, though against their wills; yet do they even in perfect health hasten to unloose
the Soul bound in this Mortal Body, though not urged thereunto by any calamity or necessity,
but only for desire of immortality, and solemnly take leave of their Friends; neither doth any
one seek to hinder them, but esteeming them most fortunate, they send them commendations
and other messages to their Friends departed: so firm is their belief that the Souls of the dead
have Communion and conversation together. And thus having all instruction what to say to
the Souls departed, they with great applause leap into the fire, that thereby their Souls may O
be purified and separated from their Bodies. And their Friends go more joyfully with them
when

A *when they go to their death, than any doth, that bringeth his Friend on the way when he is to go a great journey; and they bewail only themselves, and not those who are dead and have attained immortality. Shall not we then be ashamed not to believe so firmly as the Indians do? despising through our own sloth our Country-laws which are to be reverenc'd of all men: Nay, supposing that by our law we had been instructed contrariwise, to wit, that to live in this life is bliß, and to die is calamity: yet notwithstanding, this present necessity, this present time had been a sufficient motive to cause us to imbrace death rather than life, seeing that the will of God and necessity oblige us thereunto. For who can doubt that God, to punish us for having made ill use of life, ha's long since resolved to deprive us of it? and that it is not to our own forces, or the clemency of the Romans that we are beholden for not being all slain in this* B *War? But a more potent cause hereof there was which made them conquerours. Were they the Romans that slew the Jews that inhabited at* Cæsarea, *whom the Inhabitants thereof upon the Sabboth-day, they being assembled in one place together with their Wives and Children, massacred, notwithstanding that they had no intent to revolt from them, nor ever lifted up their hand in their own defence, nothing fearing the Romans, who only accounted those of our Nation their Enemies that revolted from them? But some may object the Jews at* Cæsarea, *and the Inhabitants thereof were alwayes at variance, and that now they revenged their old quarrel, having gotten opportunity. What then shall we say of the Scithopolitans, w h oare Arms with the Grecians against us, and denied to assist their own kindred against the Romans? What profit did they receive by this their good will and fidelity? for they were* C *altogether with their whole Families cruelly slain; and this was the reward they had for their labour, for having withstood us from doing the like to them. It were too long to recount particularly all things to this effect. For as ye know there is no City in all* Syria *that hath not massacred the Jews inhabiting in it, and that is not more an Enemy than the Romans were. They of* Damascus, *although they could not devise any probable cause for it, yet massacred all the Jews living among them, amounting to the number of eighteen thousand, beside their Wives and Children. And is it not for certain reported, that the number of the Jews slain by the Ægyptians were above* 60000? *It may be, that finding no assistance in a strange Country, they were martyred by their Enemies: but they that in their own Country fought against the* D *Romans wanted nothing that might have caused perfect hope of a full victory over the Romans; they had Weapons, Armour, Walls, and strong holds inexpugnable; and resolution to shun no danger for the sake of liberty; in a word, nothing that might put us into a condition to resist. But for how long time did this suffice? For our fortresses all were taken and subdued by the Enemies, as though they had been built to make their victory more Famous: and not to do us service. And we may justly deem those happy who were slain in the War; for they died in liberty. Yet who doth not pity the multitude of those that fell into the Romans hands? or who would not hasten to die, rather than endure the like misery that they suffered? Some of them were tortured with stripes, others burnt, others half eaten of wild Beasts, were reserved alive for the second meal: the most miserable of all are those that are yet alive, who often wish for* E *death and cannot find it. Where is now that potent City, that was once the Capital City of all our Nation, so strengthened with Walls, so fortified with Towers & Castles to defend those Walls, scarcely able to contain the provisions for War, having in it so vast a multitude of men to fight for it, wherein God himself was thought to dwell? What is now become of it? It is razed down, even to the very foundations; and scarce any memory or reliques thereof left standing; the whole people destroyed, only a few old and unhappy men survive, who sit among the Ashes of the Temple, and a few Women, whom the Enemies reserved to satisfie their filthy lust. And will any amongst us, considering all these things, desire to behold the light of the Sun, although he could live without molestation? who is such an Enemy to his Native soil? who is so effeminate, or desirous of his life, that he doth not grieve to have lived till this time? would God we had been all in our graves, before we had seen that sacred City fired by a hostile hand, before we beheld the Holy Temple destroyed by impious fire: and seeing that the hope we had to be revenged* F *on our Enemies, is now vanished, and that we are left alone in misery and necessity, let us hasten to die well, and take compassion on our selves, our Wives and Children, and that whilst we have time. For we are all born to die, and all that are begotten by us, and the strongest men living cannot avoid it: but injury, and bondage, and to see our Wives and Children abused before our faces, is no necessity proceeding from Nature, but they only are forced to endure it, who, when they might have died without it, did refuse for fear. We first of all trusting to our strength, rebelled against the Romans; afterwards they exhorted us to obedience, but we denied: which of them then will not be enraged against us, if they can take us alive? Most miserable shall those young men be, whose strength will endure many torments; and those* G *old men will move compassion, whose aged years cannot suffer tortures; one shall see his Wife carried away from him, and another his Son, having his hands bound behind him, cry out to his*

The year of the world, 4038. after the Nativity of Christ, 76.

An exhortation to contemn death, drawn from the time and place.

Example taken from the Jews that were slain in *Cæsarea*.

The calamity of the Jews in *Scithopolis*.

18000 Jews slain in *Syria*, and 60000 in *Ægypt*.

The calamity of those Jews who were taken by the Romans.

Jerusalem the Metropolitan City razed from the foundations.

We are born to die, and the strongest cannot avoid the same.

his Father for help: who now whilst they are free from the thraldom of their Enemies, may H
gloriously assist us with their Swords. Let us with our Wives and Children die Freemen,
let us together depart out of this life. This our Religion commandeth, this our Wives and
Children persvade; God himself hath driven us to this necessity for this purpose. The Romans
would have it otherwise: who fear lest any of us should perish, and not fall into their hands a-
live. Let us therefore hasten, that instead of their hope, whereby they verily persvaded them-
selves to take us alive, we may contrary to their expectation daunt them with sudden admi-
ration of our glorious deaths.

The year of the world, 4038. after the Nativity of Christ, 76.

Eleazar tells the Jews of the Romans Tyranny. It is happiness among the Jews to die free.

Whilst *Eleazar* was yet speaking, and desirous still to continue his exhortation, they interrupted him: every one now in a fury bent to follow his advice, made hast to effect it; and as though they had been urged by some Spirit thereto, one laboured to prevent I another in the execution thereof, judging him to shew most valour and fortitude, that first dispatched himself. They were also desirous to kill their Wives and Children with themselves. And which is most strange, their minds were nothing altered when they came to effect this bloody work; but with the same resolution they had, when they heard *Eleazar*'s speech, every one retained his good affection towards his Friends: yet permitting reason to take no place, and persvading themselves that thus they had well provided for their Children, they embraced their Wives and Children for their last farewel, and took their leaves of them, kissing them with Tears, and then all at once slew them, as though it had been done by the hands of other men, and not their own, comforting themselves in being forced so to do, and that hereby they should escape the tyranny and K cruelty of their Enemies. Finally, no man was so cowardly, who durst not venture on this action; so every one of them killed his dearest friends. O miserable people, whom necessity forced to slay their Wives and Children, and to account this action the very least of all their miseries. After which, not enduring the grief that ensued upon this fact, and thinking that in living any while after them, they should injure those whom they had slain, they with all speed possible gathered all their riches together, and set them on fire: which done, they elected ten by lot, who should kill the rest; and every one prostrating himself upon his Wife and Children, and embracing them in his Arms was slain willingly by those that executed that wretched office: who having without fear dispatched them they cast lots whose fortune it should be to kill all the L rest; and he upon whom the lot should fall, was to kill the other nine, and lastly himself upon them all; and every one so encouraged one another, that there was no difference between those that were to be killed and those that were to kill; and so the rest offered themselves to death: which done, he who was the last of all, being yet alive, went amongst the dead bodies, and searched to see if any still lived that needed his hand in so great a multitude of slain people; and finding all of them dispatched, he went and fired the Palace: which done, he with all his force thrust his Sword into his own body up to the Hilts, and so fell down by his dearest Friends.

The Jews gathering all their goods together cast them into the fire.

Ten chosen by lot to kill the rest of the Jews.

In this manner they perished with a belief that they left not one person alive to fall into the Romans hands: but a certain old Woman, and another who was *Eleazars* Cou- M sin, (who in learning and Wisdom surpassed all other Woman) and five Children hid themselves in a Cave, wherein Water was reserved to drink, whilst the rest were busied in this Massacre; the slain were in number nine hundred and sixty, accounting Women and Children. This Calamity hapned the fifteenth day of *April*. In the morning the Romans expecting that the Jews would encounter them, made Bridges from their Mounts to the Walls, and so assaulted the Walls: and seeing none of the Enemies appear, but all the Walls on fire, and a profound silence in every place, they could not conjecture what was the cause of it; and at last they made a cry at once, as though they had been beating the Walls with a Ram, thereby to see if they could make any E- N nemies come out. The Women in the Vaults heard this cry, and coming forth declared to the Romans all that had hapned. The Romans did not easily believe their words by Reason the Greatness of the fact seemed incredible; but they endeavoured to quench the fire, and passing forward they came to the Palace, where they beheld all the dead bodies; yet they did not insult over them as Enemies, but admired that so many should be so obstinately minded to despise death.

The Romans expect the fight.

The Romans admire the Jews fortitude and obstinate contempt of death.

A

CHAP. XXIX.

The year of the World, 4038. after the Nativity of Christ 76.

Of the Death of the Sicarians *that had fled to* Alexandria *and* Thebes.

AFter that the Caſtle of *Maſſada* was thus taken, the General of the Romans leaving a Garriſon there, went to *Cæſarea*, becauſe there was no Enemy left in all the Country. But not only *Judea* was deſtroyed through the continuance of the War, but many of that Nation, though far diſtant from it, taſted of its troubles; for it ſo fell B out, that afterwards many Jews periſhed in *Ægypt* at *Alexandria*. Thoſe *Sicarians* who had eſcaped thither, were not content to be ſafe and free from danger, but there alſo they attempted alteration, and to recover their Liberty againſt the Romans eſteeming themſelves nothing inferiour to them, and that only God was their Lord. And ſome of the nobler race of the Jews, ſeeking to withſtand this Enterprize, were by theſe *Sicarians* ſlain; which was no ſooner done, but they incited the People to revolt.

The murtherers, authors of new calamity.

The better ſort of the Jews ſeeing this, and that they could not repreſs them without danger, they aſſembled all the Jews together, and declared to them the temerity of theſe *Sicarians*, accuſing them as the Authors of all the miſery that had befallen the Jews, C and that if they thought it ſufficient to force them to fly, yet they were not certain of their lives; becauſe the deſign being known to the Romans, they would puniſh them for it, though no partakers of their wickedneſs. Wherefore they admoniſhed the multitude to beware, leſt they drew themſelves into the ſame danger, wherein the *Sicarians* were, and to provide for their own ſafety by delivering ſuch people to the Romans. The Jews were perſwaded by theſe ſpeeches: and fore ſeeing the danger that might enſue, they furiouſly aſſaulted the *Sicarians*, and took of them ſix hundred: and ſhortly after thoſe who fled into *Ægypt* and *Thebes* were taken and brought back again; whoſe hard-hearted obſtinacy was ſo great, that none can without admiration hear of it. For notwithſtanding that all torments and tortures, that could be deviſed, were inflicted upD on them, only to force them to confeſs that *Cæſar* was their Lord; yet not one of them would ſay ſo, or make any ſhew thereof; but all perſevered in their former opinion, as though the Body tormented had been dead and not alive. Moreover, the incredible obſtinacy of their Children was moſt to be admired, for not one of them could be conſtrained to call *Cæſar* Lord. So much did their Reſolution overcome the Torments inflicted upon their Bodies.

The Jews aſſemble and conſult about the murtherers

Divers ſorts of torments and torturesinflicted on them who refuſe *Cæſars* Sovereignty.

E

CHAP. XXX.

How the Temple of Onias *at* Alexandria *was ſhut up.*

AT That time *Lupus* was Governour of *Alexandria*, and with all ſpeed by Letters gave *Cæſar* notice of theſe troubles. The Emperour, ſeeing that it was neceſſary to beware of the Jews, who were naturally inclined to ſedition and unquietneſs, fearing alſo that they would once again gather themſelves together, and cauſe ſome to joyn with them, he commanded *Lupus* to deſtroy the Temple, which they had in the City *Onion*, which was built and ſo named upon this occaſion: *Onias* the Son of *Simon*, one F of the high Prieſts, being driven out of *Jeruſalem*, when *Antiochus* King of *Syria* waged againſt the Jews, he came to *Alexandria*, and was courteouſly entertained by *Ptolomæus*, who was then alſo Enemy to *Antiochus*, affirming, that he would draw into his Country the People of the Jews, if he would agree to that which he required. The King according to all that could be granted, he requeſted him to permit him to build a Temple in ſome place of his Country, wherein he might worſhip God according to the cuſtom of their Country: for ſo the Jews would hate *Antiochus* the more, who had deſtroyed their Temple at *Jeruſalem*, and be friendly to him; and many of them would flie to him for Religions's ſake.

Onias by *Ptolomies* conſent buildeth a City and Temple in *Ægypt*.

Ptolomæus agreed ſo to do, and gave him a piece of ground for that purpoſe a hunG dred and fourſcore furlongs from *Memphis*, in that place which was called the Country of *Heliopolis*: where *Onias* building a Caſtle, erected alſo a Temple, not equal to

Onias Temple built in *Ægypt*.

The year of the World. 4036. *after the Nativity of Christ,* 74.

that of *Jeruſalem*; but yet with a Tower like that of *Jeruſalem*, with very great ſtones, H and threeſcore Cubits long; and he built an Altar after the faſhion of that of his Country, and adorned it with all manner of gifts (ſave only a Candleſtick) which had inſtead thereof a Lamp to give light, which he cauſed to be hung before the Altar in a golden Chain; and he invironed all the Temple with a wall made of Brick, and the Gates he made of Stone; and the King granted to it great revenues of money and ground, to the intent that the Prieſts might have plenty of all things which they required.

But *Onias* did not this with a good Conſcience, but for that he was at variance with the Jews of Jeruſalem, who had forced him to flie: and he perſwaded himſelf that by the building of this Temple, he might withdraw all men from *Jeruſalem* thither; and I of this there was a Prophecy nine hundred and ſeventy years before, and *Iſaias* had foretold that a certain Jew ſhould build a Temple in *Ægypt*.

Lupus ſhuts the Jews out of the Temple.

Thus that Temple was built; and *Lupus* having received the Emperors Letters, went to the Temple, and taking away certain gifts from it, he ſhut it up: and after him *Paulanus* who ſucceeded in his ſtead, left not one gift there (for he threatned the Prieſts if they did not bring forth all) and permitted not any, that came thither to ſacrifice, to come near it; but ſhutting up the Gate thereof, he left no ſign of divine Service there; and from the time it was built, till the time it was ſhut up, were three hundred thirty and three years.

K

CHAP. XXXI.

Of the Maſſacre of the Jews at Cyrene.

THE Boldneſs of the *Sicarians*, like ſome infectious diſeaſe, ſpread over all the L Towns about *Cyrene*. For one *Jonathan* a Weaver, and a wicked man, having eſcaped, perſwaded many ſimple people to follow him, and led them into the Wilderneſs promiſing to ſhew them ſigns and viſions, and ſo he deceived the ſimpleſt ſort of the Jews: but the nobleſt of them of *Cyrene*, underſtanding his deceit, gave *Catullus* notice of his preparation and departure, who was then Governour of *Lybia*; who ſending ſome Horſe and Foot, eaſily ſurprized them being unarmed, and the moſt part of them were ſlain; yet ſome were taken alive and brought to *Catullus*. But their Leader *Jonathan* at that time eſcaped: yet being diligently laid and ſought for over all thoſe Countries, he was at laſt taken; and being brought to *Catullus*, he ſought to delay his own puniſhment by offering an occaſion of Cruelty to *Catullus*, For he accuſed the M richeſt among the Jews to have been his adviſers to this matter.

A part of Jonathans companions were taken and ſlain, the reſt kept captive alive, and brought to Catullus.

Catullus was glad of theſe accuſations, and exaggerated them very much with Tragical terms, ſo that he might have a pretext of War againſt the Jews, and not content to credit whatſoever was maliciouſly ſpoken, he himſelf inſtructed the *Sicarians* to frame ſcandalous accuſations; and commanding them to nominate one *Alexander* a Jew, whom he had long hated, and his Wife *Bernice*, he put them firſt of all to death; and after them all that were rich, who amounted to the number of three thouſand. And this he thought he did without controul, becauſe he confiſcated their Poſſeſſions to *Cæſar*.

Three thouſand Jews ſlain by Catullus.

Joſeph by Catullus perſwaſion is accuſed by Jonathan.

And leſt any Jew living in any other place, ſhould complain of his injuſtice, he ex- N tended his malicious lies againſt others further off; and perſwaded *Jonathan*, and certain others that were taken with him, to accuſe the moſt truſty and faithful Jews both at *Rome* and *Alexandria*: one of thoſe who were thus falſly accuſed was *Joſeph*, who wrote this Hiſtory. But this proceeding of *Catullus* had not ſuch ſucceſs as he hoped: for he came to *Rome*, and brought *Jonathan* and the reſt bound with him, thinking that no more inquiry would be made of the falſe accuſations invented by himſelf. But *Veſpaſian*, ſuſpecting the matter, made diligent inquiry to know the truth: and finding theſe crimes injuriouſly impoſed upon thoſe men, at the interceſſion of *Titus*, he acquitted them, and puniſhed *Jonathan* according to his deſert; who being firſt whipt, was O afterward burnt alive.

Jonathan being firſt beaten is burnt alive.

Catullus at that time, by reaſon of the mildneſs of the Emperour, had nothing ſaid

to

A to him: but not long after he fell into a grievous Diſeaſe, and was cruelly tormented not only in Body but alſo in mind. For he was greatly terrified, and continually imagined to ſee the Ghoſts of thoſe whom he had ſo unjuſtly ſlain ready to kill him; ſo that he cried out, and not able to contain himſelf, leapt out of his Bed, as though he had been tortured with torments and fire. And this Diſeaſe daily increaſing, his Guts and Bowels rotting, and iſſuing out of him, at laſt he died in this manner, leaving behind him an evident argument, that the Divine Juſtice puniſheth impious Malefactors. *The year of the World, 4038. after the Nativity of Chriſt, 75.*

This is the End of the Hiſtory, which we promiſed to ſet down with all fidelity, for thoſe that are deſirous to know the event of the War between the *Jews* and the *Romans*. And as for our Stile, we leave it to the judgment of the Reader: but touch- B ing the Verity of the Hiſtory, it is ſuch, as no man need to doubt of; for I do affirm that to be the only ſcope, which I aimed at in this whole work. The Concluſion of the ſeven Books of the Wars of the Jews.

The End of the ſeventh and laſt Book of Flavius Joſephus, *of the Wars of the Jews.*

H

The First Book
OF
FLAVIUS JOSEPHUS
The Son of Matthias.
Written againſt Appion, *touching the Antiquity*
Of the
RACE of the JEVVS.

K

The Hiſtory of the Antiquity containeth the events of five thouſand years.

I Suppoſe, moſt worthy *Epaphroditus*, that I have ſufficiently teſtified unto thoſe who ſhall read the Books which I have written touching the Authentick Hiſtory of the Jews, that our Nation is moſt Ancient, and that they had their Original from themſelves, and have from the firſt beginning inhabited that Country, whereof they are poſſeſſed at this preſent. To which Effect I gathered out of our ſacred Writings, and publiſhed in the Greek tongue, a Hiſtory containing the occurrences of five thouſand years. But for that I ſee there are divers, (who being too much ſeduced by the ſcandalous Calumnies and Reports which ſome, whe are ill affected towards us, have publiſhed againſt us) have misbelieved that which I have written of our Antiquity, and labour to approve our Nation to be Modern, becauſe none of the Ancient and moſt renowned Hiſtorians among the Grecians have thought our Anceſtors worthy to be enrolled in their Writings: for this cauſe I hold it a part of my duty to write a ſhort Treatiſe hereupon; both to reprove the malice and impoſtures of thoſe our calumniators, and to correct their Ignorance, by teaching thoſe who are deſirous to know the truth, what the Original of our Nation is. For proof whereof, I will produce no other Teſtimony but ſuch as from Antiquity hath been judged worthy of credit among the Greeks; laying open before their Eyes, that they, who have ſlanderouſly and falſly written againſt us, are convicted by their own mouthes. I will alſo endeavour to ſhew the Cauſes why very few Grecians have made mention of us their Hiſtories: and moreover, I will make it known, that they who have written concerning us, have been ignorant either really or feignedly of the Truth of thoſe things which they have reported.

L

The cauſes that moved him to write this Books.

M

First of all therefore, I do not a little marvel at thoſe who in reference to matters of Antiquity ſuppoſe that the Truth ought only to be gathered from the Greeks; and that they alone can juſtly claim the honour and knowledge of faithful writing; whereas they neither vouchſafe either us, or any others the credit of Truth in that we ſet down; although I am able to prove, that all things have fallen out quite contrary. For which cauſe it behoveth us not to look to mens various opinions, but to examine that which is right, and gather the ſame by the effects. For whatſoever is ſet down by the Greeks is new, and of late memory, and hath been brought to execution in a manner but yeſterday: I mean the Foundations of Cities, the Inventions of Arts, and the Eſtabliſhment of Laws, and their Application to write Hiſtory with ſome care.

N

All things among the Greeks are modern, but ſuch things as were done among the *Ægyptians*, *Chaldees*, and *Phœnicians*, are of happy memory and venerable antiquity.

But for the *Ægyptians*, *Chaldees* and *Phœnicians*, without mentioning us, they themſelves confeſs, the memory of their Writings is moſt ancient and credible. For all theſe Nations dwell in ſuch Countries as are not ſubject to the Corruption of Air; and have carefully provided, that none of thoſe things that have been done by them ſhould ſleep in obſcurity, but be kept in memory in publick Writings of the learneſt men: whereas innumerable corruptions have crept in among the Greeks, by which the memory of things paſt is defaced.

O

But

A But alwayes thoſe who have eſtabliſhed new eſtates, have ſuppoſed in their own behalf, that whoſoever was the Founder of theirs, he was the firſt of the world. Yet they have had the knowledge of Letters very late, and have attained the ſame with very great difficulty. Innumerable corruptions invaded *Greece*.

For they that ſpeak of the moſt ancient uſe of the ſame, boaſt that they received the knowledge thereof from the *Phœnicians* and from *Cadmus*. Notwithſtanding, there is not any one of them that can ſhew any Record of that time, either in their Temple, or in their publick Regiſters: whereas there is ſtill great doubt and queſtion whether thoſe Letters were in uſe during their time, who managed the ſiege of *Troy*. The *Phœnicians* and *Cadmus* the firſt Inventers of Letters.

B And indeed, their opinion, who affirm that they were ignorant of the uſe of thoſe Letters which are at preſent allowed and accuſtomed among us, is not to be refuted. For it is moſt manifeſt, that there is not any Writing extant among the Greeks, that is more anciant than *Homer*'s Poem, which, as is moſt manifeſt, was compos'd ſince the time of the ſiege of *Troy*. And yet it is reported, that he left no part of that his Poem in writing, but that it was compoſed of divers Songs, and only ſung by roat; by which means it came to paſs, that there are ſo many contradictions in the ſame. Among the *Greeks* there is not any writing more ancient than *Homers* Poem.

And as for thoſe who have undertaken to write Hiſtories among them, I mean *Cadmus* the *Mileſian*, and *Acuſilaus* the *Argive*, and others, They lived but very little time before the paſſage of the *Perſians* into *Greece*.

C Furthermore, they who among the Greeks were the firſt that introduced Philoſophy and the knowledge of Celeſtial and Divine things, namly *Pherecydes* the *Syrian*, *Pythagoras* and *Thales*, all of them confeſs with one accord, that they were inſtructed by the *Ægyptians* and *Chaldees*; and they publiſhed ſome few writings, which are ſuppoſed to be the moſt ancient among the Greeks, and it is hardly believed alſo that they were written by them. What reaſon therefore have the Greeks to be ſo proud, as if there were none, but themſelves only, who knew the affairs of Antiquity, and could exactly write the truth thereof? Or who cannot eaſily conjecture by their own Writers themſelves, that their Writings were founded only upon hearſay and ſuppoſition, and that
D they followed only vain conjectures? Hence it cometh to paſs, that in their Books they cavil and reprove one another, and make no conſcience to maintain and write contradictions about one and the ſame thing.

But it may be ſaid, that I ſhould oblige my ſelf to a fruitleſs labour, If I ſhould go about to inform thoſe who are better experienced than my ſelf; in how many points *Helicanus* differeth from *Acuſilaus* touching the Genealogies; in how many places *Acuſilaus* hath corrected *Herodotus*; or how *Ephorus* hath proved that *Helicanus* was a liar in the greater part of that which he hath recited. *Ephorus* hath been reprovod by *Timeus*; and in general, all have taxed *Herodotus*. Neither hath *Timeus* vouchſafed to accord with *Antiochus*, or *Philiſtus* or *Callias*, in the Hiſtories of *Sicily*. Neither do
E thoſe who have writ the Hiſtories of *Athens* and *Argos*, agree better together.

What need I reckon up the differences amongſt thoſe, who in particular have treated of Cities, or of leſs matters, ſince in the Relation of the *Perſian* War, and the exploits performed therein, thoſe of greateſt authority are moſt at odds? *Thucidides* is accuſed by ſome for a lyar in divers places, notwithſtanding that he ſeemeth to have written the Hiſtory of his time moſt exactly. But the Cauſes of this diſcord are divers, as they who ſhall narrowly pry into them ſhall find. For my own part, thoſe two which I ſhall here ſet down, in my opinion are of greateſt weight. *Thucydides* writ a moſt exact Hiſtory of his time. The cauſes of diſcord among the Jews.

The firſt, and in my judgment the chiefeſt is, that amongſt the Greeks from the be-
F ginning they have not been induſtrious to keep publick Regiſters of ſuch matters as happened in any time or place: which hath occaſioned them to err, and given thoſe a priviledge to lye, who afterwards went about to write any thing of ſuch matters as were acted long ſince. Neither are only other People of *Greece* to be accuſed of negligence for not making account of ſuch Regiſters; but amongſt the *Athenians* alſo (who glory in the antiquity of their Country, and who are moſt exerciſed in Sciences) there is no mention of them. For it is ſaid, that the moſt ancient and publick Writings which they have, are thoſe Capital Laws which were ſet down by their Law-maker *Draco*, who lived but a little time before *Piſiſtratus* the Tyrant.

What need we ſpeak of the *Arcadians*, who vaunt themſelves of their Antiquity? for who knows not, that they have learned the uſe of Letters long after thoſe before men-
G tioned? Whereas therefore there was not any Writing publiſhed before that time, which might inſtruct thoſe that would learn, or reprehend thoſe that diſguiſed the Truth: from thence it is, that ſo many Differences have happened amongſt Hiſtorians.

A ſecond cauſe is, for that they, who addicted themſelves to compoſe Hiſtories, did H
Another cauſe of their diſcord, recorded by the *Grecian* Hiſtoriographers. not buſie themſelves about the inquiſition of the Truth (notwithſtanding that all of them ordinarily promiſed no leſs) but they laboured to ſhew how eloquent they were, and fixed their whole ſtudy thereon, as the only means whereby they hoped to obtain reputation above others.

Some of them therefore applyed their Stile to Fables: others by flattering praiſes thought to curry favour with Kings and Cities. The reſt employed their ſtudies to accuſe and caluminate the works of other Writters, in hope to build their own reputation upon the ruine of others.

In effect they have followed that courſe in compoſing their Hiſtory, that was every way different from the true nature thereof. For the aſſured ſign of a perfect and true I
The ſign of a true Hiſtory. Hiſtory is, when all men accord in ſetting down the ſame thing: Whereas theſe Writers have endeavoured to make men believe that they were the trueſt of all the reſt, becauſe they contradicted them. We ought indeed to grant the Superiority to the *Grecians* in all that concerneth Eloquence and the Ornament of Language, but not in that which appertaineth to Antiquity or Truth of Hiſtory, and eſpecially in what concerneth the truth of ancient Hiſtory, and what hath paſſed in every Country.

Wherefore as the *Ægyptians* and *Babylonians* long ſince uſed all diligence in writing, becauſe their Prieſts were here unto enjoyned, who did moſt curiouſly treat of all ſuch matters; the ſame alſo did the *Chaldees* amongſt the *Babylonians*, and the *Phœnicians* alſo (inhabiting among the *Greeks*) taught them to uſe Regiſters both concerning publick K
and private affairs, which becauſe all men confeſs, I will omit to ſpeak of.

I let paſs alſo to recount what care our Nation hath had of this point (no doubt greater than thoſe Nations above mentioned had) charging our High Prieſts and Prophets to execute this Office; which Cuſtom hath been obſerved even until this Age, and (if I may preſume ſo far) will be obſerved in all ſucceeding Ages, as by my enſuing diſcourſe I will endeavour to make manifeſt. For our Nation did not only depute this Office to the moſt virtuous and religious men amongſt them in the beginning, and to ſuch as were conſecrated to the Service of God; but they alſo provided to preſerve the Line and Deſcent of Prieſts from all impurity, and from being intermingled with others. For no man amongſt us can be a Prieſt, who is not born of a Woman deſcended from the ſame L
Line. Neither in this caſe is any reſpect made either of Riches or Honours: but the party who claimeth the dignity of Prieſthood, muſt by many Witneſſes prove his Genealogy, and that he is deſcended from Prieſts.

This cuſtom is not only of force in *Judea*, but whereſoever elſe any of our Nation
A cuſtom which the Prieſts obſerved. inhabit; as in *Ægypt* and *Babylon*, and in any other place, where continually the Prieſts in their Marriages have this reſpect, not to marry with any Woman that is not of their own Line; and they ſend to *Jeruſalem* the Name and Pedigree of the Woman whom they have married, and all the Teſtimony hereof which they can deduce from her Anceſtors.

Now if War moleſt our Nation (as often it hath in the time of *Antiochus* ſirnamed *Epiphanes*, of *Pompey* the great, *Quintilius Varus*, and eſpecially in this our Age) then M
thoſe Prieſts who ſurvive, make new Genealogies and Pedigrees out of the ancient Regiſters for thoſe that remain of the Sacerdotal Race. And they marry none that have been Captives, for fear they may have had commerce with ſtrangers. What more evident token can there be of the Prieſts integrity, than that every Prieſt during the revolution of
The Prieſts amongſt the Jews are every one, regiſtred, with the name of their Fathers and this cuſtom continued two thouſand years two thouſand years is regiſtred together with the Names of their Fathers? and if any one do err or falſify any of the things before-ſaid, he is then interdicted from the Altar, and from exerciſing any Prieſtly function. So that in the Writings of ſuch men, all things muſt of neceſſity be true and as they ought to be; for that neither all men are permitted to write, nor yet any diſſonance and diſagreement is found in their Writings. For
ſuch things as paſt in ancient times beyond the memory of men, were only written by N
our Prophets, who had the knowledge thereof by inſpiration from God himſelf: but other things of latter time are only recorded by thoſe who lived in the Age, wherein the things they writ of were done.

The Books amongſt us, containing the Hiſtories of all Ages, are neither infinite, nor one repugnant to another: for all our Chronicle is contained in 22 Books, to which Books it is impiety to deny credit.

Five of theſe Books were written by *Moſes*, comprehending Genealogies, and the be-
Two and twenty Books of holy writ. ginning of mankind, with ſuch notable events as hapned even from the beginning of the World till his death; which is little leſs than three thouſand years.

After the death of *Moſes*, till the time wherein *Artaxerxes* lived, who was King of the O
Perſians, and Son to *Xerxes*, every one of the Prophets of our Nation wrote the Hiſtory

of

A of his time wherein we lived, ſo that of theſe mens Writings we have thirteen Books: the four other Books, which make up the Number already mentioned, are known to contain holy Hymns made to the praiſe of God, and wholſome Precepts for mans life and converſation. All things which from *Artaxerxes* until our time have hapned, are alſo ſet down in writing: yet the Books wherein they are regiſtred, do not deſerve ſo much credit as the former of ancient times, for that there was no certain ſucceſſion of Prophets in that Age. Moreover, it is evident, that to the former works, we give as great credit as to things which we our ſelves write; and notwithſtanding they have been ſo long written, yet in all that time no man durſt preſume either to altar or to blot out any thing therein contained. For all Jews even from their Cradle do believe theſe
B Books to be ſacred and divine, and therefore give all credit poſſible unto them, yea, and would willingly ſuffer death, rather than do the contrary.

Many Captives of our Nation have been cruelly tormented, and divers ways put to death in open Theaters, only for that they would not commit any thing either in word or deed againſt their Laws, nor violate the writings of their fore-fathers. Now who amongſt the *Greeks* did ever ſuſtain the like? Nay, they are ſo far from doing it, that none can be found among them, who would ſuffer any loſs in his goods or fortunes, to preſerve all the writings of their Nation from deſtruction: and the reaſon hereof is, becauſe every one eſteemeth the verity of their Hiſtories to depend upon the will of the
C Writer. And this they do alſo concerning their moſt ancient Hiſtorians; and not without cauſe: for they every day ſee men of their own times writing Hiſtories of matters long before paſt in former ages, wherein neither themſelves were preſent, neither yet do they vouchſafe to credit the writings of ſuch as were then eye-witneſſes thereof; yea, ſome among them have divulged Hiſtories of ſuch things, as of late befel our Nation, when themſelves never have been in the place where ſuch matters paſt as they writ of, nor have lived in any neighbour place, where they might have probable report how matters paſt, but only compiling a few broken ſtories, they moſt impudently arrogate to their patcht ſtuff the name of a Hiſtory.

The *Jews* and *Grecians* are compared together.

Some others have written of the Wars of the *Jews*.

I my ſelf have compoſed a moſt true Hiſtory of the laſt War, and of every particular
D thing there done, as well I might, having been preſent in all thoſe affairs. For I was Captain of the *Galileans* amongſt our Nation, ſo long as any reſiſtance could be made againſt the *Romans*: and then it ſo fell out, that I was taken by the *Romans*, and being Priſoner to *Titus* and *Veſpaſian*, they cauſed me to be an eye-witneſs of all things that paſt. Firſt, in bonds and fetters, and afterward freed from them, I was brought from *Alexandria* with *Titus*, when he went to the Siege of *Jeruſalem*. So that nothing could then paſs whereof I had not notice. For beholding the *Roman* Army, I committed to writing all things with all poſſible diligence. My ſelf did only manage all matters diſcloſed to the *Romans* by ſuch as yielded themſelves, for that I only did perfectly under-
E ſtand them. Laſtly, being at *Rome*, and having leiſure, after all buſineſs was paſt, I uſed the help of ſome Friends (for the skill of the Greek tongue) and ſo I publiſhed a Hiſtory of all that had hapned in the foreſaid War: which Hiſtory of mine is ſo true, that I fear not to call *Veſpaſian* and *Titus* the chief Commanders in that War to witneſs for them. I firſt gave a Copy of that Book to them, and afterwards to many noble *Romans*, who alſo were preſent in the War. I ſold alſo many of them to our own Nation, to ſuch as underſtood the Greek language, amongſt whom were *Julius*, *Archelaus*, *Herod*, a Man of great vertue, and to the moſt worthy King *Agrippa*, who all do teſti-
F fy, that my Hiſtory containeth nothing but truth, and who would not have been ſilent, if either for ignorance or flattery I had changed or omitted any particular. Yet notwithſtanding all this, ſome ill diſpoſed Perſons endeavour to diſcredit my Hiſtory, as though they were diſputing *pro* and *contra* amongſt children in ſchools, never conſidering that he who promiſeth other men a true Relation of things paſt, muſt either be privy to them by his own knowledg, as having been preſent in the affairs, or elſe have that which he ſpeaketh from other mens mouths, by report of thoſe who know them: both which I have done. For I gathered my other Books of Antiquity out of holy Scripture, being my ſelf a Prieſt, and Skilful in our Law; and the Hiſtory of our War I have written, my ſelf being an Agent in many matters therein contained, and an eye-witneſs of the reſt; ſo that nothing was ſaid or done whereof I had not notice. How then can any one excuſe them from impudency and malice, who labour againſt me to prove my Relation falſe? Perhaps they alledge, that they have read the Commentaries of *Veſpaſian* and *Titus*, yet for all this, they were not preſent in any action, repug-
G nant to that, which my Hiſtory recounteth.

Joſeph was preſent in all the Wars of the *Jews*.

Joſeph writ the Hiſtory of the *Jews* wars being at *Rome*.

Some do derogate from *Joſephs* Hiſtory.

Thus

Thus (as I thought neceſſary) I have made a digreſſion, to ſhew how they are able to perform their word, who diſcrediting my Hiſtory, promiſe to ſet down the truth in writing. I have alſo ſufficiently (as I think) demonſtrated, that the regiſtring of things is more ancient amongſt other Nations, then amongſt the *Greeks*. I will now firſt of all diſpute againſt thoſe, who labour to prove our Nation of no Antiquity, becauſe (as they ſay) no Greek Writer maketh any mention of it. This done, I will bring forth proof and teſtimony of the Antiquity thereof out of other Writers; and ſo I will ſhew that their malice, who ſeek to diſcredit our Nation. Firſt therefore, our Nation neither inhabiteth a Country bordering upon the Sea, nor are we delighted in merchandiſe nor for this cauſe wearied with Pilgrimages from place to place. But our Cities lye far from the Sea, in a moſt fertile ſoil, which we cultivate with all induſtry; and our whole endeavours are how to get food for our Children, and to keep our Country Laws, and to leave to our Poſterity the knowledge of Piety; in which work think all our Age ought to be employed. Beſides all this, we have a form of living, different from all other Nations. All which concurring together, we had no need to traffick with the *Greeks*, as the *Egyptians* and the *Phœnicians* do, who give themſelves to bargaining and merchandiſe only for the covetouſneſs of money. Neither were our Anceſtors delighted in thefts and robberies; Nor did our Fathers make war upon any Nation, for deſire of larger poſſeſſions: notwithſtanding our Country was furniſhed with many thouſands of ſtrong warlike men. Wherefore the *Phœnicians* ſailing to the *Greeks* to traffick with them, they were thus made known to them; and by them the *Egyptians*, and all other Nations, ſailing upon the Seas, brought Merchandiſe into *Greece*. The *Medes* alſo and *Perſians* were known to them, after ſuch time as they reigned over *Aſia*, and the *Perſians* brought war even into *Europe*.

Two things which *Joſeph* intendeth.

The *Jews* care to bring up their Children.

The ancient *Jews* had no need to traffick with the *Grecians*.

Moreover, the *Greeks* knew the *Thracians*, becauſe they were their Neighbours; and the *Scythians*, by ſailing to *Pontus*; and finally, all that were diſpoſed to write, knew all the Nations bordering either upon the Eaſtern and Weſtern Seas; but ſuch as dwelt far from the Sea-Coaſt, were long time unknown; as alſo appears in *Europe* For neither *Thucidides* nor *Herodotus*, nor any other of that time, make any mention of *Rome*; notwithſtanding that ſo long ſince it was mighty; and made ſo great Wars: becauſe it was but lately that the *Greeks* heard of it. Yea, their moſt exact Writers, and particularly *Ephorus*, were ſo ignorant of the *French* and *Spaniards*, that they thought the *Spaniards* to be a People only denominated from one City, wherein they inhabited; whereas the whole World now knoweth them to inhabit a vaſt Country, and a great part of the Weſtern World. Likewiſe the ſaid *Greek* Writers relate the manners of the foreſaid People to be ſuch, as neither are, nor were ever uſed among them. And the only cauſe why they were ignorant of the Truth, was the diſtance of place; and theſe Writers would ſeem to tell ſomething, which others of former time had not ſpoken of. No marvel therefore though our Nation was unknown, and none of them in their Writings made any mention of us, being both ſo far from the Sea, and living after a different manner.

The *Romans* were lately known to the *Greeks*.

Certain Hiſtoriographers report *Spain* to be only one City.

Suppoſe therefore I ſhould deny the *Greeks* to be of any antiquity; and to prove my aſſertion ſhould conclude their Nation to be modern, becauſe our Hiſtories make no mention of them; would they not laugh at this reaſon, and uſe the Teſtimony of their neighbour Nations to prove their Antiquity? I therefore may argue in like manner, and uſe the Teſtimony of the *Ægyptians* and *Phœnicians*, whoſe Record the *Greeks* cannot deny. For all the *Ægyptians* in general are our Enemies; and among the *Phœnicians* they eſpecially of *Tyre*; which I cannot juſtly ſay of the *Chaldees*, who having been Princes over our Nation, and becauſe of their affinity and alliance with our Country-men, have in their Chronicles made mention of the *Jews*. When I have proved what I now aver, and refel'd the ſlanderous reports againſt us, I will then alſo ſhew who amongſt the *Greeks* have ſpoken of us, that ſo the *Greeks* may alſo be deprived of this ſhift and refuge, to excuſe their malicious lies falſly forged againſt our Nation. And firſt of all I will begin with the Writings of the *Ægyptians*, who, as they well know, do nothing at all favour us. *Manethon*, an *Ægyptian* born, skilful in the *Greek* tongue, as by his Works appears (for he writ in *Greek*) compiling a Hiſtory of the Cuſtoms and Religion of his Fore Fathers, collected (as himſelf reporteth) out of the *Ægyptian* holy Writings, often reprehendeth *Herodotus* of falſhood, through ignorance in the affairs of the *Ægyptians*. This *Manethon*, in his ſecond Book of the Ægyptian Cuſtomes, ſaith thus (I will ſet down his own Words, becauſe I uſe them as a witneſs.) *We have a King* (ſaith he) *named* Timæus, *in whoſe Reign God being angry with us, contrary to all expectation, an obſcure People took courage, came from the Eaſt, and pitching their Tents in*

Arguments to prove the *Jews* of more antiquity than the *Greeks*.

Manethon an *Ægyptian* Writer.

A *in our Country, over-ran it, and no man reſiſted them; and committing our Princes to bonds, they burnt our Cities, and deſtroyed the Temples of our Gods, and behaved themſelves moſt cruelly againſt the Inhabitants, killing many of them, and making Slaves of the reſt, with their Wives and Children: Finally, they choſe a King of their own, and gave him the Government of our Country; his Name was* Saltis, *who coming to* Memphis *made the higher and lower Provinces Tributaries, leaving Garriſons in the ſtrong holds, and fortifying certain places in the Eaſt: And weighing with himſelf that the Aſſyrians were more potent than he, and would in probability invade his Country, he found out in this Province an ancient City called* Saite *fit for his purpoſe, as being ſituate on the Eaſt ſide of the River* Bubaſtis, *which by an ancient Divine was called* Avaris; *he repaired this City, compaſſed it* B *with vaſt Walls, and put a Garriſon in it of two hundred thouſand armed men.* Saltis *made this incurſion in harveſt time, to the intent that he might both pay his Souldiers, and be a terrour unto other people, and after he had reigned nineteen years, he died.* *Saltis* ſubdued the Ægyptians.

After him ſucceeded another King called *Bæon*, who reigned four and forty years: next to him *Aphinas*, who reigned thirty ſix years and ſeven months: then *Apholis*, who reigned threeſcore and one years: and then *Iandas*, who reigned fifty years and one month: after them alſo reigned *Aſſis* nine and forty years and two months; and theſe ſix were the Firſt Kings amongſt them, ever deſtroying and warring upon the Ægyptians, labouring to extinguiſh their race. This nation was called *Hicſos* which C ſignifieth Kings Shepherds: For *Hic* in the ſacred Tongue, ſignifieth a King, and *Sos* a Shepherd or ſhepherds, according to the common ſpeech, and *Hicſos* is a compound word. Some ſay theſe people were *Arabians:* but in other Copies I find that *Hicſos* is not interpreted Kings ſhepherds, but ſhepherds that were Captives: For *Hic*, and *Hac* alſo when it is pronounced, doth in the Ægyptian tongue ſignify a Captive; and this latter expoſition ſeemeth to me to be the trueſt, for it is more agreeable with the Hiſtory. Wherefore *Manethon* reporteth theſe foreſaid Kings and Shepherds to have ruled *Ægypt* five hundred and eleven years: and after theſe the King of *Thebes*, and the King of the Reſidue of *Ægypt*, uniting their forces, invaded the ſaid Shepherds, had great and long Wars with them, and that the ſaid Shepherds were overcome by the King D *Aliſfragumthoſis*; that then they loſt all *Ægypt* which had been in their power, & that they were ſhut up in a place called *Avarus* containing ten thouſand acres of ground, which, as *Manethon* reporteth, theſe Shepherds environed round about with a huge Wall, to the end that their whole Proviſion might be within their Fortifications, and the prey, which they got, in a condition to be defended. That *Themoſis* Son of the ſaid *Aliſfragumthoſis* endeavored by force to ſubdue them, and for this cauſe beſieged them with four hundred and 80000 men: That at laſt deſpairing to take them by force he capitulated with them that they ſhould ſafely depart out of *Ægypt* whither they would; and that they upon theſe Conditions together with all their Families and Goods, and Cattel departed out of *Ægypt* into the Wilderneſs, and ſo into *Syria*, being in num- E ber two hundred and forty thouſand, and that fearing the puiſſance of the Aſſyrians, who at that time reigned in *Aſia*, they builded a City in the Country now called *Judæa*, which they made ſo large, that it might receive them all, and this City they called *Jeruſalem*. Further, the ſaid *Manethon* in another Book of the Ægyptian Affairs ſaith, *That in the holy Writings, he findeth the foreſaid Shepherds called Captives*, wherein he ſaith true. For our Anceſtors were wont to feed cattel, and ſo leading a paſtoral life, were called Shepherds, neither are they unjuſtly called Captives: For our fore-Father *Joſeph* told the King of *Ægypt* that he was a Captive; and long time after called his Brethren into *Ægypt* by the Kings Command; but we will hereafter examin this point more ſtraitly: I ſtill now cite the teſtimony of the Ægyptians concerning this point, and relate the words of *Manethon* touching the time when this befel, who ſaith as followeth. Kings Shepherds.

F After that the Nation of Shepherds were departed out of *Ægypt* unto *Jeruſalem*, King *Themoſis* who drave them out of the Land, reigned twenty five years and four months, and then died: And his Son *Chebron* ſucceeded him, who reigned thirteen years, and after him *Amenophis* twenty years and ſeven months, next, his Siſter *Ameſſes* one and twenty years and nine months, then reigned *Mephios* twelve years and nine months, and *Mephamuthoſis* twenty five years and ten months, *Themoſis* nine years and eight months, *Amenophis* thirty years and ten months, *Orus* thirty ſix years and five months, after him his Daughter *Achemcheres*, twelve years and one month, and the Brother of *Rathotis* nine years, *Achencheres* twelve years and five months, another *Achencheres* G twelve years and three months, *Armais* four years and one month, *Armeſis* one year and four months, *Armeſeſmiamus* threeſcore and ſix years and two months, *Amenophis* nineteen

Sethoſis King of *Ægypt* made his Brother *Armais* Governour of his Country.

nineteen years and ſix months. Moreover, that *Sethoſis* having prepared a huge Army both of foot and horſe, and a Navy at Sea, left the Government of *Ægypt* unto his Brother *Armais*, inveſting him with ſoveraign Authority, only he forbad him to wear the Crown, and to oppreſs the Queen who was Mother to his Children, commanding him alſo to abſtain from his Concubines. After which *Sethoſis* himſelf went to *Cyprus* and *Phœnicia* againſt the *Aſſyrians* and *Medes*, and ſubdued them, partly by the ſword, partly by the fear of his power and greatneſs: and being tranſported with his ſucceſs, he advanced againſt the Eaſtern Country, and deſtroyed with fire and ſword the Cities and Provinces of that place: and ſpending much time in theſe Wars, his brother *Armais* whom he left in *Ægypt*, did without fear commit all that he forbad him to do: for he oppreſſed the Queen violently, and daily lay with the reſt of the Kings Concubines, and being counſelled by his friends he put a Crown upon his head, and rebelled againſt his Brother: of which he who was then Chief of the *Ægyptians* holy Cuſtoms, ſent Letters unto *Sethoſis*, containing all that had happened, and how *Armais* had rebelled againſt him: that *Sethoſis* returning to *Peluſia*, recovered his own Kingdom, and by his name it was called *Ægypt*: for *Manethon* writeth that this *Sethoſis* was named *Ægyptus*, and his brother *Armais*, *Danaus*.

Whereupon *Ægypt* took his Name.

Thus far *Manethon*; from whom it is evident by computation of the foreſaid times, that our Nation was delivered out of *Ægypt* three hundred ninety and three years before *Danaus*, and inhabited this Country of *Judea* ſo long before *Danaus* came unto *Argos*: notwithſtanding the Inhabitants of *Argos* boaſt their City is moſt ancient. Wherefore *Manethon* recounteth two things for us out of the *Ægyptian* letters: firſt, That we came from another place to them, afterwards went out of their Country again, and that ſo long ago, as it was almoſt a thouſand years before the *Trojan* Wars. Touching thoſe things which *Manethon* profeſſeth himſelf to have gathered elſewhere than out of the Writings of the *Ægyptians*, who wrote down whatever was reported, I will ſhew, with how little reaſon they are alleadged. For I will once again leave theſe, and refer to the teſtimony of the *Phœnicians* concerning our Nation. The *Tyrians* therefore have Chronicles of very great Antiquity, which they have kept with all diligence, concerning that which hath been done among them, and indeed they are worthy of memory.

Manethon ſheweth the Jews coming into *Ægypt* and their departure.

Soloman built a Temple in *Jeruſalem* 143 years and eight months, before the *Tyrians* built *Carthage*.

Amongſt theſe Records it is written, that King *Soloman* built a Temple at *Jeruſalem* a hundred forty three years and eight months before the *Tyrians* erected *Carthage*. So they have regiſtred the building of our Temple; for *Hircanus* King of the *Tyrians* was our King *Solomons* friend, obliged to him for his fathers ſake, who for this cauſe alſo of his own liberality gave *Solomon* a hundred and twenty talents of Gold towards the building of the Temple, cut down the noble Wood called *Libanus*, and beſtowed upon him, to make the roof of the Temple: for which bounty *Solomon* returned him many great Preſents, and among the reſt a Country of *Galilee* named *Zebulun*: But *Solomon*'s Wiſdom was the chief cauſe of this Kings Friendſhip towards him. For they ſent Problems one to the other to be anſwered, and *Solomon* in his anſwers appeared moſt witty, as alſo he did in many things elſe; and even until this day, many of the Epiſtles ſent one to another are kept among the *Tyrians*. But not depending wholly upon the Authority of the *Tyrians*, I will prove by the Teſtimony of *Dius* (a man who by common conſent hath faithfully written the *Phœnician* Hiſtory) who writeth as followeth.

The friendſhip of the *Tyrian* King and King *Solomon*.

Problems of *Hircanus* and *Solomon*.

After the death of *Abibalus*, *Hircanus* his ſon reigned in his ſtead, who encreaſed the number of his Eaſtern Cities, and inlarged *Jeruſalem*; he alſo joyned the Temple of *Jupiter Olympius*, ſituate in an Iſland, unto it (filling up the water with Earth) and adorned it with gold.

After this aſcending into *Libanus*, he cut down the Wood to build Temples; and the King of *Jeruſalem* named *Solomon* ſent unto him certain Riddles to be expounded, and he again the like unto him, covenanting together, that he who could not tell the meaning of one anothers Riddles, ſhould pay unto the other a ſum of money, and that *Hircanus*, confeſſing he could not expound *Solomon*'s Riddles, did pay unto him much money.

Laſtly, that one *Abdemonus* a *Tyrian* did expound the ſaid Riddles, and writ more unto *Solomon* which if *Solomon* could not interpret, he ſhould pay unto *Hircanus* a ſum of money; and this teſtimony *Dius* beareth us concerning the foreſaid matter.

The teſtimony of *Menander* the Epheſian.

But I will now recount the words of *Menander* an *Epheſian*, who regiſtred the Acts of all Kings both at home and abroad, endeavouring to make a true Hiſtory out of the Writings of every Country. This man writing of the *Tyrian* Kings, and coming to *Hiramus*,

A *Hyramus*, ſaith thus of him, *Abibalus* dying there ſucceeded in the Kingdom his Son *Hyramus*, who lived 34 years: and this King with a Rampire conjoyned *Eurichorus*, and erected there a Pillar of Gold in *Jupiter*'s Temple, and went into the Woods, and cut down the Cedars of *Libanus* to make coverings for the Temples; with which (pulling down the old) he erected new, and dedicated Temples to *Hercules* and *Aſtartus*; But that to *Hercules* in the Month of *Peritius*, and the other to *Aſtartus*, when he with an Army went againſt the Tyrians, who pay'd him no tribute, and when he had ſubdued them, he returned again. The Genealogy of King *Hyramus*.

At this time lived *Abdemonus* a ſervant unto the King, whoſe buſineſs it was to expound the parables, which King *Solomon* of *Jeruſalem* ſent unto King *Hyramus*: and
B how long it was from this Kings time till the building of *Carthage*, we may thus calculate. After the death of *Hiramus*, his Son *Beleaſtartus* ſucceeded him, lived forty and three years, and reigned ſeven: after him his Son *Abdaſtartus*, who lived twenty years, and reigned nine; but this King was treacherouſly ſlain by the four Sons of his Nurſe, the eldeſt of which reigned twelve years. Next ſucceeded *Aſtartus* the Son of *Beleaſtartus*, who lived fifty and four years, and reigned twelve: after him his Brother *Aſtarimus*, who lived fifty and four years, and Governed nine: then he was ſlain of his brother *Phelletes*; who reigned eight months, and lived fifty years, and was ſlain by a Prieſt of *Aſtarta* named *Ithobalus*, who lived threeſcore and eight, and reigned thirty two years: he was ſucceeded by his Son *Badezorus*, who lived forty five
C years, and reigned ſix years: to him ſucceeded his Son *Mettinus*, who lived thirty two years, and reigned nine: After him *Pigmalion* who lived fifty ſix years, and reigned forty: in the ſeventh year of whoſe reign, his Siſter *Dido* builded a City in *Africa*, and named it *Carthage*: ſo that from the time of King *Hyramus* unto the building of *Carthage*, is by this computation a hundred fifty five years, and two Months: and for as much as the Temple of *Jeruſalem* was built in the twelfth year of *Hyramus* his reign, the computation of the time ſince that year until the building of *Carthage*, is a hundred forty three years and eight Months. What need we more beſide this teſtimony of the Phœnicians? The truth is now ſufficiently made manifeſt; for our An-
D ceſtors muſt needs have come into this Country we inhabit before ſuch time as they built a Temple in it, as I have alſo proved in my Books of Antiquity, collected out of our Holy Scripture. *Carthage* built in *Africk* by *Dido Pigmalion*'s Siſter.

I will now ſpeak of that which the Chaldees writ of us in their Hiſtories, which do much agree in all other Matters with thoſe of our Nation. And firſt let *Beroſus* be my witneſs who was a Chaldean born, a man famous and known unto all that love learning, for he in the Greek tongue writ Aſtronomy, and the Philoſophy of the Chaldeans. *Beroſus* imitating the moſt ancient Hiſtories writeth of the Deluge, and how mankind was therein extinguiſhed, and he in all things imitateth *Moſes*. He alſo ſpeaketh of the Ark wherein our forefather was preſerved, and affirmeth that it was carried into the tops
E of the Mountains in *Armenia*: after this he proſecuteth the Genealogy of all that reigned from *Noah*, until *Nabulazarus* King of the Babylonians and Chaldeans. He likewiſe ſetteth down how long every one reigned, and in proſecuting the deeds of this King he recounteth how he ſent his Son *Nabuchodonoſor* into *Ægypt*, and our Country with great power, who finding them in rebellion ſubdued them, and burnt the Temple at *Jeruſalem*, and ſo departed, carrying with him all our Nation into *Babylon*: whereupon our City was deſolate ſeventy years, until the reign of *Cyrus* King of the Perſians. Moreover he affirmeth, that this Babylonian kept in ſubjection *Ægypt*, *Syria*, *Phœnicia*, and *Arabia*, exacting more of them than ever any King of *Babylon* or *Chaldea* had done
F before this time. And the words of *Beroſus* muſt needs be to this effect: *Nabulaſſarus* his Father hearing that his Subſtitute in *Ægypt*, *Cœloſyria*, and *Phœnicia* had rebelled, he himſelf not being able to take ſuch pains, committed his Affairs unto his Son *Nabuchodonoſor*, gave him a part of his Army (for that he was in the flower of his age) and ſent him againſt him: *Nabuchodonoſor* fighting with the ſaid Subſtitute, overthrew him, and ſubdued the Country which of old belonged unto them, and at the ſame time his Father *Nabulaſſarus* fell ſick in *Babylon*, and died, having Reigned twenty nine years. But *Nabuchodonoſor* long after underſtanding his Fathers death, diſpoſed of *Ægypt* and other Provinces as he thought good, and taking the Captives of *Judea*, *Phœnicia*, and the Syrians that lived in *Ægypt*, he committed them to certain of his friends, to be brought after with his Carriages and Army to *Babylon*; and ſo he him-
G ſelf, accompanied with a very few took his journey to *Babylon*; through the Deſart; being arrived he found the Chaldees ruled all, and that their Nobility reſerved the Kingdom for *Beroſus* the Hiſtoriographer a Chaldean. *Nabulaſſarus* Father to *Nabuchodonoſor* the King of *Babylon* and *Chaldea*. *Nabuchodonoſor* conquered the rebels. *Nabuchodonoſor* ſucceedeth in his Fathers Kingdom.

for him: he was made King, and commanded Houſes to be built for the Captives that were coming in the moſt convenient places of *Babylon*, and with the ſpoil he beautified the Temple of *Belus* and other places moſt richly, and built a new City without the Wall of the old: and providing leſt hereafter the Enemies might turn the River and ſo have acceſs unto the City, he environed the inner City with three ſeveral Walls and the outmoſt City likewiſe, the Walls whereof were made of Brick, but the Walls of the inner City were of Brick and Bitumen: this done, he builded moſt ſumptuous Gates which might have become Temples: and moreover, near unto his Fathers Palace he builded another far greater and more coſtly than they; the beauty and coſtlineſs whereof were hard, and perhaps tedious to expreſs: Yet this we will ſay, and it is conſiderable, that this rich and incredibly beautiful Pallace was builded in fifteen days: in it he erected Rocks of Stone like Mountains beſet with all ſorts of Trees; he made a famous Mount, and ſupported it with Pillars: for his Wife, having been brought up in the Country of the Medes, deſired to have a proſpect into the Fields and Mountains according to their way.

Nabuchodonoſor builded a Palace.

This he relateth of a forementioned King; and many things more in his Book of the affairs of the Chaldeans, wherein he reproveth the Greek Writers, who falſely affirm that *Semiramis* the Aſſyrian Queen built *Babylon*, and that they falſly report thoſe wonderful works about *Babylon*, to have been by her made and finiſhed, We muſt needs think that the Chaldean Hiſtory is true, ſeeing it agreeth with that of the Phœnicians, which *Beroſus* writ of the King of *Babylon*, who ſubverted both *Phœnicia* and all *Syria*: with them alſo accordeth *Philoſtratus* in his Hiſtory of the ſiege of *Tyria*; and *Megaſthenes* alſo in his fourth book of the affairs of *India*; where he laboureth to prove that the ſaid King excelled *Hercules* in ſtrength and valour, affirming that he ſubdued the greateſt part of *Africk* and *Spain*, and that the Temple of *Jeruſalem* was burnt by the Babylonians, and again re-edified by *Cyrus*; and we may prove it out of *Beroſus*, whom his thirdbook ſaith as followeth: *Nabuchodonoſor*, having begun the third Wall, fell ſick and died, when he had reigned forty three years, and his Son *Evelmeradochus* ſucceeded him, who for his iniquity and licenciouſneſs was treacherouſly ſlain by his Siſters Husband, named *Nirigliſſoroor*, after he had reigned two years. He being dead, the Traytor *Nirigliſoroor* uſurped the Kingdom, and reigned four years, whoſe Son then a child was made King, called by name *Laboroſardochus*, and he reigned nine months; who for corruptneſs of his manners was ſlain by his own Friends: after whoſe death they who ſlew him conſulting together made one *Nabonidus*, a Babylonian, King. at this time the Walls of Brick and Bitumen about the River of *Babylon* were built. In the eighth year of this Kings reign *Cyrus*, coming with an Army out of *Perſia*, conquered all *Aſia*, and came with his Forces againſt *Babylon*; but the King of *Babylon* having notice of his coming, levied an Army, advanced againſt him, and gave him Battel; but being overcome, he with a very few of his men was forced to flye into *Borſippa*. *Cyrus* now beſieged *Babylon*, and purpoſed to deſtroy the outward Walls thereof; but finding them too ſtrong and impenetrable, he returned to *Borſippa* to beſiege *Nabonidus* the King of *Babylon*, who was fled thither. But *Nabonidus* not abiding the event of War, yielded himſelf unto *Cyrus*, who dealt mercifully with him, and gave a Territory in *Carmania*, but expelled him out of *Babylon*: ſo *Nabonidus* led the reſt of his life in that Province. This Hiſtory agreeth with ours; for in our writings we find that *Nabuchodonoſor* in the eighteenth year of his reign deſtroyed our Temple, and that it ſo remained threeſcore and ten years: alſo that in the ſecond year of King *Cyrus*, the foundations thereof were laid again, and was finiſhed and re-edefied in the ſecond year of King *Darius*'s reign; this done, I will alſo relate the Hiſtories of the Phœnicians, to re-inforce what we ſay: for they make their computation after this manner. In the reign of King *Ithobalus Nabuchodonoſor* beſieged *Tyre* thirteen years, after whom *Baal* reigned ten years, next him Judges were appointed, towit, they that follow *Ecnibalus* the Son of *Balachus* judged two Months; *Chelbis* the Son of *Abdæus* ten Months; *Aobarus* the High-Prieſt three Months; *Mytomus* and *Geraſtus* Sons of *Abdilimos* judged ſix years; after whom *Balatorus* reigned one year; and after his death the Tyrians called *Merbalus* from *Babylon*, and made him King, and he reigned four years: and he then dying, they ſent all to *Babylon* for his Brother *Iromus*, who reigned twenty years, in whoſe reign *Cyrus* obtained the Perſian Empire: ſo that this whole time is fifty four years and three Months: for *Nabuchodonoſor* began to beſiege *Tyre* in the ſeventh year of his reign, and in the fourteenth year of King *Iromus* his reign *Cyrus* was made Emperour of *Perſia*.

Semiramis did not build *Babylon*.

The King of *Babylon* excelled *Hercules* in ſtrength and noble valorous deeds.

The Walls of *Babylon* built of brick and bitumen.

Cyrus expelled *Nabonidus* from *Babylon*.

The teſtimony of the Phœnicians touching the Jews Antiquity.

Where-

A Wherefore both the *Chaldean* and *Tyrian* Hiſtoriographers agree with us concerning our Temple. So that the Antiquity of our Nation above mentioned is now made manifeſt and without all controverſie. And that which is already alledged to this end, may be ſufficient for them, who are not purpoſely contentious: To ſatisfie, therefore ſuch to believe the Writings of other Nations of little or no Authority, and will give credit to nothing but what is tranſmitted from the *Greeks*, I ſhall produce Teſtimony from ſuch of them as have been acquainted, and writ of our Laws.

The Chaldees and Tyrians agree with the Jews Hiſtory.

Pythagoras: a *Samian* born (a perſon of great Antiquity and Reputation above the reſt of the Philoſophers for Wiſdom and Holineſs of Life) was not only converſant in our Laws, but obſerved them in many things, as is teſtified particularly by *Hermippus* B an eminent and exact Hiſtorian, who in his firſt Book of *Pythagoras* gives us an account, That a *Crotonian* called *Calliphon* (a great friend of *Pythagoras*) being dead, his Soul accompanied *Pythagoras* night and day, inculcating and purſuing him with Inſtructions, and among the reſt, That he would be careful how he paſſed by a place where his Aſs had ſtumbled; That he would drink none but pure Water, and that he would be cautious of ſpeaking ill of any Body, following therein the Cuſtoms of the *Greeks* and *Thracians*: and what that Author ſaid is moſt true, for it is certain, a great part of his Phyloſophy was deduc'd from the Laws of the *Jews*.

Hermippus writings and teſtimony of *Pythagoras*.

Our Nation in times paſt was well known to divers Cities, ſo that many of them do now obſerve our Cuſtoms, and others eſteem them worth the imitation, as *Theophraſtus* C doth witneſs in his Book intituled *De Legibus*: for he ſaith that the *Tyrian* Laws forbid to ſwear by any ſtrange God, and amongſt theſe prohibited Oaths, he reckoneth the Oath called *Corban*, which is uſed only amongſt the *Jews*, and in our Language ſignifieth the *Gift of God*.

Theophraſtus. Corban the gift of God.

Herodotus of *Halicarnaſſus* knew our Nation alſo, and in a manner maketh mention of it: for ſpeaking of the *Colchians*, he ſaith thus in his ſecond Book: *The* Colchians, Ægyptians *and* Æthiopians *only amongſt all other Nations did uſe Circumciſion of old: for the* Phœnicians *and* Syrians *living in* Paleſtina *do confeſs themſelves to have learned this Cuſtom from the* Egyptians; *and the* Syrians *living near unto* Thermodoontes *and the River* Parthenius, *and their Neighbours the* Macronians, *are reported but lately to have learnt it of* D *the* Colchians: *and theſe are they only that uſe Circumciſion, and they do like unto the* Ægyptians; *but I am not able to ſay whether the* Ægyptians *or* Æthiopians *learn'd it of the other.* *Herodotus* therefore affirmeth the *Syrians* in *Paleſtina* did uſe Circumciſion, and it is manifeſt, that of all the Inhabitants of *Paleſtina* the *Jews* only uſe it, which he knowing writeth ſo of them.

Herodotus the Halicarnaſſian touching the Jews Circumciſion.

Cherilus alſo an ancient Poet maketh mention of our Nation, and affirmeth that our Country-men warred under *Xerxes* againſt the *Greeks*, and enumerating the Nations which followed him, at laſt he ſpeakes thus of ours,

Cherilus an ancient Poet his Teſtimony of the Jews.

E

A People ſtrange followed this Royal throng,
Their Language was th'unknown Phœnician *tongue:*
In th'hills of Solymus *their dwelling was,*
Near to a lake for greatneſs which did paſs:
Their heads were ſhav'd, and for their heads attire,
They wore an Horſe-ſkin dried at the fire.

It is evident (as I think) that he ſpeaketh of the *Jews*: for the Mountains of *Solymus* are in our Country, and that Lake alſo called *Aſphaltites*, which is the greateſt and vaſteſt of all Lakes that are in *Syria*; And that the Jews were not known only of the *Greeks*, F but alſo admired of them is eaſie to prove not out of the obſcureſt Writers, but by the Teſtimony of their wiſeſt Philoſophers: For *Clearchus*, diſciple unto *Ariſtotle*, and the beſt amongſt all the Peripateticks, in his firſt Book *De ſomno*, brings in a certain Dialogue, his Maſter *Ariſtotle* diſcourſing of a Jew that he knew, in this manner.

Aſphaltites the Lake.

The teſtimony of *Clearchus* diſciple of *Ariſtotle* touching the Jews.

It would be too long to entertain you about the whole Nation, I ſhall content my ſelf to give you a hint only of this mans admirable wiſdom. Hyperochides *told him, He could not do them a greater favour. I will begin then* (ſaid Ariſtotle) *according to the Rules of Rhetorick with what relates to his Nation. He was born a* Jew *in the lower* Syria, *whoſe preſent Inhabitants are deſcended from the Philoſophers of the* Indians, *who among them are called* Calani, *but among the* Syrians, Jews, *as living in* Jewry, *whoſe principal City is* G *called* Jeruſalem, *and very hard to be pronounced. This man entertained many ſtrangers, who came from the higher Country down unto the Sea-Coaſt, was very eloquent and couragious.*

As I was travelling one time with ſome of my Diſciples in Aſia, *this perſon made us a viſit,* H
and in his Conference with us we found that much was to be learned by his Converſation.

Thus far *Ariſtotle in Clearchus*, recounting moreover at large his admirable abſtinence and chaſtity: Of whom they that are deſirous to know more, are recommended to *Clearchus*; for I am loth to write any thing ſuperfluous. So now it is evident how *Clearchus*, by the way of digreſſion ſpeaking of another matter, maketh mention of us.

Hecateus Abderita brought up with King *Alexander.*

But *Hecateus Abderita* a Philoſopher, and one brought up with King *Alexander*, and dwelling with *Ptolomeus Lagus*, did not only briefly make mention of us, but alſo writ a whole Book of our Nation the Jews, out of which I will briefly note ſome few points that occur; but firſt I will ſhew of what Antiquity he is: For he recordeth the time I when *Ptolomeus* near unto *Gaza* fought with *Demetrius*, which happened the eleventh year after *Alexanders* death, in the hundred and ſeventeenth Olympiad, as *Caſtor* writteth: who ſpeaking of this Olympiad ſaith, *That in this time* Ptolomeus Lagus *overcame* Demetrius *the ſon of* Antigonus *at* Gaza *in fight: which* Demetrius *was called* Poliorcetes: *and all men confeſs, that* Alexander *died in the hundred and fourteenth Olympiad: So that it is evident that at the time wherein* Alexander *lived, our Nation flouriſhed.*

And *Hecateus* ſaith, *That after that battel fought at* Gaza, Ptolomeus *was made Lord of the places bordering about* Syria, *and that many men hearing of the Clemency of* Ptolomeus, *followed him into* Egypt, *and converſed with him: amongſt the which one was called* Ezekias, *the Jews high Prieſt, a man about threeſcore and ſix years old, and of chief notice and dignity of all his Nation, and moſt prudent and eloquent, one alſo who in all affairs had more experience than any man elſe.* He likewiſe reporteth, *That the number of the Jews Prieſts, who received their tenths, and rule all in general, is a thouſand and five hundred or thereabout.* K

A thouſand and five hundred Prieſts receive the Jews tenths.

And again making mention of the ſame *Ezekias*, he ſaith, *This man being in reputation and honour, and converſing with us, by the help of ſome about him, declared all things wherein we and this Nation differ, and ſhewed unto us the place of his dwelling, and the manner of his converſation, which he had in writing.*

After this, *Hecateus* ſheweth what manner of People we are, and how religious in our L Laws, and how that we will rather endure all torments and death it ſelf, than violate them in any thing, and that we account it a worthy thing ſo to do: adding moreover, That being much hated of our neighbours, and having ſuffered all Contumelies both at the hands of the *Perſian* Kings, and their Officers, yet we could not be forced to change our Opinions, but that we are continually exerciſed to give a reaſon thereof. He alſo recordeth an example of the conſtancy of our mindes: For *Alexander* (quoth he) *being at* Babylon, *and purpoſing to re-edeſie the Temple of* Bell, *commanded all his Souldiers to carry Timber to the building thereof; and the* Jews *only diſobeying his command, endured many ſtripes and torments, till ſuch time as the King freed them from it: And they* (ſaith he) *returning to their own Country, deſtroyed all the Temples and Altars that they found there, and* M *ſome of them were by the Officers therefore puniſhed, others eſcaped free:* Adding, *That we may juſtly be admired for theſe things, and that our Nation is exceeding populous. He ſhews likewiſe that many of us were carried Captives into* Babylon, *and there ſerved the* Perſians. *And that many more were diſperſt into* Egypt *after* Alexanders *death for a tumult begun in* Syria.

The Jews conſtancy againſt *Alexander.*

The largeneſs of *Jury.* Fifty ſtounds are almoſt ſix German miles.

He alſo recordeth the greatneſs of our Country, and the fertility thereof. *They inhabit* (ſaith he) *a Country that hath almoſt thirty hundred thouſand acres of moſt fertile ground;* (for *Jury* is of this largeneſs) and *that in times paſt we inhabited a large and very great City, which was very populous*; he ſpeaketh alſo of the building of our Temple in this manner: *The* Jews *have many other Towns and Villages in every Province; but they have* N *one moſt ſtrong City, the compaſs of whoſe Walls is fifty furlongs, and in it inhabit a hundred and fifty thouſand men; and this City they called* Jeruſalem; *in the midſt thereof is a building of ſtone with four Porches a hundred cubits about, it hath alſo double Gates; wherein is a four-ſquared Altar made of unhewn ſtones joyned together; and it is twenty cubits ſquare every way, and ten cubits high; and about it is a moſt huge Building, wherein is an Altar and a Candleſtick both of gold, weighing two Talents; and there is kept a continual Light night and day which never goeth forth: But in it there is no Image, nor Grove about it, as about other Temples. It is inhabited by the Prieſts, who ſpend their time there in great continence both night and day, abſtaining from all manner of Wine.*

The Prieſts do dwell in the Temple and drink no Wine.

The ſame Author gives an account of an action performed by one of our Nation, who O was a Souldier under ſome of *Alexanders* ſucceſſors; and the Authors words are theſe:

As

A *As I went* (saith he) *to the Red Sea, a certain Jew, one of the Horsemen that conducted us, named* Mosollamus, *a couragious man, and one who excelled all Archers else, both Greeks and other Nations; This Jew* (*every one hasting on forward of his journey, and being will'd by a Soothsayer to stand*) *asked, for what cause the multitude stayed and went not forward: Presently the Soothsayer shewed him a Bird, which he diligently viewed, and told the Jew that if that Bird did stand still in the place, then it was expedient for them to stand, and if the Bird did mount up and flie, that then they ought to march on forward; but if it flew towards the place from whence they came, that then it was wisdom to retire. The* Jew *hereat was silent, yet drawing his Bow he shot an arrow and killed the Bird; whereat the Soothsayer and certain others were offended, and cursed him. But he taking the unhappy Bird in his hand*
B *said unto them; Are ye so mad as to think that this Bird, not having the foresight to preserve her self from this death, is able to direct us in the success of our journey? Had this Bird foreknown future events, she would have eschewed this place for dread that* Mosollamus *a Jew should have strucken her with an arrow.* But we will now leave the testimony of *Hecateus* for every one that lists may read his Book, and there understand it more at large.

I will not omit the Testimony of *Agatarchides*, a man of no evil in his own opinion, yet indeed one who hath used detraction to our Nation. This man speaking of *Stratonice*, how leaving her husband *Demetrius*, she came into *Syria*, and how *Seleucus* would not marry her as she hoped (who having an Army at *Babylon*, warred against *Antioch*, and had taken the City) and that she fled into *Seleucia*, whereas she might have made a
C speedier escape by water (but was forewarned to the contrary in a sleep) and that she was there taken and died, *&c.* *Agatarchides*, having used this Preface, and inveighed against *Stratonices* superstition, useth an Example of our Nation on this manner: *The People that are called Jews, inhabit a most strong City, which they call* Jerusalem; *these People are wont to rest upon the seventh day, and do neither bear Arms, nor till their Grounds, nor any other business on that day, but their custom is to remain in their Temple, and there with stretched out armes continue in prayer till night. And so upon a time, they persevering in that foolery, whilst they should have defended their City,* Ptolomeus Lagus *entred it with a great Army, and greatly tyrannized over them, instructing them by experience that the solemnity*
D *appointed by their Law, was prejudicial unto them. Such like Churches as this did teach them and all Nations else to flie unto dreams, which their Law teacheth, neither considering that humane policy cannot prevail against that which must necessarily happen.* *Agatarchides* thought this which he reports of us to be ridiculous; but they that weigh it with indifferency, shall perceive that it is greater commendation to our Nation, who rather suffer their Country and safety to be lost and endamaged, than to violate the Laws of God.

Agatarchides his Testimony of the Jews.

The Jews Sabbath.

I think I am thus able to shew, that many Writers omitted to make mention of our Nation, not for that they knew us not, but for envy. For *Jerom* writ a Book of the Successours in the same time that *Hecateus* lived, and being a friend to King *Antigonus*, and President of *Syria*, never mentioneth us in all his History; notwithstanding he was
E brought up almost in our Country; whereas *Hecateus* writ an entire Book of us; so different are the minds of men: for one of them thought our Nation worthy to be diligently recorded, the other through malice was hindred from speaking the truth: yet the Histories of the *Chaldeans*, *Ægyptians* and *Phœnicians*, may suffice to prove our Antiquity, together with the *Greeks* Writers: for besides those before mentioned, *Theophrastus* also, *Theodotus*, *Manaseas*, *Ariphanes*, *Hermogenes*, *Enemeus*, *Conon*, *Zepyrion*, and many others no doubt (for I have not perused all mens Books) have manifestly testified of us. For many of the foresaid men were blinded with errors, as not having read our holy Scriptures; yet they all joyntly testify our Antiquity, for which I now alledge them. Truly *Demetrius Phalerius*, *Philon* the elder, and *Eupolemus* did not much err from the truth and therefore reason it is they should be born withal: for they were not so skilful
F as to teach our Writings with so much curiosity.

Why certain Writers omit to speak of the Jews.

Being come thus far, it resteth that I now present one point more, whereof I made mention in the beginning of this Book, to wit, that I declare the detractions and slanderous reports of divers concerning our Nation to be false and void of truth; and I will use the Testimony of those Writers who record, that the lying Historiographers at such time as they committed to writing the foresaid detractions, did also even against themselves register such like slanders, as they did against us. And I doubt not but that all those, who are conversant in Histories, can testifie, that the like hath been done by most Writers upon private hatred, or such like respects: For some of the Gentiles have attempted to deface the honour and reputation of the most renowned Cities, and to defame
G the manners of their Inhabitants. Thus did *Theopompus* to *Athens*, and *Ptolicrates* to *Lacedemon*; and the Author that writ *Tripoliticum* (for it was not *Theopompus* as some

The last part against certain detractions and slanders.

ſuppoſe) uſed the City *Thebes* very hardly. And *Timeus* in his Hiſtories of the fore- H
ſaid places, doth many times detract both them and others. And this they do, calumniating the moſt excellent that are, in ſomething or other; ſome for envy and malice, others, that their fond babling may make them famous, and ſo indeed it doth among fools, that are known to have no ſound judgment, but wiſe men will condemn their malice.

The cauſe of malice between the Ægyptians and Jews.

To be ſhort, this is the cauſe of ſo many ſlanderous reports forged againſt our Nation: ſome to gratifiy the *Ægyptians* have attempted to deprave the truth, and ſo have neither reported the Circumſtances concerning our Anceſtors coming into *Ægypt*, nor touching their departure from thence, and they have had many cauſes of malice and envy urging them hereto: And chiefly for that our Progenitors in their Country waxed mighty, I
and ſo departing to their own Country were made happy and fortunate.

The Egyptians Idolatry.

Secondly, the diverſity of our two Religions made great diſcord and variance amongſt us, our Religion ſo far excelling theirs in piety, as the divine Eſſence GOD excelleth unreaſonable Creatures: (for they commonly worſhip ſuch bruit beaſts for gods, and every one worſhipeth divers kinds) vain and fooliſh men, who from the beginning have been accuſtomed to ſuch ſottiſh opinions, as would not permit them to imitate us in our divine Religion, and conformable to Reaſon: and yet ſeeing many favour and follow our Religion, they were hereby incited to ſuch hatred, that to derogate from us, they feared not to falſify their own ancient Records, not conſidering that in ſo doing they were led through a blind paſſion, to write againſt themſelves. Moreover, I will prove K
all I have ſpoken to be true, by one mans words, whom a little before (being a famous Hiſtoriographer) we have produced as a witneſs of our Antiquity.

Manethon an Ægyptian Hiſtoriographer.

Manethon therefore (who confeſſeth himſelf to have gathered the Ægyptian Hiſtory out of their holy Writings) having by way of Preface recounted how our Predeceſſours came into *Ægypt* with many thouſands, and there conquered the Inhabitants, afterward confeſſeth, that loſing all their Poſſeſſions in *Ægypt*, they got the Country which is now called *Jury*, and in it builded a City named *Jeruſalem*, and a Temple; and thus far he followeth ancient Writers. And then uſurping to himſelf authority to lye, proteſting that he will inſert into his Hiſtory certain reports divulged amongſt the common People, he reports things of the Jews altogether incredible, intending to mix with our L
Nation the Lepers of the Ægyptians, and other ſick people of other Countries, who (as he ſaith) being abominable to the Ægyptians, fled to us; affirming alſo that they had a King named *Amenophis*, which being a feigned name, he durſt not preſume to ſpeak determinatly of the time of his Reign; though he ſpeaketh exactly of the Reign of all other Kings. Hereupon alſo he adds certain Fables, forgetting himſelf that he reported the Shepheards departure out of *Ægypt* to *Jeruſalem*, to have been almoſt five hundred and eighteen years before his time: For it was in the fourth year of the reign of *Thermoſis*, when they departed out of Ægypt, and his Succeſſors continued in the Government three hundred ninety three years, till the time of the two Brethren *Sethon* and *Hermeus*, the firſt of which was called *Ægyptian*, the other *Danaus*, who ſup- M
planted *Sethon*, and reigned alone fifty nine years, after whom his eldeſt Son *Ramſes* reign'd threeſcore and ſix years. Having therefore confeſſed our Anceſtors to have departed out of *Ægypt* ſo many years before; at lenght he addeth *Amenophis* to the number of their Kings. He tells us that the ſaid Prince (as *Orus* one of his Predeceſſors had done before) had an ardent deſire to have a ſight of the Gods, and that a Prieſt of their Law named *Amenophis* (as he was) and Son of *Papius*, whoſe wiſdom in prediction was ſo admirable, that he ſeem'd to be inſpir'd, told him his deſire ſhould be accompliſhed, if he would drive out of his Kingdom all ſuch as were Leprous, and any other way infected. The King according to his directions aſſembled of them to the number of Eighty thouſand, and ſent them with other Ægyptians to N
work in the Quarries on the Eaſt-ſide of the *Nile*, among whom there were certain Prieſts who were likewiſe infected.

Manethon adds, That the Prieſt *Amenophis*, apprehending leſt the Gods ſhould puniſh him for having given the King that counſel, and the King for having followed it ſo ſtrictly, and finding by divination that to recompence the ſufferings of thoſe poor People, they would conquer and govern in *Ægypt* for the ſpace of thirteen years, he was afraid to tell it to the King himſelf, but having committed his Revelation to writing, he kill'd himſelf to the great terrour of the King.

This done, he ſpeaks as followeth: So the King being requeſted for their quietneſs and defence to aſſign them a City to inhabit, appointed unto them a deſolate place O
called *Avaris*, which had been the Shepherds City (this City the ancient Divines call

Triphon)

Manethons fabulous reports of the Ægyptian Lepers.

A *Triphon*) but they, having got the poſſeſſion of this place fit for Rebellion, made choice of one of the Prieſts of *Heliopolis* to be their Captain, whoſe name was *Oſarſiphus* and bound themſelves with an Oath to obey him in all things: and he preſently made a Law, That they ſhould neither worſhip the Gods of the Egyptians, nor abſtain from thoſe Beaſts which the Egyptians count holy, and that they ſhould marry with none but ſuch as they judged to be their Friends and of their own perſwaſion. *Oſarſiphus* Captain of *Avaris.*

Having ordained this and many things elſe contrary to the Religion of the Ægyptians, he commanded them to build a Wall about the City, to fortify it well, and prepare to make War upon King *Amenophis*. Having taken ſome others of the Prieſthood into his Cabal, they ſent Ambaſſadors to *Jeruſalem* to the Shepherds, which were B driven out of *Ægypt* by King *Themuſis*, to inform them of what had paſſed, and requeſt them to a Confederacy, and that uniting their forces, they might jointly make War upon *Ægypt*. He promiſed to receive them into *Avaris* (which had been of old the poſſeſſion of their Anceſtors) and ſupply them with what ever was neceſſary, and aſſured them their opportunity was ſuch, that without great difficulty they might conquer that Kingdom. That the Inhabitants of *Jeruſalem* embracing the motion, raiſed an Army, and advanced to *Avaris* with 200000 men. The war of the baniſhed againſt the Ægyptians.

That *Amenophis*. King of *Ægypt*, hearing of their invaſion, and remembring what *Amenophis* the Son of the Prieſt *Papius* had left in writing, was in great fear, and preſently aſſembling together the people of *Ægypt*, and conſulting with the Princes of his C Country, he ſent away all the holy Beaſts, and all that the Prieſts eſteemed, giving them eſpecial charge to hide their Idols: He put his Son *Sethon* (who alſo by his Father *Rampſes* was called *Rhameſſes*) and but five years old, into the cuſtody of a Friend of his; and then with three hundred thouſand fighting men, he marched againſt his Enemies, but would not fight with them, leſt he ſhould fight againſt the pleaſure of the Gods; and ſo he retired himſelf to *Memphis*; and taking *Apis* and the reſt of the Ægyptian Gods along with him, he, and his Troops of Ægyptians took Ship, and fled into *Æthiopia*. That the King of *Æthiopia* having a great honour for him, received him very nobly, aſſigning his People Towns and Villages for their reſidence and ſubſiſtence during their thirteen years exile, keeping conſtant Guards upon his Frontiers, for the D ſecurity of *Amenophis*. That in the mean time the Auxiliaries from *Jeruſalem* did much more miſchief, than thoſe who had invited them. That there was nothing of cruelty or impiety that they ſcrupled or omitted. That not contenting themſelves with the demoliſhment and burning of Towns, they added ſacriledg to their ſins, brake their Idols in pieces, ſlew their conſecrated Cattel, forced the Prieſts and Prophets to kill their own Beaſts, and drave them naked out of their Country when they had done. To which he adds, that they had for their Law-giver a Prieſt of *Heliopolis* call'd *Oſarſiph*, from *Oſiris*, which was the God that was worſhipped in that City, and that that Prieſt having chang'd his Religion, changed likewiſe his Name, and called himſelf *Moſes*. The Ægyptian King fled into *Æthiopia*, and was by the Æthiopian king courteouſly entertained. *Oſarſiphus* was afterwards call'd *Moſes*.

E Thus the Ægyptians report of the Jews, and many things elſe, which for brevity ſake I omit. *Manethon* further writeth, that afterward *Amenophis* the King came with a great power out of *Æthiopia*, and his Son *Rampſes* with him accompanied with a great Army; and that joyning Battel with the Shepherds and polluted perſons, he gave them an overthrow, and purſued them unto the Borders of *Syria*. And this is *Manethon*'s report; but foraſmuch as he writeth old wives tales, dotages, and lies, I will by manifeſt reaſon convince him, Firſt diſtinguiſhing that whereof I am to ſpeak hereafter. He of his own accord granteth and confeſſeth, that our Anceſtors at firſt were not Ægyptians, but Strangers that came thither from another place, and conquered the Country, and again departed from thence. I will now out of his own F writings endeavour to ſhew, that the weak people of *Ægypt* were not mixed with us, and that *Moſes*, who indeed was our Conductor out of *Ægypt*, and lived many ages before, was no leper. *Manethon*'s lies are confuted.

He therefore firſt of all ſetteth down a ridiculous cauſe of this forementioned fiction, which was, that King *Amenophis* was deſirous to ſee the Gods: What Gods do you think? He could already ſee the Ox, the Goat, the Crocodile, and the Munky, but the God of Heaven how could he ſee? And why had *Amenophis* this deſire? Forſooth becauſe a certain King one of his Predeceſſours had ſeen them; he therefore knowing by him what things they were, and how he came to the ſight of them, needed no new device to accompliſh his deſire: But perhaps the foreſaid Prophet was a Man of great G wiſdom, by whom the King had confidence to attain his deſire; if ſo he had been, how chanceth it that he was ſo unwiſe not to perceive, that it was an impoſſible thing to ſa-

tisfie the Kings desire? for that which he promised was not brought to pass. Or what H
reason moved him to think that the Gods were invisible, because of the Leprosie and
infirmity of the people? The Gods are offended with mens impieties, not with the defects
of their bodies. And how was it possible that at one instant so many thousand Lepers
and infirm persons should be gathered together? or wherein did not the King obey the
Prophet? He commanded that the Lepers and infirm persons should be exiled the
Country, and the King did not banish them the Country, but sent them to hew Stones,
as though he had needed workmen, and not purposed to cleanse the Country from Le-
pers. Lastly, he saith, that the Prophet foreseeing that *Ægypt* was to suffer, and fearing the
wrath of the Gods, killed himself, and left his mind in a Book written unto the King.
How chanced it then that the Prophet did not at first foresee his own death, and so oppose I
himself to the Kings desire to see the Gods? Or wherefore did he fear such calamities as
were not to fall in his life? or what great misery hanged over his head, which might
worthily cause him to kill himself to prevent it? But let us hear that which followeth,
mare sottish than all the rest.

Manethon's words repeated.

The King (saith he) hearing this, and stricken with fear, did not however expel
those Lepers he ought to have exiled, but at their request gave them (as he saith)
a City, wherein before time the Shepherds did inhabit, called *Avaris*; whereinto
being come, they made a Priest of *Heliopolis* their Prince, who devised Laws for
them: commanding them neither to adore the Gods, nor to abstain from offering vi-
olence to such beasts as amongst the Ægyptians are sacred, but that they should kill and K
spoil all things, that they should marry with none but such as were their confederates,
that he bound the people with an oath to keep those Laws, and that they fortified *Ava-
ris* to fight against the King. Adding moreover, that he sent to *Jerusalem* for help,
promising to yield *Avaris* unto them, being a place sometime possessed by their An-
cestors, and that they from that place leading their Forces, might easily subdue all *Æ-
gypt*: he then saith, that the Ægyptian King *Amenophis* came against them with 300000;
and yet, for that he would not strive against the decree of the Gods, he fled into *Æthiopia*,
and carried with him *Apis* and other Holy Beasts, and that the inhabitants of *Jerusalem*
coming down invaded the Land, fired the Towns and Cities, slew their Nobles, used all
sorts of cruelty possible, and that the Priests name, who made Laws and Statutes for L
them to live under, was one of *Heliopolis*, *Osarsiphus* by name, deriving the same from
Osiris, the God of *Heliopolis*; and that this man, changing his name, was afterwards
called *Moses*.

Moreover, that *Amenophis*, having lived in banishment thirty years, came with a
strong power out of *Æthiopia*, and fighting with the shepherds and polluted, he slew
many of them, and put the rest to flight, pursuing them unto the borders of *Syria*.
Manethon remembreth not, that here again he telleth a very unlikely tale: for although
the Lepers and impotent persons were offended with the King for appointing them to
hew Stones; yet it is to be thought that receiving their own desire at the Kings hands
afterwards, to wit, a City to dwell in, that then they again became the Kings well-wil- M
lers. Supposing also their hatred still continued towards him, they rather should have
attempted revenge by treason against him, than towards all their Nation, wherein they
had many dear friends and alliance. And although they had purposed to War against
these men, yet would they not have been so impious as to have rebelled against the Gods
and to have violated the Laws wherein they were brought up.

A confuration of Manethon's words alledged.

We have therefore cause to thank *Manethon*, in that he cleareth us, and affirmeth
his own country-men (yea a Priest) to be Authors of this impiety, and that by oath
they bound themselves so to do. What can be more extravagant than to say that nei-
ther any of their country-men nor kinsmen rebelled with them, but that the poor
distressed people were glad to send to *Jerusalem* for succour? But what society or N
friendship had they with the people of *Jerusalem*, of whom they came to demand help?
Why, they were more their Enemies than the rest of their Country-men, and were
all of quite different manners from us. They of *Jerusalem* (as he saith) presently
did as they were willed to do, in hope that, according as they were promised, they might
subdue *Ægypt*. Were they ignorant of that Country out of which they had been dri-
ven by force? had they lived in poverty or misery, perhaps they might have been
induced to have done it: but seeing they inhabited a fortunate and rich City, and pos-
sessed a goodly fertile soil far better than *Ægypt*, what might move them thereto?
What reason had they, at the request of their ancient Enemies (and they also so disease-
ed, as they of *Jerusalem* could not abide their own friends among them that had the O
like diseases) to thrust themselves into danger? they could not fore-know the Kings
intent

A intent to fly; as for *Manethon* himſelf he ſaith, he met them at *Peluſia* with 300000 men And this they that went to War well knew. But what reaſon had they to conjecture that the Kings mind would change, and he flye? As to what he charges upon the Auxiliaries from *Jeruſalem*, that they ſeized upon the ſtores, and ſecured all the Corn that was in *Ægypt*, which brought great diſtreſs and exigence upon the people, hath he forgot, that conſidering they entred as Enemies, they are not thereby to be reproached, Rapacity being unavoidable among Souldiers, eſpecially if Strangers and Conquerours? Hath he forgot he ſaid before that the Lepers had done the ſame formerly, and had to that purpoſe obliged themſelves by oath? and that he aſſured us, that ſome years after *Amenophis* repelled the *Jeruſalem*-Confederates, and Lepers, ſlew
B many of them, drove them out of thoſe parts, and purſued them to the very borders of *Syria*; as if *Ægypt* was a Country ſo eaſily conquered, or that thoſe who were then in poſſeſſion meerly by conqueſt, would not (upon the firſt alarm of *Amenophis*'s march) have block'd up the paſſages, and ſecured the Avenues on that ſide towards *Æthiopia*, which they might eaſily have done, and drawn together what forces they had pleaſed to defend them? And is it not as improbable when he ſays, that that Prince made not only a great ſlaughter among them, but purſued them with his whole army (croſs the Deſart) to the very frontiers of *Syria*? whereas it is notoriouſly known that Deſart is ſo dry, that there being no Water to be found in the whole tract, it is almoſt impoſſible for an entire Army to march through it, though there was no Enemy to give them
C impediment. To conclude therefore, our Nation neither came of the *Ægyptians*, as *Manethon* confeſſeth; neither was mingled with the diſeaſed of that Country: for it is probable, that many of thoſe ſick people periſhed in the Stone-works, many in the great fight and battel, and the reſt of them in the flight. It now remaineth that I refute that which he ſpeaks of *Moſes*.

The Epilogue that the Jews came not of the Ægyptians.

The Ægyptians do all agree that this man was a divine perſon, and one to be admired, and they commit great impiety in labouring to challenge him for their Countryman, ſaying, that he was a Prieſt of *Heliopolis*, baniſhed with the reſt for leproſie. For he is recorded to have lived five hundred and eighteen years before this time, and to have guided our Anceſtors out of *Ægypt*, into that Country wherein we now inhabit:
D and his own words teſtify his body to have been clean from that Diſeaſe of Leproſie: for he commandeth all Lepers to be expelled out of the Towns and Villages, and to live apart by themſelves; To be cloathed in different Garments, and declared that whoſoever touched them, or came under the ſame roof with them, ſhould be accounted unclean. And if a Leper hapned to be cured of that diſeaſe, he appointed certain purifications, cleanſings, and baths of fortunate waters, and all his hair ſhould be ſhaved off; and that then after many and ſundry Sacrifices, he ſhould be admitted into the holy City. Certainly, had he been viſited with that infection and calamity himſelf, he would ſurely have been more gentle, and merciful to ſuch as ſhould have been
E afflicted with that Diſeaſe.

An anſwer to *Manethons* ſlanders touching *Moſes*.

Moſes was not a Leper.

He did not only make theſe ſevere Laws againſt Lepers, but he alſo interdicted all that wanted any joynt or parcel of the body, from being Prieſts, or exerciſing any office at the Altar: yea he alſo appointed, that if any Prieſt ſhould have any of theſe defects betide him after he was a Prieſt, that then he ſhould be deprived of the dignity. How can it then be probable, that to his own prejudice and diſcredit he would have enacted ſuch Laws? And as to what he ſays about changing his name *Oſarſiph* into *Moſes*, it is as incredible as the reſt, there being no analogy between them, the name of *Moſes* importing preſervation from the Water; for *Moy* among the Ægyptians ſignifies Water: and now I ſuppoſe I have made it apparent, that *Manethon*, whilſt he kept him-
F ſelf to the writings of the ancients, did not err much: but when he left them, he forſook the truth, and fell upon ridiculous ſtories, which he either invented himſelf, or believed out of prejudice to our nation. I now think it not amiſs to examine a little the words of *Chæremon*, who profeſſing himſelf to write the Ægyptian Hiſtory, maketh mention of the ſame King *Amenophis* his Son *Rhamſes*, as *Manethon* doth, and reporteth that the Goddeſs *Iſis* appeared to *Amenophis* in his ſleep, checking him for that her Temple was deſtroyed, and that *Phiritiphantes*, a holy Scribe, told the King that if he would expel all polluted and unclean perſons out of *Ægypt*, that then he ſhould not be any more terrified with theſe night-viſions. Moreover, that hereupon making ſearch for all ſick and diſeaſed perſons, he baniſhed them out of his Land, to the number of 250000. And that their Captains were called *Moſes* and *Joſeph*, holy Scribes
G alſo that theſe Ægyptians names were ſo, that *Moſes* was named *Tiſithes*; and *Joſeph Peteſephus*: and that they came to *Peluſium*, where they found 380000 left there by

Moſes took his name of *Moy* which in the Ægyptian tongue ſignifieth Water.

Againſt *Chæremon* the Hiſtoriographer.

Amenophis

Amenophis, whom he would not permit to come into *Ægypt*: alſo they all entring into a league together, ſuddenly invaded *Ægypt*, and *Amenophis* not abiding the brunt fled into *Æthiopia*, leaving his wife great with child, who hiding her ſelf in caves and dens, did bring forth a child whom they called *Meſſenes*, who afterward drove the Jews into *Syria*, being in number 200000, and this done, he recalled his Father *Amenophis* out of *Æthiopia*. And thus *Chæremon* ſaith.

Meſſenes Son of *Amenophis*.

But I imagine, that which I have already ſaid, to be ſufficient to declare the vanity of both theſe Writers. For if that which they report were true, it were impoſſible that they ſhould ſo much differ: but they labour to deviſe lyes, and write nothing agreeable to other mens writings. For *Manethon* feigneth, that the cauſe of the baniſhment of the Lepers was the Kings deſire to ſee the Gods; and *Chæremon* ſaith, that it was for that *Iſis* after appeared unto him in his ſleep. *Manethon* alſo ſaith, that *Amenophis* gave the King that counſel ſo to cleanſe the Country; and *Chæremon* ſaith, that he that counſelled the King was called *Phiritiphantes*. Nor do they agree better in their numbers: *Manethon* reports them 80000 the other 250000. *Manethon* ſays theſe Lepers were ſent directly to the Quarries to work there in the ſquaring of Stone, and that afterwards *Avaris* was given them for a Quarter, where having begun their War, they ſent Embaſſadors to *Jeruſalem* to get that City into Confederacy. *Chæremon* tells us on the other ſide that when they were forced out of *Egypt*, they found at *Peluſium* 380000 men whom *Amenophis* had repulſed; that joyning with them they returned again into *Egypt*, and compelled *Amenophis* to fly into *Æthiopia*. But that which is moſt obſervable is, that an Author, that was ſo exact in the Story of the apparition of *Iſis*, ſhould forget to let us know from whence this great Army of 380000 did come, whether they were Egyptians, or Strangers, and for what reaſon *Amenophis* refuſed to admit them. Moreover, *Chæremon* feigneth a Dream of the Lepers and *Iſis*, and reporteth that *Joſeph* together with *Moſes* was expelled, whereas *Joſeph* lived four ages before *Moſes*, every age containing at leaſt a hundred and ſeventy years. *Rameſſes* alſo, *Amenophis* Son, according to *Manethons* Hiſtory, being a young man fled into *Æthiopia*, and was baniſhed with his Father, and afterwards aſſiſted him in the Wars: whereas *Chæremon* reporteth that he was born in a Cave after his Fathers departure, and that he getting the victory, did drive the Jews into *Syria*, who were in number two hundred thouſand. O felicity in lying! for he neither told what Nation thoſe three hundred and fourſcore thouſand were: nor yet how a hundred and fourſcore thouſand of them periſhed, neither were they ſlain in the fight, or fled unto *Rameſſes*: and which is moſt to be admired, one cannot gather out of his words whom he calleth Jews, or whether he attribute this name unto the two hundred and fifty thouſand Lepers, or unto the three hundred and fourſcore thouſand which were at *Peluſium*.

Manethon's & *Chæremon*'s hiſtory compared together.

The difference between *Manethon*'s and *Chæremon*'s Hiſtory.

But it is folly to oppoſe my ſelf againſt them, who have ſufficiently contradicted themſelves: for had other men controlled their Writings, they had been the more to be born withal. *Lyſimachus* was another of the ſame Stamp, and one that not only ſeconds but ſurpaſſes them in their Lyes, in ſo much that we need no more than the extravagance of his Story to prove his hatred to our Nation. He tells us that in the reign of *Bocchar* King of *Ægypt*, the Jews that were Leprous or otherwiſe infected, reſorted in ſuch numbers to the Temples to beg the charity of the people, that they communicated their diſtempers to the Ægyptians. *Bocchar* conſulted the Oracle of *Ammon*, and received this anſwer, that he ſhould purifie the Temples, and ſend into the deſart all thoſe ſick and infectious people, upon whom the Sun could ſhine no longer without regret, and that by ſo doing the Earth ſhould recover its primitive fertility. That hereupon the ſaid Prince by advice of his Prieſts aſſembled all thoſe diſeaſed perſons, delivered them into the hands of certain Souldiers, who lap'd ſome of them in lead, and threw them into the Sea, conducting the reſt into the wilderneſs, and leaving them there to be deſtroyed by Famine. That in that diſtreſs the poor people conſulted together, made great fires, kept ſtrong Guards all night, and faſted very ſolemnly thereby to make their Gods more propitious; and that a certain perſon called *Moſes* adviſed them to remove the next day, and march on till they found better quarters; to truſt no man; to give no man good Counſel that ask'd them; to ruine the Temples and Altars where ever they came; and that this Counſel having been approved, they paſſed the Wilderneſs, and after much trouble and frequent diſtreſſes, arrived in a Country that was inhabited, where they gave the firſt inſtances of their cruelty by abuſing the Natives, and robbing their Temples; in which courſe they continued, till they came at length to *Judea*, where they built a City, and called it *Jeroſula* (which is as much as to ſay the ſpoil of holy things): but that growing afterwards more Potent, they

Lyſimachus reproved for lying.

According to *Lyſimachus*, the ſcabbed and Leprous Jews were to be conveighed into the Wilderneſs, and caſt into the Sea.

A they changed that name (as too infamous) and called it *Ferusalem*, and themselves inhabitants of *Ferusalem*.

This fellow found not that King, which the two former speak of, but he joyned a more new name, and leaving the Dream and the Prophet, goeth to *Ammon* for an answer touching the scabbed and Lepers; he saith, that a multitude was gathered together at the Temples; but he leaveth it uncertain, whether the Jews only were infected with this Disease; for he saith the people of the Jews; or whether they were strangers and such as were born in that Country. If they were Jews, why doest thou call them Ægyptians? If they were strangers why dost thou not tell of whence they were? Or how came it to pass, the King having drowned so many of them in the Sea, and left
B the rest in the Wilderness, that still so many should be left? how did they pass the Wilderness, and get the Country we now inhabit, and build a City and a Temple famous through all parts of the World? Thou shouldest not only have told the name of our Law-maker, but also what Country-man he was, and of what Parents, and what moved him in his journey to make such laws against the gods, and against men. For if they were Ægyptians, they would not so easily have forgotten the Religion, wherein they were brought up: or of what place else soever they were, they had some laws or other, which they had been accustomed to keep. If they had vowed to have born no good will unto them by whom they were driven out of their Country, they had some just occasion so to do: But to undertake War against all the World, and deprive them-
C selves of all friendship and help of mortal men, doth not shew their sottishness so much, as the foolishness of him who belies them, who most impudently affirmeth, that their City took the name of Church-spoiling, and afterward changed it. For what cause forsooth did they change the name thereof? marry for that the former name was ignominious to their posterity. But the Gentleman understood not, that *Jerusalem* signifieth otherwise in Hebrew, than in Greek: And therefore what should I stand to inveigh against a lie so impudently told? But this book having been long enough, I will begin another, in which I shall endeavour to acquaint my self of what I have undertaken.

Lysinius his opinion confuted.

Nothing is to be said against an impudent lye.

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The Second Book of the ANTIQUITY of the JEWS,

Written by

I

FLAVIUS JOSEPHUS

Against Appion *of* Alexandria,

And dedicated to Epaphroditus.

K

THrice honoured and beloved *Epaphroditus*, I have in my former Books ſo far forth as I was warranted by truth, proved the Antiquity of our Nation out of the Writings of the *Phœnicians*, *Chaldees*, and *Ægyptians*: And for the further confirmation thereof, I have produced the Teſtimony of divers Greek Authors. Furthermore, I have oppoſed my ſelf againſt *Manethon*, and *Cheremon*, and divers others.

Appion wrote ſomething very coldly.

It remains now that I convince thoſe who defied me more particularly, and give an L anſwer to *Appion*, though indeed I am ſcarce ſatisfied that he deſerves it. For as touching part of what he hath written, it ſeemeth to be one and the ſame with that which the reſt have written; and as touching the reſt, it is very cold and barren. The greateſt part thereof is ſtuffed with follies and detractions, and betrayeth his ignorance, ſhewing him to be a Man both looſe in condition, and turbulent in his life. And foraſmuch as divers men are ſo weak in their Judgments, that they rather ſuffer themſelves to be won by theſe follies, than to be wrought upon by that which is written with better conſideration, vainly doting on detraction, and growing diſcontent to give ear to other mens well deſerved praiſes: I have thought it neceſſary to examine his Labours, the rather, for that he hath written againſt us, as if he intended to accuſe us before a M Tribunal, and convict us by publick trial. For I ſee that it is an ordinary courſe for the moſt part of men, to hug and take pleaſure, though perhaps he that beginneth to blame another man, is himſelf convicted and found guilty of thoſe defaults, which he imputeth and objecteth againſt his Adverſary.

The Diſcourſe of this *Appion* is ſo difficult and perplexed, that 'tis no eaſy matter to underſtand what he means: For troubled and confus'd with the incoherencies of his ſtories, ſometimes he relates the departure of our Anceſtors out of *Ægypt* according to the deſcription of thoſe, whom I have confuted before. Sometimes he calumniates the Jews of *Alexandria*, and ſometimes condemns the ceremonies of our Temple, and our whole Doctrine and Religion. N

Appion concerning *Moſes* and the Jews.

Now that our Predeceſſors have not taken their original out of *Ægypt*, neither have been driven from thence for any infirmity, or deformity of their Bodies, or for any Wound, Ulcer, or Pollution, I ſuppoſe that I have not only ſufficiently proved, but alſo produced far more Arguments than was requiſite. I will therefore briefly report and repeat that which *Appion* alledgeth: For in the third Book of Ægyptian Hiſtory, he writes thus: *Moſes*, as I have heard it from moſt ancient Ægyptians, was born at *Heliopolis*, and being inſtructed in the faſhions of his Country, ſuch Prayers as were wont to be ſaid in open places and abroad, he cauſed to be ſaid in private within the City, and ordained that in praying they ſhould turn themſelves towards the riſing Sun, (for ſuch is the ſituation of the City *Heliopolis*) and inſteed of Obliſques or Pyramides, O he erected certtin Pillars, under which there were certain ingraven Baſons, on which the

A the ſhadow hapning to fall (the place wherein they ſtood beeing uncovered and in open air) they obſerved the ſame courſe that the Sun doth in the Firmament. See here what eloquence this learned Man uſed.

Now this lye of his needeth no words to refute it, ſeeing it is clearly refelled by the effects. For when *Moſes* firſt built that Tabernacle in honour of God, he had no ſuch intent, nor faſhioned any ſuch form, neither ordained his Succeſſours to do the like: And after this when as *Solomon* builded the Temple in *Jeruſalem*, he never thought of any ſuch curioſity as *Appion* forgeth. He ſaith that he hath been informed by thoſe of Antiquity, that *Moſes* was a Heliopolitan: for you muſt underſtand that *Appion* himſelf was young, and believed the relation of the aged ſort of his acquaintance, which B converſed familiarly with him; yet cannot this learned Grammarian juſtifie, where *Homer* was born, neither from what Country *Pythagoras* came, although in reſpect they lived but yeſterday: And as touching *Moſes*, who lived ſo many ages, and ſo great a number of years before them, he decideth the matter ſo eaſily, and giveth credit to the reports of Antiquity ſo ſlightly, that it appeareth moſt manifeſt, that he is but a lyar. As touching the time wherein he ſaith that *Moſes* led away the Blind, Leprous, and Lame, this diligent Author accordeth very willingly with that which he himſelf hath ſaid. For *Manethon* ſaith, that the Jews departed out of *Ægypt* about the Reign of *Themoſis*, three hundred ninety ſix years before *Danaus* fled out of *Greece*. *Lyſimachus* ſaith, that this thing happened during King *Bocchorus* time, that is to ſay, one thou- C ſand and ſeven hundred years before that time. *Molon* alſo and ſome others have alledged their Opinions. But *Appion*, who pretendeth to be a Man of more credit than the reſt, hath preciſely and exactly ſet down the time, averring that our departure was about the ſeventieth Olympiad: Nay more, in the firſt year thereof, wherein, as he ſaith, *Carthage* was builded by the Phœnicians. Now hath he purpoſely made mention of *Carthage* in this place, as an infallible argument of the truth of his Allegation, not conſidering that he draweth an argument againſt himſelf, by which himſelf may be convinced. For if we may give credit to the Phœnician Chroniclers as touching this Colony, it appeareth by them, that King *Hyram* lived more than one hundred and fifty years before the foundation of *Carthage*. The truth whereof I have D heretofore proved out of the words of the Phœnicians, who report that *Hyram* was in amity with *Solomon*, who builded the Temple of *Jeruſalem*; and that he furniſhed him with much Timber and other matter toward the finiſhing of that building. Now *Solomon* building the Temple ſix hundred and twelve yeers after the departure of the Iſraelites out of *Egypt*. And after he had inconſiderately reckoned the number of thoſe which were driven out of *Egypt*, in like manner as *Lyſimachus* had done, namely, of one hundred and ten thouſand men, he yielded a moſt admirable reaſon, and ſuch as may be eaſily believed: From whence he pretendeth that the name of Sabbath was derived. For (ſaith he) after they had travelled for the ſpace of ſix days, there grew E certain inflammations in their Groins, by reaſon, whereof they reſted on the ſeventh day, being ſafely arrived in the Country which at this day is called *Judea*, becauſe the Egyptians call *Sabbatoſis* an Ulcer that groweth about the Groin.

Appions fiction concerning the Temple and *Moſes* is refuted.

The computation of the time is different among the Hiſtoriographers.

The friendſhip between *Hyram* and *Solomon*, whereof we made mention in the firſt Book againſt *Appion* in the beginning.

The Egyptians do call a diſeaſe about the privy parts *Sabbatoſis*.

Can any man read theſe ſtories without laughter, or indeed indignation, to ſee a grave Author aver ſuch trifles with that impudence and Authority? How improbable is it, that 110000 men ſhould at one time be infected with the ſame diſeaſe? and if they were made up of blind, and lame, and other infirmities (as he affirms in another place) how could they have been able to have marched one day in a deſert? or how could they have been able to have fought, much leſs ſubdued the Nations that oppoſed them? Can it be naturally believed of ſo great a multitude? or can it without great abſurdity be imputed to accident? Yet *Appion* affirms, that theſe 110000 men arrived all of them F in *Judæa*; and that *Moſes* being yet upon the Mount *Sinai* (which in thoſe parts parts *Egypt* and *Arabia*) he continued there privatly forty days; and when he came down, he delivered thoſe Laws to the Jews which are ſtill obſerved: Upon which I would be reſolved in two things; How it was poſſible for ſo great a number of men to croſs ſo vaſt a deſert in ſix days? and how he could ſubſiſt forty days in a place ſo wild and barren, that there was not ſo much as water to be found for his refreſhment?

Appions fiction of the ſix days journey is confuted.

His Etymologie of the word Sabbath is ſo idle and impertinent, it can proceed from nothing but ignorance and folly: for theſe words *Sabbo* and *Sabbatum* do greatly differ: *Sabbatum* in the Jews language, ſignifieth reſt from work: but *Sabbo* in the Egyptian tongue, betokeneth a Diſeaſe about the privy parts, as *Appion* ſaith. See here what G cavilling fictions this Egyptian *Appion* uſeth concerning *Moſes*, and our departure out of *Egypt*: wherein he counterfeiteth and coineth abſurdities unthought of by any others.

Shall

Appion denies his Country and Origin.

Shall we then wonder if he belie our forefathers, who maketh no bones to belie himſelf? for being born at *Oaſis*, a Town in *Ægypt*, he forſweareth his Country and Nation, and counterfeiting himſelf to be an *Alexandrian*, ratifieth his Nations wickedneſs. No marvel then, though he tearm them *Egyptians*, whom he hated and railed againſt; for if he had not been perſwaded that the *Ægyptians* were wicked baſe people, he would never have denied himſelf to be their Country-man: for ſuch as proudly boaſt of their famous Country, eſteem it a credit to bear the denomination thereof, and reprehend ſuch, as without juſt cauſe make themſelves of their Nation. Wherefore the *Egyptians* are one of theſe two ways affected towards us *Jews*, either they claim us to be their Country-men, as glorying in us and their Country; or elſe they and their Country being infamous, they deſire that we ſhould be partakers of their ignominy. But indeed this worthy *Appion* ſeemeth ſo to inveigh againſt us, as thereby rewarding the *Alexandrians* for beſtowing their Cities upon him: and knowing them to be at variance with the Jews at *Alexandria*, he as it were caſteth a bone between them, raileth not only on the Jews of that City, but on all whereſoever: and belieth both of them moſt impudently.

Appion raileth againſt the Jews, as thereby rewarding the *Alexandrians*:

But let us examine thoſe heinous and enormous matters (and as he ſaith) ſuch as are not to be ſuffered, of which he accuſeth the *Alexandrian Jews*. *Coming* (quoth he) *out of* Syria, *they ſeated themſelves near the Sea coaſt in a place where, though the Sea came up, their was no Harbour.*

The Sea-coaſt of *Alexandria*.

Now if this place which they inhabited were ignominious, yet it followeth not that the Jews own Country was ſo alſo: yea herein *Appion* raileth againſt *Alexandria*, which he maketh his own Country: for the Sea coaſt is part of *Alexandria*, and, as all men judge, the beſt place to dwell in. Now if the Jews by force of Arms ſo vanquiſhed this place, that they could never ſince be driven out of it; it is no diſcredit to them, but rather an argument of their valour. But *Alexander* gave them that place to inhabit, and the *Macedonians* did allot them as great Priviledges as the *Alexandrians* had. I know not what *Appion* would have ſaid, if the Jews had dwelt about *Necropolis*, their Tribes being even at this time called *Macedonians*. If therefore *Appion* have read the Epiſtles of King *Alexander*, and *Ptolomeus Lagus*, or others their Succeſſours Kings of *Egypt*, or ſeen the Pillars that are erected in *Alexandria*, containing the priviledges that *Cæſar* the Great granted unto the Jews: if (I ſay) he knew of theſe, and yet did preſume to write the contrary, then he was partial and not to be believed, and if he was ignorant hereof, he was then unlearned and as incredible on the other ſide.

The Liberties and priviledges granted unto the Jews.

The like ignorance alſo diſcovereth he, where he wondereth that the Jews in *Alexandria* were called *Alexandrians*: For an entire Colony, though of different Nations, do all bear the name of their founder; and, that I may ſhun prolixity, the Jews of *Antioch* are called *Antiochians*; *Seluceus* the Founder having made them alſo Citizens: the like may be ſaid of the Jews of *Epheſus*, and of the other of *Ionia*, who by the Kings Gifts enjoy the ſame priviledges with the reſt of the Citizens.

The *Romans* alſo of their Clemency have granted the name of their Nation, which is no ſmall gift, not only to private perſons, but to great Nations in general.

To be ſhort, the ancient *Spaniards*, the *Tyrrhenes* and *Sabines* are called Romans; or if *Appion* will take away this denomination of the City wherein men inhabit, let him ceaſe to call himſelf an *Alexandrian*; for he being born in the heart of *Egypt*, can in no wiſe be an *Alexandrian* if the priviledge of the City be taken away from him, as he would have it from us.

And the Lords of the whole World, the *Romans*, have amongſt all other Nations only prohibited the *Egyptians* from having the priviledges of any City: and ſo this Gentleman being himſelf incapable of dignity, endeavoureth likewiſe to hinder them from it who have true right unto it.

Alexander.

For *Alexander* labouring with all diligence to build that City, did not make choice of us for want of People to furniſh the ſame withal; but for that he beſtowed the liberty thereof upon us as a reward and teſtimony of our virtue and fidelity, endeavouring indeed to honour and credit our Nation thereby: For *Hecateus* reporteth that *Alexander*, for the *Jews* good ſervice and fidelity, beſtowed upon them the Country of *Samaria*. and freed them from paying tribute for it.

1. *Ptolomeus Lagus.*

The ſame good affection towards the Jews of *Alexandria*, *Ptolomeus Lagus* continued after him, for he delivered into their hands the ſtrong holds of *Egypt* (judging that their valour and fidelity would keep them) and intending to make himſelf Lord of *Cyrene* and other places in *Libia*, he ſent certain Jews to inhabit the ſame.

2. *Ptolomeus Philadelphus.*

After him *Ptolomeus Philadelphus* did not only releaſe and ſet free all Captives of our Nation in his Country, but alſo did many times remit their payments of money, and

(which

A (which was the principal point of all) he desired to be instructed in our Laws and holy Scriptures, and for this cause sent unto us, requesting that we would send him some learned men to interpret them unto him: and that this might be performed with more diligence, he committed the care hereof to *Demetrius Phalereus*, *Andreas* and *Aristeus*, *Demetreus* being the only mirrour of learning in his Age, and the other two Esquires of his own Body: neither would he ever have desired to have been instructed in our Laws and Customes, if he had despised us, and not rather admired us. But *Appion* knew that almost all the *Macedonian* Kings, his Successors in order, did peculiarly affect our Nation.

The seventy Interpreters.

For *Ptolomeus* the third, which was also called *Euergetes*, conquering *Syria* by force
B did no sacrifice unto the gods of *Egypt* for his Victory, but came to *Jerusalem*, and there after our manner sacrificed unto our God, and to him dedicated gifts worthy of such a Victory.

3 *Ptolomeus Euergetes.*

Ptolomeus also, sirnamed *Philometor*, and his Wife *Cleopatra* committed the Rule of his whole Kingdom unto the *Jews*, and *Onias* and *Dositheas*, both Jews, were Generals of his Army, from whose credit *Appion* detracts; whereas he rather ought to have admired them, and have thanked them for delivering *Alexandria*, whereof he maketh himself a Citizen.

4 *Ptolomeus Philometor.*

For when there was Rebellion in *Cleopatra*'s Kingdom, and all was in peril to be destroyed, these two men delivered *Alexandria* from Civil War: But *Appion* saith, that
C after this *Onias* came and brought a little Army into the City, at such time as *Termus* the *Roman* Embassadour was there present. True it is, and that Fact of his was most just.

For *Ptolomeus Physcon* after the death of his Father *Ptolomeus Philometor*, coming out of *Cyrene*, endeavoured to expel Queen *Cleopatra* and the Kings Sons, to the end that he (contrary to all justice) might possess the Kingdom: and this was the cause why *Onias* took Armes against him in *Cleopatra*'s behalf, not forsaking his fidelity unto Kings in the time of necessity: yet God himself did manifestly witness his justice in this action: For when *Ptolomeus Physcon* presumed to fight against *Onias* his Army, and took all the Jews, their Wives and Children that were in the City, and bound them,
D and stripping them naked cast them before Elephants to be destroyed (and to the intent that the Elephants might the rather tread upon them, made the said Beasts drunken) all which fell out contrary to his expectation: for the Elephants forsaking the Jews which were cast before them, fell upon *Ptolomeus* his friends that stood by, and slew many of them: which done, there appeared unto *Ptolomeus* a most horrible Vision forbidding him to harm the Jews; and his chiefest and best beloved Concubine also (whom some call *Ithaca*, others *Herene*) came unto him, and besought him to abstain from such impiety: whereupon he being sorry, did penance for that he had already committed, and that which he thought to commit: So that the Jews of *Alexandria*
E celebrate this day in remembrance, that upon it God did manifestly deliver them; yet *Appion* (who speaketh well of no man) accuseth the Jews of impiety for bearing Arms against *Physcon*, whereas indeed he ought rather to have commended them for it.

5 *Ptolomeus Physcon* ceased to persecute the Jews.

But *Appion* extolleth *Cleopatra* the last Queen of *Alexandria*, only for that she was unjust and ingrateful unto us; when he rather ought to have reproved her, in whom all Impiety and wickedness reigned, both concerning her own kindred and her husbands who loved her, and also generally against all the Romans, and the Emperours his Benefactors. She kill'd her own sister *Arsenoe* in the Temple, who had not any ways offended her; she also treacherously slew her own Brother, and destroyed her Ancestors gods and sepulchres; and receiving the Kingdom from the first *Cesars* gift, she ingratefully
F rebelled against his Son and Successor: and infecting *Antony* with her poysoned drinks and amorous inchantments, she made him rebel against his Country, and to be unconstant unto his own friends, depriving some of Kingly dignity, and compelling others to be instruments of her impiety.

Of *Cleopatra* the last Queen of *Alexandria.*

What else shall we say of her, who in the Battel by Sea forced *Antonius* her own husband (who also had many children by her) to yeild himself, the Empire and Army unto her, and become one of her followers? Lastly, when *Alexandria* was taken by *Cesar*, she was so cruelly minded, that not remembring her own estate, she accounted it her safety with her own hand to kill the Jews, that she might be cruel and perfidious to every body.

Antony the husband of *Cleopatra.*

G Is it not a glory, think you, to us, that (as *Appion* reporteth) in time of dearth and famine wheat was so plentiful in *Jury*, that it was not sold by measure? But *Cleopa-*

tra was puniſhed as ſhe deſerved. And we call great *Cæſar* himſelf to witneſs of our fidelity, and the ſervice we did him againſt the *Egyptians*, the Senate alſo and their Decrees, and the Writings of *Auguſtus Cæſar*, wherein our deſerts are teſtifi'd. Theſe Letters *Appion* ought to have read, and to have examined all Teſtimonies of us, which were left firſt by *Alexander*, and then by all the *Ptolomies*, and what the Senat of *Rome* decreed, and the mighty Emperours. And if ſo be *Germanicus* could not get corn to ſuffice all the Inhabitants of *Alexandria*, that was a token of ſcarcity and dearth, and not the Jews fault. For what all Emperours thought of the *Alexandrian* Jews it is manifeſt enough: for the Jews want of Corn was not only left unſupplied, but alſo the want of other *Alexandrians*. But they have alwayes kept that wherewith the ancient Princes did put them in truſt, to wit, the keeping of the River and whole Country, as not being thought unfit for their purpoſes. H I

The Jews have been alwayes truſty to their Prince.

But *Appion* thus urgeth us; *If* (ſaith he) *the Jews be Citizens, how hap they worſhip not the ſame God, nor have the ſame Religion with the reſt of the* Alexandrians? To whom I thus anſwer; How hapneth that you *Egyptians* do ſo contend and war one againſt another only for diverſity of Religion? Shall we hereupon conclude, that you are all *Egyptians*, or not all men, becauſe you worſhip and with great diligence nouriſh Beaſts againſt nature? Yet our Nation ſeemeth one and the ſame. If therefore amongſt you *Egyptians* ſuch difference of Opinions be; why doſt thou ſo marvel at this, that we in a ſtrange place, to wit, at *Alexandria*, do conſtantly perſevere in our firſt Religion? But he ſaith that we are the cauſe of all Sedition, which ſuppoſe he ſpeak true of the Jews of *Alexandria*, yet are not all Jews in all places the cauſe of Sedition; for we are known to be peaceable amongſt our ſelves. But indeed as every one may perceive, the People, like *Appion* himſelf, are Authors of Sedition in *Alexandria*. For whilſt the *Greeks* and *Macedonians* held *Alexandria*, they and we lived peacebly together, and they permitted us quietly to uſe our own Solemnities: but when the number of *Egyptians* encreaſed, by confuſion of time, Sedition alſo by their means encreaſed: But our Nation remained unmixed. They therefore were Authors of thoſe troubles, not having the Government of the *Macedonians*, nor the wiſdom of the *Greeks*; but uſing their *Egyptians* manners, and renewing their old hatred againſt us, and that wherewithal they hit us in the teeth, befalleth them: for moſt of them not having the priviledges of the City themſelves, call us ſtrangers that have them. For none of the ancient Kings beſtowed the liberty of the City upon the Egyptians, neither have any of the Emperours of *Rome* beſtowed the priviledge. But *Alexander* himſelf brought us into the City; the Kings after him encreaſed more priviledges; and it hath pleaſed the Roman Emperour, as though the firm them.

The Ægyptians do worſhip Beaſts not agreeable to mans nature.

The diſcord of the Jews and the Alexandrians in Religion.

The cauſe of their diſcord.

Appion's fiction touching the Jews being Authors of ſedition at *Alexandria* is confuted.

K L

But *Appion* upbraids us for not erecting Statues to the Emperours, to ratifie and confirm them. Emperours knew not hereof, or that they needed *Appion* to ſpeak for them: whereas he ſhould rather admire the Roman magnanimity, and modeſty, who compel not their Subjects to violate their ancient Laws and Religion, but content themſelves with ſuch honours as the giver may with piety and equity give them. For they account not of forced honours which come of compulſion.

The Romans magnanimity towards the Jews.

M

The *Greeks* and divers others think it not amiſs to erect Statues; for they delight to have the Pictures of their Anceſtors, Wives, and Children, and ſome of their beloved Servants alſo: what marvel then if they accord to yield the like honour to Princes and Emperours?

The Jews may have no Images.

But our Excellent Law-maker forbad all kind of Images, as well of inanimate as animate Creatures (not having at that time the leaſt thought or proſpect of the *Roman* Empire) becauſe our God being incorporeal and ſpiritual, could not be reduced to humane repreſentation, without great inconvenience; nevertheleſs he did not forbid us from paying honour and reſpect to ſuch great perſons, as being next in their places, may deſerve the next honour to what is due to the Gods: and ſuch is the reverence that we pay to the Emperours and People of *Rome*; and, as a teſtimony of it, a day doth not paſs, in which we do not offer up Sacrifice (at our own expence) for their ſafety and proſperity; which is more than we do for any other Prince or Nation in the World.

How Emperours and Magiſtrates ought to be honoured.

N

And let this ſuffice to anſwer that which *Appion* alledgeth againſt the *Jews* of *Alexandria*: yet can I not but admire at them who gave him this occaſion, namely *Poſidonius* and *Apollonius Molon*, who accuſe us for not worſhipping the ſame gods that others do, although they lye all alike, ſlandering our Temple moſt abſurdly: and yet for all this they do not believe that they herein commit any impiety: whereas it is a moſt ignominious thing for any free-man to lye upon any occaſion: much more of a Temple famous over all

The lye of *Poſidonius* and *Apollonius* concerning the Jews confuted.

O

A all the World for ſanctity. For *Appion* affirmeth that the Jews in that ſacred Temple placed the head of an Aſs, and worſhipped it moſt religiouſly. *And this* (quoth he) *was manifeſtly known at ſuch time as* Antiochus Epiphanes *ſpoiled that Temple, who found that Aſſes head being of maſſie gold, and of great value.*

To this firſt ſlander I anſwer, That were that true which he reporteth, yet an *Egyptian* ought not to have ſpoken againſt us for it, ſeeing that an Aſs is of no leſs worth than a Goat, and other bruit beaſts that they honour for Gods. An anſwer to the objection of the Aſſes head.

Is it poſſible he ſhould be ſo blind as not to perceive, that never any fable was more evidently abſurd? every body could tell him that we have conſtantly uſed the ſame Laws without the leaſt change or alteration. Nevertheleſs though *Jeruſalem* has had her
B misfortunes as well as other Cities, and has been taken by *Antiochus*, *Pompey*, *Craſſus*, and at length by *Titus*, and our temple been in the poſſeſſion of all of them: yet what is it they ever found there but great piety and devotion? Upon which ſubject I do not think it neceſſary to enlarge in this place.

And as touching *Antiochus*, many Writers of good credit report that he never had any juſt cauſe to ſpoil our Temple, but that he was drawn unto this fact for want of money; Not that he was our Enemy, but for that as from his friends and fellows he ſought ſupply, and found nothing in that place that was worthy of deriſion: and thus do *Polybius Megapolitanus*, *Strabo* the *Cappadocian*, *Nicholas Damaſcene*, *Timagenes Caſtor* the Chronicler, and *Apollidorus* avow, who all do witneſs, that *Antiochus* wanting money, brake
C the League he had with the *Jews*, and robb'd and ſpoil'd their Temple being full of gold and ſilver.

Appion ought to have conſidered this, had he not had an Aſſes heart, and a Dogs impudency, which he and his Country-men worſhip for gods. As for us, we do neither honour nor reverence Aſſes, though the *Egyptians* do their Crocodiles and Aſpes, eſteeming them that are bitten by Aſpes, and devoured hy Crocodiles, to be happy and fit for God: For Aſſes are imployed among us (as they are in all places, where a rational uſe is made of them) only in carrying burthens and doing ſuch things as are neceſſary about Agriculture, and when they are lazy, or treſpaſs upon their neighbours Corn, we do not ſcruple to give them correction. Who are accounted Aſſes among the Jews, and other wiſe men.

D But *Appion* was either the greateſt Aſs that ever was, in telling a lye; or elſe having begun to do it, he could not compaſs his enterpriſes, in that he found not any juſt cauſe of detraction againſt us.

He addeth another Fable of the Greeks to our detraction; to the which I will make only this reply, That it is more commendable and agreeing to piety, and leſs uncleanneſs, to paſs through the Temple, than for Prieſts to come and feign impious words and ſpeeches; which they not reſpecting, laboured rather to excuſe the ſacrilegious Kings, than to write the truth of us and our Temple, endeavouring to curry favour with *Antiochus*, and to cover and hide his Sacriledge, uſed againſt our Nation, for that he wanted
E money. Certain Hiſtoriographers endeavour to cover and hide *Antiochus* his perjury and ſacriledge.

Appion with reflection upon the reſt, ſaith, That *Antiochus* found a Bed in our Temple, and in it a Man lying, and a Table ſet before him, furniſhed with all fowls belonging either to the Sea or Land; that the Man was aſtoniſhed to ſee him: And that ſo ſoon as *Antiochus* came into the Temple, the man adored him as though he hoped for great help from the King, falling down at his feet, and with a ſtretched out arm craving licence to ſpeak: which the King granting, willed him to declare what he was, why he dwelt in the Temple, and the cauſe of his meats before him; the man with ſighs and tears unto *Antiochus* bewailed his Calamity, ſaying, *He was a Grecian; and that travelling in the Country to get his living, he was ſuddenly ſeized upon by certain Out-landiſh men, and brought unto the Temple, and ſhut up therein, and that no man might ſee him, and that*
F *he was there fed or fatted with all dainties that could be provided; and that at firſt this dainty fare made him joyful, but afterward he began to ſuſpect it, and laſtly he was hereat amazed; and then demanding of a Jew that adminiſtred unto him, for what cauſe he was there kept, he underſtood the Jews purpoſe, and Law not to be revealed, for the fulfilling whereof he was there nouriſhed, and that the Jews were wont to do the like every year upon a day appointed: and to take a Grecian ſtranger, and feed him a year, and then to carry him to a Wood, and there to kill him, and ſacrifice him according to their Rites and Ceremonies, and to taſte and eat of his entralls: and in the ſacrificing of the* Grecian, *to ſwear to be Enemies to the* Greeks; *and the remainder of the murthered man they caſt into a certain pit.* And that then this *Greek* reported unto *Antiochus*, *That the time allotted unto him by the Jews to*
G *live was now almoſt expired, and therefore requeſted, for the reverence he bare to the* Grecian *gods, to ſave his blood from being ſpilt by the Jews, and to free him out of that imminent calamity.* That the Jews ought once a year to ſacrifice a Grecian.

This Fable is not only full of all tragical cruelty, but also mingled with cruel im- H
pudency: yet for all this, the first devisers hereof do not free *Antiochus* from Sacriledge, as they hoped hereby to do, who write it purposely to flatter him. For that which they report of the Greek found in a bed, did not move him to come and sack our Temple, he not knowing of it before he came and found it so (as they say.) *Antiochus* therefore was most impious, and not assisted by Gods favour in that enterprize, (whatsoever those lyes mutter) as it is easie to learn by the fact he commited. For we do not only differ from the Greeks in Religion, but a great deal more from the Egyptians, and other Nations; and what Nation in the World is there, that sometime doth not travel through our Country? Is it then probable that we only renew that Conspiracy against the Greeks? Or how is it possible that so many thousand people as are of our own I
Nation, should all eat of the entrals of one man, as *Appion* reporteth? Or why did he not name this man, whosoever he was? Or why did not the King carry with him Trumpets before him into his Country? seeing that in so doing he might have been esteemed full of piety, and a great favourer of the Greeks, and greatly strengthen himself against the hatred of the Jews by their aid? But I omit to speak more of this: for insensible people void of all reason, must not be apprehended in words, but by deeds: for all men that have seen the building of the Temple, can testifie what it was, and the undefiled purity thereof. For it consisteth of four Portico's, or Appartments, each of which by our Laws belonged to several persons: into the first Strangers, and all peo-
The description of the Temple and Porches. ple were admitted, women only excepted that have their monthly courses. Into the K
second it was lawful for the Jews only: all which might go into it, with their Wives also if free from pollution of their flowers. Into the third Porch, they only of our Nation that were purified and sanctified might come. Into the fourth might only the Priests enter, in their Sacerdotal habits; & into the secret part of the Temple might only the high Priest come, attired with a Stole proper to him only: yea we are in all things so careful of piety, that our Priests are appointed their certain hours when to enter into the Temple.

For in the morning when the Temple was opened, the Priests that were to sacrifice entred into the Temple: and at noon again when it was shut; yea it was not lawful to carry any vessel into the Temple, but there was only there an Altar, a Table, a Censer, and a Candlestick, as is in our Law mentioned, and there is no other secret or L
What was in the Temple. hidden mystery done, neither is there in that place any eating; and all the people can testifie this which I have here set down, and our Writings do the like. For notwithstanding that there are four Ranks of Priests, and every Priests Tribe containeth above five thousand men: yet every one waiteth on certain appointed days in their turn, and
Four Tribes of Priests, and of every Tribe more than five thousand men. their time of waiting being expired, others succeed them in sacrificing; and the day before they are to finish their waiting, they deliver up unto their Successours the keys of the Temple, and all vessels belonging thereto, in the full number that they received them: and nothing is brought into the Temple, pertaining either to meat or drink, which are forbidden to be offered at our Altar: those things only excepted whereof we make our Sacrifice. What then shall we say of *Appion*, who examining nothing of M
all these, hath raised such incredible reports of us? How ignominious a thing is it for a Grammarian, not to be able to deliver the truth of a History? Well, he knew the piety used in our Temple, but he purposely omitted it: yet could he remember a fained tale of the Sacrificing of the Greeks, his dainty fare, and hidden food, that all men that would passed through our Temple: whereas the most noble among our whole Nation, are not permitted to come there, except they be Priests.

This therefore is great impiety, and a voluntary forged lye, to seduce them that will not search into the truth. For they have attempted to slander us by those impieties before mentioned. And again, like one full of all piety, he derideth the vanity
Another tale devised by *Appion* of *Zabidus*. of these fables, and reporteth that at such time as the Jews for a long time together N
warred against the Idumeans, *Zabidus* departing out of a City of *Idumea* where *Appollo* was worshipped, came unto the Jews, promising to deliver unto *Apollo* the *Dorians* god, and bring him unto their Temple, if so be that all of them would there assemble themselves together: and that afterwards *Zabidus* making a wooden Engine, and putting himself into it, he caused three rows of Candles to be stuck about it, which made it at a distance appear like a Comet to the great amazement of the Jews, who being terrified and astonished at the vision, gave *Zabidus* opportunity to pass into the Temple, to possess himself of the Asses Golden head, and convey it to *Dora*. Wherefore we may say that *Appion* leadeth an Ass, to wit, himself with fooleries and lyes; for he nameth places that are not, and setteth down Cities to himself unknown: for *Idumea* O
is a Province near unto us, and bordering upon *Gara*, and there is no City in it called *Dora*,

A *Dora*; but in *Phœnicia* near unto the Hill *Carmelus*, there is a City of that name, yet nothing consonant to *Appion*'s slanders, for it is four days journey from *Judæa*. *Dora* is a City of *Phœnicia* and not of *Idumea*.

Why therefore doth he so rashly accuse us for not worshiping the gods of other Nations, seeing (as he saith) our Predecessors did so easily believe that *Apollo* would come unto them, and that he walked upon the earth with Stars about his back? Perhaps indeed they had never before seen a Candle or lamp, themselves having so many: or is it likely that he walking thus quite through our Country, where so many thousand men are, no one of them all met him? Did he in the time of War find the Towns and Villages, by which he past, without any Watch-men? Well, to pass the rest; The B gates of our Temple were threescore Cubits high, twenty Cubits broad, all covered with Gold, yea, almost all of clean Gold, and these Gates every day were shut by two hundred men: and it was too impious a thing to leave them open. Is it then credible that this Candle-bearer could easily open them, who alone was judged to have the Asses head? So that now it remaineth doubtful whether *Zabidus* did bring back again the Asses head, or else *Appion* took it of him, and brought it again to our Temple, that there *Antiochus* might find it, and so *Appion* might have another occasion of lying. He also believeth us concerning the oath which he saith we Jews do take, swearing by the God of Heaven and Earth, and Sea, never to favour any stranger, and especially the Greeks. This lyar might better have said, not to favour any stranger, and C especially the Egyptians, and so his former lyes and these should have better corresponded, if our Ancestors had been expelled (by their Predecessors) out of *Egypt*, not for their wickedness, but for their calamity. But we are so far from the Greeks, that we scarcely ever think of them: so that no man can say that there is any enmity between us and the Greeks. But contrariwise, many of them have embraced our Religion, and some of them therein persevered: others again have forsaken it; yet none of them will say that he heard this oath spoken of among us: but it should seem that only *Appion* heard of it, in that he himself forged it. Truly his wisdom and great providence is worthy to be admired (as shall hereafter appear:) for he, to prove these his lyes to be true, saith, that it is a certain testimony, that the Laws we observe D are most unjust, and that we worship not God as we ought to do, in that we are subject to divers Nations, and our City endured many calamities: Whereas touching themselves, they are of a City that flourisheth in absolute authority, accustomed to govern from the foundation thereof, and not to serve the Romans. In effect, who can resist their valour? Truely no man but *Appion* would ever have flouted us herewith, seeing that few Cities so flourish and reign over other, that they again at no one time have been brought into subjection; for many Nations are subject to others: only the Egyptians are freed from the Captivity of such as rule *Europe* and *Asia*, for that (as they say) the gods fleeing into their Country, were saved by entring into the bodies of E Beasts. Yet have they not indeed had one days liberty since the beginning of the World, neither under the Government of their own Princes, nor under strangers.

The gates of the Temple.

Appion's lye concerning the oath is confuted.

Appion upbraideth the Jews with Captivity.

I will not stand to reckon how often the Persians have wasted their City, destroyed their Temples, and slain their supposed Gods. For it is not decent that I should imitate herein *Appion*'s foolishness: neither am I calling to memory what befel the Athenians and Lacedemonians, the last of which are recorded to have been most valiant, and the first to have been most devout and Religious: neither will I reckon up those most godly Kings, amongst whom *Cræsus* was one, who notwithstanding fell into great calamities. Moreover, I will not recount how the Castle of *Athens* was set on fire, and the Temples of *Ephesus* and *Delphos* likewise, and many others. There is now F one *Appion*, a new accuser of the Jews, who upbraideth them with their calamities, forgetting the misery that hath befall'n his Country-men the Egyptians: but he was blinded with the fable of *Sesostris* (whom he saith to have been King of *Egypt*.) We could report and boast of our Kings, *David* and *Solomon*, who subdued many Nations unto them: but it is not fit here to speak of them. But *Appion* was ignorant of that which all the World knoweth, to wit, that the Egyptians have served first the Persians, and afterwards the Macedonians, and that as bond-slaves: whereas we remaining in free liberty, reigned over all the Cities about us 120 years, even unto the time of *Pompey* the Great; and when all the other Kings were subdued by the Romans, only our Kings for their fidelity and friendship towards them were dear unto them. O but G this sticketh upon *Appion*'s Stomach! that we have not had any famous men of our Nation, who have invented Arts and Sciences, and been excellent in wisdom, such as *Socrates*

David's and *Solomon*'s power.

Appion praiseth himself.

crates, *Zeno*, *Cleanthes*, and others whom he setteth down: and which is most to be admired, *Appion* puts himself into the number of these famous men: and saith, that *Alexandria* is blessed and happy, that hath deserved to have such a Citizen as he is: and great reason that he should testifie that of himself, which all men else perceive in him, to wit, that he is an impudent deceitful fellow, both of corrupt life and manners. So that the Alexandrians had just cause to be sorry that they ever had any better opinion of him. But that our Nation had men equal at least unto those whom he mentioneth all men know that please to read the Book of our Antiquity. The rest that his accusation containeth, it is not amiss to let pass without answer, for that it rather impeacheth the Egyptians, his own Country-men, than us: for he doth complain of us for Sacrificing ordinary Beasts, and abstaining from Swines flesh and laughed at our Circumcision. Touching the Sacrificing of Beasts, we do as all Nations else do: and *Appion*, inveighing against our sacrificing, sheweth himself to be an Egyptian; for were he either a Grecian or a Macedonian, he would not be herewith offended; for both Greeks and Macedonians do vow to Sacrifice Hecatombs to their gods, and use Priests in their banquets; and yet for all this, the World is not desolate of living creatures, as *Appion* feareth.

Why the Jews do Sacrifice common beasts, and do not eat Swines flesh.

But were all men so mad as the Egyptians, it would indeed be desolate of men; and filled with cruel Beasts, which they (supposing them to be gods) do diligently nourish. If any man shall ask of *Appion*, whom of all the Egyptians he judged to be a wise man, and most religious towards their gods; no doubt he would answer the Priests. For they say, that their first Kings in the beginning gave them these two commandments in charge; first to seek wisdom; and next, to worship the gods: they also are all of them circumcised, and abstain from Swines flesh, and no other Egyptian Sacrificeth with them unto their gods. *Appion* therefore was surely blind, when, instead of detracting us, he speaketh ill of them, to gratifie whom he took all this pains. For the Egyptians do not only use those customs which *Appion* in us disalloweth, but also do teach others to circumcise themselves, as *Herodotus* reporteth. So that I verily think, that *Appion* was justly punished for blaspheming his Country-Laws and Religion. For being forced to circumcise himself to avoid a great disease, he was hereby nothing helped, but for all this, his privy member rotting, he in extream grief and misery gave up the Ghost. For wise men ought to persevere in their Country-Laws in all piety, and not to deride and detract others: but *Appion* forsook his own Religion, and slandered and belied ours. And this was *Appion*'s end: and here also should end this Book, but that *Apollonius*, *Molon* and *Lysimachus*, and certain others, partly for ignorance, partly for madness, have most injuriously belied our Law-maker *Moses*, and the Laws he made, detracting him as a deceitful Magician, and Author of all the malice and impiety amongst us; and for such as teacheth no vertue nor goodness at all.

The Egyptian Priests circumcised, and eat no Swines flesh.

Appion's death.

The defence of *Moses* against *Apollonius* and *Lysimachus*.

I will therefore, as far as in me lieth, declare both our Conversation in general, and in particular: For if my judgment be any thing, our Laws are most forcible both to piety, and to all humanity in general, as also to Justice, pains-taking, and contempt of death. I only request this favour of the Reader, that he will not with a prejudicate or malicious opinion, peruse these Writings: for I do not write this as a praise and vain ostentation of our Nation, but as a just Apology, refuting the slanderous reports that some have used against us.

Apollonius doth not continually inveigh against us as *Appion* doth, but only here and there; sometimes affirming us to be hated both of God and man, sometimes to be Cowards, sometimes contrariwise complaining of our Nations Boldness. Saying moreover, that we are more sottish than any barbarous Nation; and that therefore we only have had none of our Nation founders of Arts or Sciences, which are profitable for mans life; all which objections are easily refuted, if we shew the contrary to all these by him reported; both that we have obeyed our Laws, and lived in all integrity.

Wherein *Apollonius* accuseth the Jews.

The lovers of order and common laws are excellent in meekness and vertue.

If therefore I be forced to shew that other Nations have made contrary Laws, not I, but they are to be blamed, who comparing ours with them of other Nations, affirms our to be the worse: neither of which can charge us, either that these Laws, which I will briefly set down, are not ours, or else that we have not persisted in them as we ought. Making therefore this beginning, I affirm, that they who have framed themselves to live together under certain Rules and Ordinances, and kept them inviolate, and were the first founders of them, were more to be commended for humanity and vertue, than they who live under no Rule nor Ordi-

nance

A nance at all : and every Law-maker endeavoureth ſo to attribute Antiquity to their own Ordinances, as that they may not be thought to imitate others, but to be themſelves the firſt Authors thereof, and guides to direct other mens lives. Which being ſo, it is the duty of a good Law-maker to make choice of that which is beſt, and moſt convenient for them, who are to obey their Laws, and to ſatisfie them as much as may be; in proving their Laws to be good and right, and both in wealth and wo, calamity and felicity, to remain in them, never changing nor altering them, I therefore aver, that our Law-maker is more ancient than any Law-maker mentioned. For *Lycurgus*, and *Solon*, and *Seleuchus* of *Locris*, and thoſe the Greeks admire, are modern, and of late times in reſpect of him, as is well known. For the Greeks themſelves confeſs, that in B times paſt they wanted the name of Law. This *Homer* can witneſs, who in his whole Works never mentioneth this word, Law, for the people of thoſe times were not governed by Laws, but by indefinite ſentences, and the Princes pleaſure, uſing cuſtoms but not written, and altering and changing them alſo as occaſion ſerved.

Moſes more ancient than all other Law-makers.

Νόμος. This word Law, is not in *Homer*.

But our Law-maker being very ancient (for this is every way manifeſt, even by our adverſaries own confeſſions) ſhewed himſelf both a good Prince and Counſellour unto his people: for making Laws to direct and govern mens lives, he perſwaded them voluntarily to imbrace them, and firmly to perſiſt in them with all wiſdom.

The life of *Moſes*.

C And firſt of all, let us conſider the works of his greatneſs. For he undertaking the conduct of many thouſand of our fore-Fathers out of *Egypt* into our own Country, delivered them from many calamities almoſt impoſſible to be avoided: for they being to paſs through a place wherein was no Water and a very ſandy ground, being alſo to War, and preſerve their Wives and Children, and goods from the variable event of Wars, he in all theſe ſhewed himſelf a moſt wiſe and prudent Counſellor, and a true Patron and Guide unto them all. For he made all the multitude ſo to depend upon him, that he might perſwade them to what he pleaſed, and yet in none of all theſe did he uſurp any Authority over them: and in that time and place wherein all men of Authority aſſume power unto themſelves, and exerciſe tyranny, at ſuch time as the people do D oftentimes offend, and live in all manner of impiety; at the ſame time he being in Authority did contrariwiſe uſe all lenity and mildneſs, to the intent that he might be a pattern of vertue and juſtice to all the reſt, giving all thoſe that willingly followed him moſt aſſured ſafety, uſing in all accidents moſt ſtrange works. For which cauſe he rightly deemed God to be his Captain and Counſellour: and firſt examining himſelf, and finding all the Laws he had ſet down were agreeable to the will and pleaſure of God, the chiefeſt care he had was, how to perſwade his people to the ſame, which he himſelf now knew: for they who direct their Lives according to the will of God, avoid all ſins as our Law-maker did, being neither Magician E nor deceiver, as his Enemies injuriouſly report, but ſuch a one as the Greeks do boaſt *Minos* and others after him to have been: for ſome of them affirmed their Laws to be made by *Jupiter*, others by *Apollo* and *Delphos* Oracle; either ſo believing themſelves, or elſe thinking that the people would be eaſily ſo perſwaded. Now who of all the Law-makers made the beſt Law, and who did moſt rightly think of God, he that compareth all their Laws together may eaſily know; for now occaſion is offered to ſpeak of them: there are therefore an infinite company of Nations and Laws amongſt men, and ſome Nations are ruled by Monarchs, others by the common conſent of the people. But our Law-maker doing neither of theſe, did, as one ſhould ſay, therein declare his Common wealth to be Divine, chiefly aſſigning all power and principality over us to God, cauſing all men to fix F their minds and cogitations on him, as the only Giver and Author of all goodneſs, giving them to underſtand, that whatſoever in their neceſſity they intreat him for, He heareth their prayers, and underſtandeth what every man doth in private, yea, his very cogitations; and that he is One, Unbegotten, and in all times Immutable and Eternal, differing in a moſt excellent ſhape from all mortal creatures: and this we knew, but we are altogether ignorant what God is as touching his Subſtance and Eſſence.

Moſes maketh God his guide and Counſellor.

The origin of Laws amongſt the Greeks.

The opinion of the wiſeſt Greeks concerning God.

And thus the wiſeſt Greeks that ever were, judged of God, who how learned they were (he giving the ground of all their knowledg) I now omit to rehearſe: and G that theſe things afore rehearſed are beſt and moſt agreeable to the nature and magnificence of God, many do witneſs, as *Pythagoras*, *Anaxagoras*, and *Pla-*

to

to, and after them the Stoicks, and almoſt all other Philoſophers have ſo thought of the H
Divine nature. But they delivering this their Philoſophy in ſhort ſpeech durſt not publiſh the truth of their doctrine among the people already ſeized upon by ſuperſtitious opinions. But our Law-maker's works and words ſo agreed that he ſatisfied at large all his people, and they that were to be born of them, and their ſucceſſors, inſpiring as it were a certain conſtancy into them to perſevere in the ſame, ſtill referring the cauſe of his Laws to their own profit and commodity. For he did not affirm the worſhip of God only to be part of vertue, but he aſſigned other parts thereof, to wit, fortitude, juſtice, and mutual concord of all his Citizens. For all our actions, ſpeeches, and what elſe ſoever, are all refer'd to divine piety. Which he left not touched without any more diſcourſe of it. For theſe two are the methods of all diſcipline and morality, whereof I one frameth and directeth the ſpeech, the other the manners and actions; which being ſo, other Law-makers were indeed wiſe in advice and counſel, and yet they made choice of one of theſe Methods, and left the other; for the Lacedemonians were inſtructed in manners and not in words as alſo they of *Crete* were: but the Athenians, and almoſt all the Greeks, were directed and trained up by Laws in every thing they were to do, yet never could they put their written Laws in practice. But our Law-maker very induſtriouſly did conjoyn both theſe together: for he neither omitted the training them up in manners and good exerciſes, neither did he ſurceaſe to leave them written Laws.

Moſes compared to other Law-makers.

The methods of morality and diſcipline.

And firſt of all, making his entrance from the very meats, and preſcribing K
to every one a convenient diet, he left no man liberty amongſt us to direct himſelf in the leaſt matter concerning his meat, but he by Laws defined, both from what meats we were to abſtain, and what to eat, and what ought to be our ordinary diet, as alſo when we ought to labour, and when to ceaſe from work; ſo that we, as it were under the government of a Father or a Maſter, might neither ſin willingly, nor for ignorance: for he did not appoint puniſhment for them that were ignorant of it, but by Law enacted a moſt neceſſary and mild chaſtiſement for the voluntray offenders: and for this cauſe he did not only will, that we ſhould once or twice or oftener hear the Laws, but that once every week we L
all, omittting other buſineſs, ſhould come to hear the Laws, and ſo learn them perfectly; which things all other Law-makers, as it is well known, omitted: All which laudible cuſtoms all other Law-makers have neglected, and the moſt part of men are ſo far from living according to their own laws, that they are altogether ignorant of them; and having offended their law through ignorance, they then learn by other mens means, that they have made breach of their laws; yea, the chiefeſt and moſt eminent men amongſt them do profeſs herein, that they are ignorant, cauſing thoſe that are learned and skilful in their Laws to ſit as it were in commiſſion with them to direct them.

Moſes commandeth all the Jews to come and hear the Law.

Whereas every one of our Nation being demanded of our Laws can anſwer as M
readily, as he can tell his own name: for every one of us learning them, as it were, ſo ſoon as we come to the uſe of reaſon, we have them, as it were, written and printed in our minds, and by this means both we offend more ſeldom, and when we offend, we are ſure to be puniſhed.

And this eſpecially is that, which hath cauſed ſuch an unity and concord amongſt us. For to worſhip one God after the ſame manner without any difference in manners and converſation is the only way to eſtabliſh amity and concord in a Commonwealth.

The concord of the Jews in Religion.

Amongſt us no man ſhall hear any different ſpeeches and opinions concerning God, N
whereas amongſt all other Nations it is moſt frequent and ordinary: for amongſt them not only every one of the common people doth ſpeak his pleaſure in this point, but divers Philoſophers alſo preſume to do it, ſome of them with their blaſphemous ſpeeches altogether deſtroying the nature of God, and others with the like impudency denying him to have any care of men; neither is there any difference amongſt us of affairs pertaining to mans life, but all men with us follow one common expreſs labour, and we all joyntly affirm the Son of God, and that he hath care of humane affairs, and all our actions and exerciſes: yea, any one may learn of our Women and Children, that all things whatſoever are to be reduced to piety. O

Hence

A Hence it groweth that ſome detract our Nation; for that amongſt us were no men Inventers of new mattter and Arts. To whom we will thus anſwer; That other Nations account it a glory not to perſiſt in any thing that their forefathers uſed, and hold them of moſt account who can beſt tranſgreſs their fore-fathers wiſdom. But we contrariwiſe do account it the chiefeſt point of wiſdom and virtue, neither to do nor think any thing contrary to that which our Anceſtors have decreed; which is a token that our Law was eſtabliſhed by as good advice as was poſſible. For thoſe Laws that in all points are not as they ought to be, are often by experience found faulty. But amongſt us who believe, that our Law was firſt eſtabliſhed by the will and pleaſure of Almighty God, nothing is pious and virtuous which may any wiſe impugn the ſame. For who
B can take away any title thereof, or add better in their ſtead? Or who is he that can transfer and carry us from the obſervance of them, and ordain for us better Laws to govern our Common-wealth? Or what Law can be more juſt and better, than that which the Wiſdom of God (who is Lord of all things) hath eſtabliſhad? He firſt of all permitted the diſpoſing of all principal affairs to the Prieſts in general, and moſt wiſe conſtituted a high Prieſt as their head: neither were they choſen to this dignity by our Law-maker, who either excelled in nobility of birth, or riches; but he appointed ſuch to ſacrifice unto God, who were known to excel others in wiſdom and ſanctity: theſe do both keep our Laws and obſerve all other things belonging to their Office with all integrity; for our Prieſts are appointed Overſeers of all things, and to judge all ſtrifes and
C controverſies, and to puniſh offenders.

What Monarchy then or Kingdom can be more holy than this? Or how can God be better honoured than amongſt us, where all people are prepared to piety, and the Prieſts commanded ſo to rule and govern the Common-wealth, as if they were celebrating ſome feſtivity? What ſort of People are to be made Prieſts.

And whereas other Nations are weary of celebrating their Myſteries (which they term Sacrifices) in a few dayes; we with joy, pleaſure, and immutable wills, do celebrate our Sacrifices continually without intermiſſion. It reſteth now that I ſet down our Precepts and Laws, as Arguments of that which I have ſaid.

The firſt is of God: of whom our Law ſaith, God comprehendeth all things, he is moſt
D perfect, moſt bleſſed, he is ſufficient both for himſelf and all things elſe, he is the beginning, midſt, and ending, famous amongſt all things for his works and benefits, more manifeſt than any thing elſe; but his ſhape and greatneſs is to us unſpeakable, all matters (how precious ſoever) being compared with his excellent beauty, are nothing worth; and all Art, compared with his Invention, is un-artificial; we can neither ſee, conceive, nor imagine any thing like him. Of God, and of the divine Providence.

He is holy, for we ſee his Works; the Light, the Heaven, and the Earth, the Sun, the Moon, Rivers, and Sea, ſo many different ſhapes of living Creatures, and encreaſe of Fruits: All theſe God himſelf made, not with hands or labour, nor as one needing any
E to help him, but he ſeeing them to be good, they were preſently made. He is to be followed of all men, who ought to worſhip him by the exerciſing of Virtue; for this is the moſt holy way to pleaſe him. The works of God.

We have one Temple, as alſo one God, which Temple is common to all men, as he is the common God of all men. Our Conformity is pleaſing to him, and with that our Prieſts do conſtantly adore him, and he amongſt them hath the firſt place, who by birth is the chiefeſt: He it is who firſt ſacrificeth to God, ſeeth the Laws obſerved, judgeth Controverſies, and puniſheth thoſe that are convicted by the Law: whoſoever diſobeyeth him ſhall be puniſhed as one that rebels againſt God himſelf: He offereth ſacrifices not of gluttony or drunkenneſs, for God is not pleaſed with ſuch ſacrifices, but rather injured, and ſuperfluous expences are thereby made. The ſacrifices of the old Teſtament.

F But God loveth them that are temperate, and orderly, and of good behaviour, and eſpecially requireth in us that ſacrifice, and inviolable chaſtity. In our ſacrifices offered for our common good, we firſt of all pray in common, and then every one for himſelf, becauſe we are all fellows, and he that delighteth herein more than in his own life, is moſt acceptable to God.

We pray and vow unto God, not requeſting riches of him, for he of his own accord beſtowed them upon every one, and left them amongſt us: but we pray that we may have part of them, and having gotten them may keep them.

Our Law hath alſo appointed purifications and abſtinence from carnal copulation, and many other things, which are too long to rehearſe: And this is our ſpeech and opi-
G nion of God, who himſelf is our Law. Purifications uſed in ſacrifice.

And as concerning Marriage; Our Law only alloweth natural copulation between Man

Man and Wife, done to the intent to get Children. But that men ſhould abuſe one another againſt nature, it altogether diſalloweth, and puniſheth ſuch offenders with death. H

Of marriage. It commandeth us to marry, not reſpecting the dowry, neither muſt we take Women violently and by force, nor allure them by deceitful perſwaſions, but that we rather obtain the good will of the Parent, and uſe ordinary means to perſwade. It alſo appointeth that the Woman ſhall be in all things inferiour to the Man, neither is ſhe to obey in committing wickedneſs, but as one under Government: for it is God that gave man this authority. With her the Husband only may lawfully accompany, and it is abomination for her to make tryal of another man: and whoſo attempteth this, can no ways avoid death: the like penalty attendeth him if he offer violence to a Virgin eſpouſed unto another man, or if by perſwaſions he overcome a married Woman or I other that hath Children; and all this our Law commandeth: It hath alſo interdicted all Women from concealing their Children being born, or otherwiſe to deſtroy them, for ſo ſhe ſhould be a Child-killer, deſtroy ſouls, and Mankind: whoſo therefore uſeth carnal copulation and corruption is unclean by our Laws, and Women after lawful copulation muſt waſh themſelves, judging that a part of their Soul was by this act defiled, and ſhe being puffed up was wounded in her body, and therefore our Law ordained water of purification for them. Neither is it lawful for them to feaſt aud banquet at their Child-birth, whereby an occaſion of drunkenneſs may grow, but that their beginning ſhould be temperate: they are likewiſe commanded to train up their Children in learning, that they may learn the Law, and actions of their forefathers, and imitate K them; that ſo being trained up in the Law, they may not ſin nor tranſgreſs them by ignorance.

The puniſhment for one that doth raviſh a Virgin.

The purification of the body.

Of the funerals of the dead. Our Law hath alſo provided for the burial of the dead, that our Funerals ſhould neither be pompous, nor our Sepulchres gorgeous, commanding every Houſhold to perform all neceſſaries touching the burial of their dead, permitting all men at any ones death to aſſemble themſelves together, and bewail the dead: It alſo commandeth every one (yea even the dead mans own family) to purify themſelves after the burial, and to go afar off, as ſeeming to be unclean.

It alſo appointeth puniſhment for them that have committed murder, either wilfully or againſt their will. L

The honour due to Parents. It bindeth every man to obey his parents next after God, and commandeth that thoſe Children that do not ſhew themſelves grateful unto them, or in any thing do grieve them, that they ſhould be ſtoned to death: It alſo commandeth all young men to reverence old Men, becauſe God is Elder to us all.

It permitteth not friends to conceal any impiety; for God is not their friend who doth not diſcloſe them: And if friends fall out that do know one anothers ſecrets; yet they are commanded not to bewray them.

Againſt theft and uſury. If any Judge take a bribe, he is to be puniſhed with death for omitting Juſtice, and aſſiſting the guilty. No man muſt take any thing away that he himſelf placed not, and no man muſt take that which is not his own. No man for lending muſt take uſury; M and many ſuch like things our law commandeth, concerning cauſe of Communion between us and others.

It is alſo not amiſs to recount how our Law-maker provided for the entertaining of ſtrangers amongſt us: For he ſeemeth ſo to have provided, that to our knowledge we neither corrupt our own Laws, nor deny to impart them to others: but he entertaineth all liberally, that will come and live under our Laws, judging the community of mans life, not ſo much to conſiſt in the Nation whereof we come, as in the unity of our minds and converſation. He forbiddeth others that are ſtrangers, and come not with that intent to be admitted to our ſolemnities: yet he commanded us to exhibit unto them all other things neceſſary: and that we ſhould give unto all men fire, water, meat, and bury them being dead. He hath alſo moſt mildly determined how we ought to deal with N our Enemies, that we neither deſtroy their Country with fire, nor cut down their Fruit-trees.

How we ought to uſe our Enemies We are alſo forbidden to rob and ſpoil thoſe that are ſlain in fight, and deal injuriouſly with our Captives; and eſpecially, if they be Women: yea, he ſo endeavoured to teach us humanity and mildneſs, that he provided, that we uſe even unreaſonable beaſts courteouſly, and only employ them to ſerve our lawful need, and no further: for he forbiddeth us to kill any tame thing bred in houſes, and that we ſhould not kill the old birds and their young together; and becauſe many wild Beaſts, enemies to mankind, do aſſiſt us in our labours, he commanded to ſpare them alſo. And in every point he O eſtabliſhed humanity and mildneſs amongſt us, uſing (as is before) Laws to direct

us

A us therein, enacting alſo other, how they who infringe the foreſaid Laws, may be with all ſeverity puniſhed: for the puniſhment allotted to the violaters hereof is for the moſt part death. As if any man commit Adultery, raviſh a Virgin, uſe the ſin againſt nature with another, or ſuffer himſelf to be ſo abuſed.

We alſo have Laws concerning our Servants, and our Meaſures, and Weights, and unlawful bargains and ſales, or deceit, if either one take any thing that is another mans, or which is not his own; all theſe are to be puniſhed, not as other Nations puniſh them, but much more grievouſly. But whoſoever either injureth his Parents, or committeth impiety againſt God, he ſhall preſently be deſtroyed. But they that obſerve this Law are rewarded, not with gold or ſilver, nor with a Crown beſet with precious ſtones; but B every one having his Conſcience to witneſs, doth greatly profit, and gain Eternity; as both our Law maker propheſieth, and God himſelf doth moſt aſſuredly promiſe to them that obſerve them. And if it chance that we be forced to ſuffer death for them, yet do we joyfully go to execution, nothing doubting but that we ſhall ſo exchange this Life for a better.

A repetition of the precepts of the Law.

The reward of ſuch as keep the Law.

I ſhould be loth to report this, if our deeds did not make it manifeſt; for many of our forefathers, only for that they refuſed to ſpeak againſt our Laws, or otherwiſe than our Laws permitted, have moſt manfully and conſtantly endured all torments and death it ſelf.

If our Nation were unknown to all the world and that this our voluntary obſervation C of our Laws were not manifeſt to all the people, if any man ſhould report unto the *Greeks*, that either he had read this which I have declared, or elſe that he had found People in a ſtrange Land, ſuch as we be, having ſo pious and honeſt opinions concerning God, and who had for many ages perſevered therein; I doubt not but they would all admire and wonder hereat, conſidering the great mutability amongſt themſelves.

To be ſhort, there are ſome, who ſtick not to deride them, who have lately written of the Government of Common-wealths and Laws, as though they had written things fabulous and altogether impoſſible. And (to ſpeak nothing of other Philoſophers, who have written of this Argument) that divine *Plato* amongſt the *Greeks*, a man who in honeſt life, virtuous ſpeech, and ſound Philoſophy excelled all others, this man is D almoſt continually ſcoffed at by them, who in their own conceit are skilful in civil affairs, and brought in to their Comedies. Whereas, whoſoever conſidereth his Writings with diligence, ſhall often and eaſily find matter agreeable with moſt mens manners: yea this *Plato* himſelf confeſſeth, that he dare not by reaſon of the common peoples ignorance ſet down the true opinion of God.

The continuance of the Laws amongſt the Jews.

Plato admired amongſt the Greeks.

But many think *Plato*'s words full of vanity, and licentiouſneſs, and admire *Lycurgus* and the City of *Sparta*, for that it ſo long time perſevered in his Laws. It is therefore an evident demonſtration of Virtue to remain in their Laws. But if thoſe who ſo admire the *Lacedemonians* do compare them with us, and the time during the which their Laws E were in force, with the time of our Common-wealth; they ſhall find that ours hath continued more than two thouſand years. They ſhall alſo find that the *Lacedemonians* did only perfectly obſerve their Laws, during ſuch time as they were in proſperity and liberty, and that when their Fortune changed, they then became unmindful of their Laws.

Lycurgus the Law-maker amongſt the Lacedemonians.

But we, who have felt many thouſand miſ-haps, by reaſon of the often change of Princes in *Aſia*, have not in theſe our laſt miſeries and evils forſaken our Law. Neither can any man ſay, that liberty and licentiouſneſs of Life is the cauſe why we ſo diligently obſerve them, ſeeing that whoſo pleaſe may ſee ſufficient proof, that they tye us to more ſtrict Life and laborious, than thoſe of the *Lacedemonians* did them. For they neither tilled the Earth, nor uſed any handy-craft, but ceaſing from all labours and pains-taking, F lived in their City, fat and in fair-liking, having both their meat and all other neceſſaries provided and prepared for them by others and eſteemed that only their felicity to do and endure any thing, ſo that they might prevail againſt thoſe againſt whom they enterprized Wars: And that they failed alſo herein, I omit to rehearſe. For not only one or two of them at once, but oftentimes whole Companies of them, forgetting their own Laws, yielded themſelves to their Enemies. And can any one tell of (I ſay not many) but of one or two of us that ever was treacherous to his own Laws, or that feared to dye for them? I mean not a common death, ſuch as Souldiers are ſubject unto, but ſuch a death as is effected by all torments and tortures that can be deviſed. Which I think thoſe that prevail againſt us, impoſed upon us not for hatred, but that they de- G ſired to ſee ſo admirable a matter; and to ſee we being but men, and ſuch who eſteemed it the greateſt impiety poſſible to do it, could be compelled by them to ſpeak or do

The Jews compared with the Lacedemonians.

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The ſtrict Laws of the Jews.

any thing contrary to our Laws. Yet it is no wonder that we for our Law do dye with H ſuch conſtancy, rather than any other Nation: For other Nations cannot abide to endure that which we account a trifle, to wit, labour and ſimple fare, abſtinence from our Wives, and obſervation of our days of reſt, and we are always careful that when we fight againſt our Enemies, we obſerve our Laws concerning our Meats. And thus we take pleaſure to obſerve and keep our Laws, and to exerciſe fortitude in obeying them.

Let now *Lyſimachus* or *Molonus* paſs, and all ſuch as they be, wicked lying Writers, and Sophiſters, deceivers of young men, and detracters of our Nation, as though we were the wickedeſt People living. As for me, I will not examine the Laws of other Nations: for it is our Cuſtom to keep and obſerve our own, not to detract others; yea, and our Law-maker openly prohibited us from blaſpheming ſuch, as other Nations I hold for gods, only for the name of God attributed unto them: yet may we not leave the Objections of our accuſers unanſwered, ſeeing that which we are to ſpeak againſt them is not our own device, but many before us have ſpoken it. Who then of all the wiſe Greeks will not condemn the moſt famous Poets, and eſpecially the Law-makers, who at firſt brought and ſettled ſuch vain opinions of the gods among the common People? affirming the number of them to be as many as they thought good, and that they were born at divers times, allotting to every one his proper place, as unto other living Creatures: ſome to be under the Earth, others in the Sea, and the ancienteſt amongſt them in Hell, fettered and bound: and thoſe whom they place in Heaven, in words they do term him a Father, but in deeds they ſhew him to be a Tyrant; and for this cauſe they K report that his Wife, his Brother, and his Daughter, whom they affirm to have been born of his Brain, conſpired againſt him to bind him and hang him, as they report him alſo to have dealt by his Father. Againſt theſe vanities all excellent and wiſe men do worthily inveigh, who beſide this already rehearſed in deriſion add, how ſome of the gods are young, ſome are old, ſome infants, others are gods of Arts and Sciences, and one is a Smith, another a Weaver, another a Pilgrim, and at variance with mortal men, others delight in Muſick, others in Shooting: Moreover that they are at variance one with another amongſt themſelves, and that they fall out one with another in mens behalf, and that not only one of them layeth violent hands upon the other, but that alſo they are wounded by mortal men, and ſorrow, and grieve for the wounds; and that which L is moſt abominable of all, do uſe carnal Copulation with mankind, and that moſt undecently, that their unbridled luſt is extended both to men and women. Then that their chief god, whom they call Father, contemned and drowned certain women, whom he himſelf had deceived and gotten with Child, and that he could not deliver the Children born of theſe Women from calamity, for that deſtiny had obliged him, nor ſee their deaths without tears.

Moſes forbideth to deride and blaſpheme falſe gods, only for the name of God imputed unto them.

The number of gods amongſt the Gentiles infinite.

The Fable of *Jupiter* and *Pallas*.

Jupiter.

This is all good ſtuff, as alſo is that which followeth, to wit, Adulteries committed in Heaven ſo openly and impudently among the gods, that ſome profeſs themſelves to envy their fellow gods and goddeſſes tied together in ſuch filthineſs. And what ſhould the reſt of them do, when as their King, the moſt ancient amongſt them, could not refrain M his luſtful licentiouſneſs and debauchery? Moreover, Some of them became ſervants unto men, ſome built houſes for money, and others became Shepherds, others like malefactors were chained in Hell. What man then, that ever was accounted wiſe, would not bluſh at theſe follies, and reprove the inventors hereof, and the fooliſh believers alſo? Others made them ſubject to terrour and fear, and madneſs, and ſuch ſimplicity, as that they might be deceived, and all other naughty paſſions to be found in the nature of their gods, and have perſwaded whole Cities to offer ſacrifice to the moſt noble amongſt them. And they are in great perplexity, thinking that ſome of the gods are the givers of all good things, others again to be their enemies, and ſo ſeek to pleaſe them with gifts as they would do wicked men; and they are verily perſwaded, that they ſhall N ſuſtain great dammage by their means, except they do daily pacifie their wrath by frequent gifts.

What is the cauſe of this ſhameful ignorance, and erroneous iniquity concerning God? Truely I am perſwaded, For that their firſt Law-makers were themſelves herein to ſeek, and ignorant of the nature of God, or elſe that they did not faithfully deliver unto their Common-wealth, ſo much as themſelves knew concerning this point; but as though it had been a thing of leaſt moment, did willfully let it paſs, giving licence to Poets, and permitting them to deifie and make gods whom they pleaſed, and that the Orators ſhould write of the Common-wealths affairs, and tell what them liked of ſtrange gods. O

What is the cauſe of ſuch errour concerning God.

Moreover, the Painters and Image-makers amongſt the Greeks had a great hand in making

A making of gods, it being lawful for them every one to frame what ſhape he liſt, and how he liſt, ſome of Earth, others of Colours; and the chiefeſt god-makers amongſt them uſed Ivory and Gold to make their god of; a true argument of their mutable novelty. Poets and Painters cauſe the multitude of gods.

And then the ancient gods, whom at firſt they honoured and reverenced, as much as they could poſſibly deviſe, being now withered with Age, are out of credit, and other youngſters poſſeſs their places and honours: their Temples alſo, ſome are deſolate, others newly erected, as men pleaſe. Whereas contrariwiſe, they ought moſt conſtantly to keep their opinion of God, and his Religion.

Apollonius Molon was one of theſe proud Fools; but thoſe Grecians that followed the
B true Philoſophy were not ignorant of what I have ſaid of the Nature and Eſſence of God, but agreed with us in our Opinions, and laughed at theſe ridiculous Fictions. Which *Plato* well ſeeing, affirmeth that Poets are not to be permitted in a Common-wealth, and ſendeth *Homer* away very honourably crowned and anointed, leſt that he with his Fables ſhould deſtroy or deprave the true opinion of God. For *Plato* of all others eſpecially imitated our Law-maker, as he did herein alſo, commanding his Citi-
C zens, that all of them ſhould perfectly learn his Laws, and that for no caſualty any ſtrange forreign Cuſtom ſhould be admitted into their City, but that their Common-wealth ſhould be pure, and they perſiſt in the obſervation of their Laws. But *Apollonius Molon* not reſpecting this, inveigheth againſt us, for not receiving into our ſociety men of ſtrange opinions in Religion, whereas not only we do ſo, but commonly all Greeks, yea and the moſt prudent amongſt them. *Plato* decreed that no Poet ſhould be permitted in a Common-wealth.

The *Lacedemonians* expelled all ſtrangers, and did not permit their Citizens to travel into other Countries, fearing that both wayes their Laws might be corrupted. They therefore are to be ſpoken againſt rather than we, ſeeing they neither admit ſtrangers to converſe with them, nor to inhabit amongſt them, nor impart their Religion unto them; but we, though not deſirous to learn the Religion of other Nations, yet do we not deny to impart ours to ſtrangers, who deſire to embrace it: which, if I be not deceived, is a token of magnanimity, and clemency in us: but this ſhall ſuffice concerning
D the *Lacedemonians*. The Lacedemonians did expel all ſtrangers.

Apollonius was ignorant how matters ſtood with the *Athenians*, who boaſt that their City was free to all Nations: But they did moſt ſeverely and without all mercy puniſh thoſe that did but ſpeak any word againſt their God. For what was the cauſe of *Socrates* his death? he neither betrayed the City to Enemies, nor deſtroyed their Temples, but only ſwore by a ſtrange Oath, which as he ſaid (whether in jeſt or in earneſt) a Devil taught him, and for this offence he was put to death by drinking Hemlock: his Accuſers alledging, that he corrupted young men, and contemned the Laws and Religion of his Country. And this *Socrates* ſuſtained being a Citizen of *Athens*. The Athenians manners.

Anaxagoras was of *Clazomenia*: and for that he affirmed the Sun, which the *Athenians*
E worſhiped for God, to be a fiiery ſtone; he was by the ſentence of ſome few condemned to dye. They alſo proclaimed that whoſoever would kill *Diagoras* of *Melus*, ſhould be rewarded with a talent for his labour, only for that this *Diagoras* was ſaid to deride their myſteries: *Protagoras* alſo had been by them taken and put to death, had he not eſcaped, only for that they ſuppoſed him to have written certain doubts of the *Athenian* gods. And what wonder is it that they uſed their men at this rate, when they practiſed the ſame cruelty upon their Women, one of their ſhe Prieſts being put to death for worſhipping a ſtrange God; their Laws appointing that who ever brought a ſtrange God into their City ſhould be puniſhed with death? It is therefore evident, that they who enacted ſuch ſtrait Laws, believed not the gods of other Nations; for had they
F believed in them, they would not have deprived themſelves of the benefit of many gods. *Socrates* a Citizen of *Athens*. *Anaxagoras*. A talent is 600 Crowns.

The very *Scythians* (who delighted in man-ſlaughter ſo much, that they very little differed from brute Beaſts) yet did they think themſelves bound to maintain their own Laws, as beſt, ſo that they ſlew *Anacharſis* a famous Greek, that came unto them, only for that he ſeemed to attribute too much unto the Grecian gods; yea, thou mayeſt find many among the *Perſians*, who for this cauſe have been tortured. And it is evident that *Apollonius* approved the *Perſian* Laws: for when the *Greeks* admired their fortitude and concord of opinions concerning God, I mean the fortitude they ſhewed at the burning of their Temples; this *Apollonius* in all things imitated the *Perſians*, violating other
G mens Wives, and putting out their Childrens Eyes; whereas our Laws adjudg him to death, that ſo uſeth unreaſonable beaſts: And neither the fear and terrour of Potentates, nor the favour of them whom all men reverence, could ever cauſe us to forſake The Scythians. The Perſians manners.

The Jews constancy in their Laws.

or abandon these Laws; neither do we exercise fortitude, to deprive other men of their goods and fortunes by War, but to keep our own Laws: and we who patiently put up all other injury, yet if any man do in our Religion provoke us, we presently seek revenge, not respecting our own ability; yea though thereby we work our own utter ruine and calamity. What therefore should move us to imitate the Laws of other Nations, when they that made those Laws (yea even the Law-Makers themselves) did transgress them? or how can the *Lacedemonians* avoid reproach for their inhospitality and neglecting marriage? or the *Elians* and *Thebans* for accompanying with men contrary to the Law of Nature, which fact most shameful they deemed good and necessary? Yea not content to do so themselves, they also ascribed the like unto their Gods to be done by them, (which the *Greeks* also now of late have done) and for this cause they refused to marry with their own Women, judging their satisfaction to be contrary to the prescript of Nature: But I will speak no more of punishment, neither how great malefactors those first Law-makers freed from punishment, being bribed with money, and how unjust they were in the Laws appertaining to Wedlock. It is long to examine what great occasions of Impiety they gave. For many have already long ago forsaken their Laws: which cannot be said of us, who for our Laws have suffered loss of our Cities, Fortunes, and Lives, we keeping and persisting in our Laws even unto death; and if any Jew be in a strange Country, where there is a Tyrant King, yet doth not he so fear him, that he would for his command in any jot transgress our Laws. If therefore we do valourously endure thus much for our Laws, all men must needs grant our Laws to be very good: But if they say we suffer all these Calamities to maintain wicked or naughty Laws, what punishment are they not worthy of, who having (as they say) better Laws than we, do so easily forsake them, whereas we do maintain ours even with our Lives? But seeing the Antiquity of Laws is the greatest Argument to prove their goodness, I will set down of what Antiquity our Laws are, together with our Law-makers opinion of the Deity; if therefore any one compare our Laws with the Laws of all Nations, he shall find that ours are of more Antiquity than theirs by many Ages. For our Laws established amongst us have been imitated of all other Nations: For though the first *Greeks* did pretendedly observe their own Laws, yet all their Philosophers did imitate ours, and our Opinions of God, and taught others the same manners and conversation: yea, the common people did long since imitate our Piety. Neither is there any Nation, either *Greek* or *Barbarian*, who have not after some manner observed a Sabbath as we do, and fasting days, and Lamps, all which they learned of us; yea many do also observe our Customes concerning their meats, and our unity and concord, wherein we excel all other Nations, our community also and industry in Arts and Labours, and sufferance for our Laws. And which is most to be admired, our Law not having any to force us to observe it, hath so obliged our hearts, that as God is of all the world honored without compulsion, so are our Laws amongst us without any violence or force: And whosoever doth diligently consider his own Nation and Family, shall find that which I have reported to be true. I will now generally reprehend the voluntary malice of all men: for either they mean, that we having these good Laws do yet little esteem them, and follow worse, or if they do not so mean, let them hold their malicious tongue from any further Calumniation. For I do not take upon me the defence of this cause, for that I bear any hatred to any man, but for that I and all the Jews do honour and reverence our Law-maker, and believe that whatsoever he propheſied, proceeded from God: yea, although our selves did not know the goodness of our Laws, yet the multitude of them that imitate them were a sufficient motive to induce us thereunto. But I have at large, and with all sincerity discoursed of our Laws and Common-wealth in my Books of our Antiquity. And now again I have made mention of them neither in contumely of other Nations, nor in praise of our own, but only to reprove such as have most maliciously and impudently belied us contrary to the known truth: And I think I have already fully performed that which I have promised. For I have shewed our Nation (contrary to their affirmations) to be most ancient, which I have proved by the testimony of many ancient Writers, who in their Works have mentioned us.

Against the Law-makers of the Gentiles.

The injustice of Law-makers.

The Jews strict observation of the Law.

The Jews Laws are of great Antiquity.

The Laws of the Gentiles.

The Epilogue of this Book.

The cause why *Joseph* writ these Books against *Appion*.

A brief rehearsal of all that is above-said.

The intention of the Jews Laws.

Our adversaries affirm us to have come of Egyptians: I have shewed that our fore-fathers came into *Egypt* out of some other place. They alledge that we were expelled *Egypt*, for that we were infected with diseases; I have proved that our Predecessours came from thence to their own Country by means of their own prowess and force, of their own accord. Others labour to defame our Law-maker as a wicked person, whose virtue many of ancient times, and so long time as hath been since him, do witness.

It

A It is not needful to ſpeak more largely of our Laws: for they by themſelves appear pious and good, and ſuch as do not invite or incite us to the hatred of other Nations; but rather to communion and friendſhip, being both enemies to Iniquity, and commanders of Juſtice, baniſhers of Luxurioufneſs, and teachers of Frugality and Labour, forbidding all Wars enterprized for Avarice, and preparing the people to ſhew Fortitude in them, and for them, inflicting inevitable puniſhment upon their tranſgreſſors, not eaſily to be deceived by glozing ſpeeches, and executing in action all that they in word command: yet amongſt us the execution of them and obſervation is more ready than the words of them.

I therefore confidently affirm, that we do teach more pious and virtuous manners, than The Origine of the Jews Laws.
B other Nations do. For what can be better than inviolate Piety? What more juſt than to obey the Law? What more profitable and commodious, than to be at Unity and Peace amongſt our ſelves? and neither to forſake one another in calamity, nor injure one another in proſperity, to contemn and deſpiſe death in time of War, and in Peace to labour and till our Grounds, and to uſe other Arts and Works, and alwayes to think and believe, that God beholdeth all our actions, and ruleth and diſpoſeth all things? If this be either written or obſerved by any one before this time, we are then to thank them as being their Scholars: but if they were never extant before, then we are known to be the firſt Authors, and Inventors of it. Let therefore *Appion* and *Molon* periſh, and
C all others that with them are convicted of lying and ſlandering us. This Book is written to thee *Epaphroditus* who loveſt the truth, and to others who by thee will, or are deſirous to know the ſame.

H.

DESIDERIUS ERASMUS *ROTERODAMUS,*

To the most Virtuous and Learned Father, HELIAS MARCEUS, The *Maccabetian* Ruler of the Renowned Colledge of the *MACCABEES.*

I

I Have not grudged, vertuous Father, to Dedicate unto thee a days labour; wherein I have perused, and what in me lieth, amended the Book which Joseph *writ of the seven Maccabees brethren: and would it had lien in my power more abundantly to have answered your expectation: I have now (for that I counted the Greek Copy) by the Latine* K *conjectured the Greek, and altered some things, yet but very few.* Joseph *doth not falsly boast himself to have attained to the excellency of the Greek tongue, and this Book will sufficiently witness the same, wherein he shewed great variety and emphasis, insomuch as he esteemeth to have handled that famous work with eloquent stile, and the Ornament of discourse. Saint* Jerome *for this cause entituleth this Book,* Great Eloquence; *Suidas* ἐνάρετον πᾶν *out of them both we amend the corrupted Stile, and call it* ϖερὶ ἀυτοκράτορος λογισμοῦ *that is,* The Rule of Reason: *For the scope of this Book tendeth all to prove, that Reason is of no force in man, except it bear Soveraignty over all inordinate appetites. This is most evidently proved by the Book of the* Maccabees *in the Scripture: which Books the Jews did not* L *receive as Canonical, yet do they account it among their sacred Writ. I cannot but congratulate this worthy Colledge (which though famous for many other things, yet is more happy) for that it is so blessed, as to enjoy so worthy and unspeakable a Treasure: Or rather all* Colonia Agrippina, *that happy and fortunate City: yet in nothing more happy, than for that it alone doth in her bosom shrine so many, so sacred, and excellent Pledges of Piety: yet should it be more happy, if it could express their Virtues, whose sacred Reliques it so Religiously keepeth, and imitate their Manners whose Bodies it possesseth; to wit, if in sincerity of Religion it imitated the Piety of three Kings, and the sacred purity of the eleven Virgins, if it resembled the most Valiant young Men, the* Maccabees, *and the invincible Courage of that Woman; whose valorous Constancy no misery could conquer. And this best portion and part of her felicity, this worthy City might bestow upon her self, yea and double the same. Do thou go forward* M *in that which thou hast in hand, to wit, in spreading the praise of those Martyrs, making that virtuous example more commendable, and your City more famous.*

Farewel.

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FLAVIUS JOSEPHUS
OF THE
RULE of REASON:
A most Eloquent Book, corrected by
DESIDERIUS ERASMUS,
Most lively setting down the Martyrdom of the
MACCABEES.

I Am at the instant request of *Polibius* of *Megalopolis* to put in writing the constant Sufferings of the *Maccabees* worthy of all admiration, not in a Rhetorical and pleasing stile, but rather after our own country fashion, thereby to exhort our Nation to patience in their Calamities. But first of all, it is necessary to speak something of Reason, and assign unto it the power and vertue to deliberate. For he who hath once fully determined to suffer all misery for Gods sake, is in my opinion already a Martyr: It is therefore great merit to have so determined; and therefore (as above-said) Reason governeth our inferiour passions; and though destiny deny us opportunity to suffer, yet have we suffered all in purposing to suffer all.

Reason hath dominion over our Passions.

Whoso therefore will renounce the World, and aspire only to Cœlestial things, must exercise Sobriety, banish Gluttony, Lasciviousness, and all other such Vices as may possess and captivate the mind: He must likewise mount up to the top of Virtues Tower, that from thence he may resist and impugn the Vices of his Body, Grief and Fear.

There are many examples of the Valiant Souldiers of God, which I could produce, but the brave persons descended from one single Woman (not at one, but several births) may suffice.

And first I will speak of *Eleazar* and seven Brethren, and relate what Tortures and Torments their Mother endured: yet cannot man, but only God determine, who amongst them was first, and who last in this noble agony. They therefore, being all of one opinion, resembling one another more in mind than in body, duely considered the frailty of this Life, and neither delighted in the flatteries of the World, nor the alluring enchantments thereof. They valued not torments, fetters, nor any other sort of tortures imposed upon them: to return, they resolved upon patience, and to endure whatsoever the Judges cruelty could devise. I will therefore praise the fortitude of these Brethren, or rather with all truth rehearse the noble conflicts of these holy men; and setting all adulation apart, prosecute with a bare Historical narration, the manner of their Martyrdom.

The death of the seven Brethren and their Mother.

But before I begin to declare the truth of these brave men, I will a little treat of Reason, which as I have affirmed, is no small motive to Martyrdom. Reason it is that maketh us observe Fasts, and Abstinence; Reason makes us despise Money, by it we are taught not to account of Dignities and Honours, which all men generally aim at, yea Reasons gift it is, that we do resist the heat of lustful desires. Hence cometh it, that having once overcome such things as the flesh delights in, we find our selves a little able to resist, we also learn to despise pains and torments, and by degrees resolve to suffer all things that shall be imposed upon us.

The description of Reason and Wisdom.

Which that it may more plainly appear, let us search out the cause of this order, and

we ſhall find wiſdom to be the cauſe hereof. For no man can determine and diſtinguiſh good from evil, that is not endued with wiſdom; this wiſdom is alwayes accompanied with juſtice, and juſtice is ſtill joyned with vertue, and vertue and temperance cannot be ſeperated; ſo that this wiſdom conſiſteth upon four parts. H

Grief and pain cauſe or hinder paſſion.

Beſides theſe, there are two things that either do cauſe or hinder paſſion, to wit pain and pleaſure; one of which we do always refuſe, and the other we do alwayes deſire; yet where pleaſure ariſeth, and is preſently by reaſons rule put away, the mind is there ſtrengthened; and pain compared with glory, is through hope of a greater reward contemned before it come; and being come, our mind is aſhamed not to ſuffer that which before it was reſolved to do.

Reaſon reſembleth a skilful Gardiner.

Reaſon therefore is the guide of all our actions, and by it we deſpiſe torments, and deteſt vice; like a skilful Husbandman it pruneth and cutted away ſuperfluous branches, and killeth the heat of all corrupt and hurtful humours, only leaving that which may ſome way be profitable to us. I

Thus reaſon corrects our paſſion, encourages us to ſuffer, and ſuports us in our ſufferings. Who is not deſirous to eat the fleſh of wild Beaſts and Fiſhes? And who luſteth not to eat of feathered Fouls? nay, do not the dainty diſhes either from Sea or Land invite us to eat them? What then cauſeth us to abſtain from them? what makes us all deſire them, and yet none of us eat them? even reaſon, by which the mind is taught to overcome it ſelf in delightful objects and pleaſure, that when occaſion of Martyrdom is offered, ſetting aſide all vanities we will not for a little pleaſure forget our accuſtomed virtue. K

An inſtance of *Joſeph*'s chaſtity.

By reaſon it was that *Joſeph* (to his great praiſe) maſter'd his concupiſcence, and ſuffered not himſelf to be overcome by his luſt, which was but too incident to his age: Reaſon ſo worketh with ſound advice and mature counſel, that it again recovereth loſt friendſhip, gaineth new, and ſuffereth no cruelty to be committed. Of this we have alſo the example of *Moſes*, who had he not had juſt occaſion to be angry againſt *Dathan* and *Abiram*, reaſon (no doubt) would have cauſed him to have ſmothered his paſſion. Did not our father *Jacob* with great vehemency reprove his Sons *Simion* and *Levi*, who without reaſon had uſed ſuch cruelty, ſaying, *Curſed be your anger*? Which anger had it been bridled with reaſon, neither had they been curſed, nor the other had periſhed. For this cauſe, God the maker of mankind, when he faſhioned us and our manners, having finiſhed the lineaments of our body, he placed the mind in it, to rule it with certain concomitant precepts, to wit, temperance, purſuance of that which is good, cleaving to juſtice, by which rules we might be able to bridle our paſſions, and obſerve the precepts of God. L

But ſome will ask me, why we commit wickedneſs, ſeeing that reaſon ruleth our paſſion? But it is ridiculous to think that reaſon hath ſo perfect a dominion: for reaſons rule cannot hinder the appetite from deſire, but only correct it ſo far, that it ſuffer with patience the loſs or abſtinence from ſuch things as it deſired. For example ſake, Reaſon cannot hinder the from being angry, but it can ſo work, that thou commit no impiety when thou art angry: in like manner, it cannot hinder thee from deſiring filthy pleaſure, yet can it cauſe thee not to yeild unto it. M

An inſtance of *David*'s thirſt.

Reaſon therefore cannot eradicate vice, but only bridle it. Witneſs in this the example of holy *David*, who fighting againſt Strangers with great ſucceſs, and being at Evening weary and faint, retiring into his Tent, that was guarded by Souldiers, he found them all at meat: yet himſelf being thirſty would not drink, notwithſtanding
2. *Sam.* 2. 18. Water was hard by, becauſe his Religion diſſwaded him, for he had vowed not to drink but from a Fountain in the Camp of the Enemy.

Whilſt thus his thirſt encreaſed, three luſty young men armed themſelves, and taking with them a veſſel, they went unto their Enemies Camp, and aſſaulted the watchmen, who for fear of death fled, and ſo they paſt through the Camp, till ſuch time as they came where the Water was, and filling their pot, they brought it to the King. But holy *David* ſo bridled his appetite, that his reaſon quenched his deſire, and ſhewed an excellent token of patience, teaching how the fear of God was to be preferred before all things. For taking the Water he had ſo much wiſhed for, and which had been gotten with ſuch danger, he preſently poured it on the ground, as a ſacrifice to God, chuſing rather to die for thirſt, than to offend the divine Majeſty: yet reaſon is not ſo forcible, that it is able without due conſideration to repreſs the inordinate motions of the mind, and mitigate the grief of the body. But it is now time to come to our Hiſtory, yet is not this former diſcourſe to be thought impertnent, for that it is ſomewhat previous to the matter enſuing. Such was the wiſdom and fidelity N

David in his thirſt refuſed to drink the Water he ſo deſired.

O

of

A of our forefathers, that *Seleucus* King of *Asia* enriched our Priests, and being a man of another Religion, ascribed all his actions and worthy deeds to the Religion and Faith of our Ancestors. But wicked mens madness could not herewith be satisfied. For one *Simon*, hating the High-Priest *Onias*, and finding no ways or means to be revenged of him in own his Country, went unto *Apollonius*, Governour of *Syria*, *Phœnicia*, and *Cilicia*, and before him in a publick assembly declared, that he could help the King to an infinite treasure, for (saith he) there is hidden in *Jerusalem* an infinite deal of Gold and Silver, which by right belongeth unto King *Seleucus*.

Seleuchus and *Nicanor*.
Simon a Traitor to his Country.

Apollonius hearing this, praised and commended *Simon*, and confiscated the Gold and Silver to the Treasure-house of *Seleuchus*; and having authority from the King
B to get it, he levied an Army; and so accompanied with *Simon*, came unto our Country, purposing if any violence were offered, to use the defence of his Souldiers.

Apollonius Captain of *Syria*, came with with an Army to *Jerusalem*.

When the Treasure house of our Temple was now a sacking, *Onias* wept bitterly, and said, that it was a heavy sight to them, to whom this treasure was committed, to see it, or any part of it taken away. But *Apollonius*, neither respecting the Tears and intreaties of the old Men, Women, nor Children, pressed into the Temple, they all praying God to punish him, and to defend their Temple. Being now with a great guard of armed men entred into the holy Temple, there appeared certain Angels on Horseback with weapons in their hands, and shining with a fiery flame about them,
C and they daunted the courage of this infidel *Apollonius*, who presently fell down flat upon his face, and lying so a great while, at last he came a little to himself: and rising up, he leaned upon his shoulder who kept the Temple, not being able to stand alone, he was so terrifi'd with the vision he had seen. When by degrees he recollected and found some little hope of recovery, he stretched both his hands towards Heaven, and despairing to obtain pardon for his own prayers for his offence committed, he besought the Hebrews (whose Temple he came to spoil) to make intercession for him, himself with Tears craving pardon for his offence, and not only acknowledging his fault, but confessing himself to have deserved death, and all punishment possible. Holy *Onias* seeing this, and fearing also, that if *Apollonius* should then dye, the Hebrews would
D be suspected to have made him away, made prayers to God for him, and obtained his Enemies life. *Apollonius* presently hasted to *Seleucus* to let him understand what had hapned: but when he came he found *Seleucus* dead, and *Antiochus* reigning in his stead, a man of Tyrannous nature, who bare an ancient grudge to *Onias* the high Priest: and therefore made *Jason* his Brother high-Priest in his stead, *Jason* promising *Antiochus* in recompence to pay him 3660 Talents of Silver every year.

Angels upon Horses shining with fiery brightness.

Onias by prayer obtaineth *Apollonius*'s life.

Antiochus his rage against the Jews.

Jason being made high-Priest, and chief amongst all the Nation of the Jews, presently forced all the people to impiety, and to forsake their Religion; so that to build baths, he hindred the defence and compleating of the Temple, and many of our Nati-
E on conspired with him in this iniquity. But hereat God was presently wroth: and being displeased, it was not needful to seek foreign Enemies, for *Antiochus* himself was incited against them, who warring against *Ptolomeus* King of *Egypt*, had heard it reported, that the Jews esteemed him to be dead, yet was he very nobly entertained by the inhabitants of *Jerusalem*: and presently after the fight, he made an edict, that who so among the Jews refused to offer Sacrifice to the Gods, should presently dye upon the wheel. But the godly-minded of our Nation did little esteem this edict; yea the Women circumcising their infants (as our Law requireth) did afterwards cast themselves down headlong, to the end that they might so obtain a present death without longer delay.

Antiochus perceiving that the severity of his edict could not compel the Hebrews to
F forsake their Religion, but that men voluntarily did chuse death; he siting in an eminent place from whence all the Jews might behold him, calling all of them together, cause Swines flesh to be sacrificed upon the Altar, and to be offered to every Hebrew to eat.

Amongst this whole multitude assembled from all places was one *Eleazar* a Priest, well instructed in learning and the fear of GOD, a man aged in respect of his years, of a very reverend countenance, one that was known to all men, & famous for his vertue. To this men *Antiochus* said thus:

Eleazar is brought unto *Antiochus*. 2. Macc. 6.
Antiochus's exhortation to *Eleazar*.

Be advised by me, holy old man eschew those torments prepared for such as are obstinate, preserve thy reverend age, and cast not away your life, take the Sacrifice, and eat of the Swines flesh: for it is contrary to all wisdom and discretion to follow the Jews opinion, and refuse
G *that meat, which Nature hath as well ordained for Mankind as any other. We are unthankfull*

full for Gods benefits, when we contemn his graces, and make difference where Nature hath made none; or what reason is there to shew that this beast is more abominable than others? Either all beasts are to be eaten, or else all to be eschewed: it is superstition and folly to bar our selves from any thing by a Law, when we have no other for it, but our will. Set apart those vain and sottish opinions, and at least in this venerable age change thy opinion. And though your Laws are strictly to be observed, yet will they excuse thee, seeing thou doest not sin voluntarily but by compulsion. H

Eleazar's answer to Antiochus.

Eleazar was permitted to speak, and replyed to *Antiochus*, who exhorted and pressed him to the breach of his Laws. *We*, Antiochus, *do not follow vain report, but observe the verity of Religion which our Fathers kept, and fear of torments cannot make us embrace another Religion, and forsake our own: yea, suppose our Religion delivered to us by our Fathers had no firm grounds, yet would I not be compelled by torments to forsake it. Do not esteem it a small matter to eat impure meat, and taste of that which is sacrificed to Idols, for it is profane to touch things that are profane. Our Law condemneth your Philosophy, wherein he is most ignorant that thinketh himself most wise.* I

We are taught to embrace sobriety, to subdue our inordinate appetites, to keep our bodies chast, to suffer with patience whatsoever for Gods sake is inflicted upon us, and not do deny the Truth, Justice, Piety, or God, who alone is true: and therefore I refuse this profane meat, well knowing what I ought to eat, as warranted therein by the precept of the Almighty God, whose Laws I have learned to obey, and eschew all meats sacrificed to Idols, and embrace with all vigour that which is expedient for the Soul: and it is no less than Tyranny to compel a man to that which his Religion forbids, and to command that which is contrary to Justice. K

Do what thou wilt, despise us as you please; it shall be returned upon your own head, and you shall be as despicable your self, as others are to you. I will persist in the holy steps of my forefathers; though with Tyrannous hands you pluck out mine Eyes, and rip up my bowels with a knife, thou shalt never conquer me. I will dye secure and patient in the love of God; neither flatter thy self for that I am aged, and that my body is now feeble: If need be, that I must be sacrificed for Gods sake, thou shalt find me in the vigour and resolution of a young man. Prepare then your fire, and get ready your racks: thou shalt find me more constant in my torments, than before I come to them.

O sacred Religion! I will never violate thee, the foundation of my salvation, the defence of the believer, the grounds of faith; never will I lift up my hands contrary to thy precepts; never will I believe any thing to be just, which is repugnant to that which thou hast taught me: I will not lose the merit of so many years, nor relinquish the faith I have hitherto embraced. The chast, pure, and devout Company of Fathers shall receive me into their number, where I shall not fear (O impious King) thy threats. But thou hast changed the name of King to Tyrant, yet thou shalt never alledge against me my deed, my consent, my word. L

Eleazar's constancy.

Whilst *Eleazar*, full of constancy and liberty, spake thus, the Souldiers that stood thereabout haled him to be tortured; and stripping him naked, they hang'd him up, and whipped him, and whilst on either side he was beaten, a Crier with an impious voice still cried unto him, Obey the Kings pleasure and command. But worthy *Eleazar* was not overcome by torment, but suffered all with great patience, and lifting up his venerable Eyes to Heaven, he knew in whom he believed, and to whom he sacrificed his Soul; after which observing his flesh to be wounded and cut on each side of his body, and the blood gushing out in great abundance, he admired his own patience, and thanked God, who was the Author thereof. At last his body being unable to hang longer upon the rack, he fell down flat upon his face, still glorifying God, as he did before his fall. Then one of the Souldiers, to gratifie the King, like a mad-man spurned and trod upon him to increase his torments. But *Eleazar*, strong in body and mind, like a right Champion of the true GOD, never shrunk at those pains, but the good old man by patience overcame the cruelty of his torturers, and put his very torturers into admiration of his constancy. Then the Kings officers coming unto him said? M N

Eleazar cruelly whipped.

How long, Eleazar, *wilt thou neglect the Kings commands, and refuse to free thy self from torments? eat Swines flesh, and thou redeemest thy self from all thou endurest.* Eleazar, *although in the height of his tortures he had been silent, could not without answering endure to hear so profane counsel, but as tormented with this speech, he cried out; We Sons of the Hebrews are not so effeminate as to forsake the way of our Salvation, wherein we have walked even until our old Age, neither are we taught for the avoiding of torment, which will not long continue, to give others example and occasion to sin. It is but a while that this life can last: so that we lose but a small moment for that which is eternal. Far then be it from me to prolong the small remainder of my life by so pusillanimous an action: or expose my self by my Cowardice* O

A *dice to the contempt of the World, you your ſelf would deſpiſe me, and upbraid my inconſtancy: let us dy therefore couragiouſly, and our Souls take their flight into* Abraham's *boſom.*

The Souldiers ſeeing his conſtancy, by the Kings command caſt him into the fire, and poured ſtinking and loathſom liquors into his noſtrils. Which the reverend old man moſt patiently ſuffered till at length he was conſumed with the flame: when he found himſelf departing and giving up the Ghoſt, he ſpake after this manner, lifting up his dazled Eyes to Heaven:

Eleazar's laſt words in the fire.

Thou art He (O God) from whom life and Salvation proceedeth: behold, I dye for obſer-
ving thy Laws, be merciful to this thy Nation, and do not forſake them whom thou haſt hi-
B *therto protected as in thy boſom, and under the ſhadow of thy Wings; let my death put an end*
to all our miſery and paciſie thy wrath againſt our whole Nation for their offences; receive me
for them all, and beſtow them all upon me. And amidſt theſe Speeches he joyfully expi-
red.

It is moſt true therefore, which we at firſt affirmed, that Reaſon regulates our paſſions, and diſpoſeth us to ſuffer chearfully: which once we having determined and reſolved the anguiſh of our ſuffering is abated, and our reſolution and conſtancy confirmed.

Reaſons victory.

If therefore reaſon and the inferiour powers be at variance, we muſt ſubject them to Reaſon, if we will make a perfect Victory. With this guide our Father *Eleazar* was moſt ſafely directed neither to yield or ſink under his pains, nor give place to unlawful
C inticements and allurements: he ſaved the Ship of his body from the ſhipwrack that might ariſe by the tempeſtuous ſtorms of vanity, and ſuffered not himſelf by contrary Winds to be driven from the right courſe: yea, though it was toſſed upon the Waves of Tyranny, yet did it remain ſound and unbroken, and keeping a direct courſe, arrived in the haven of ſalvation. Never did any man ſeek ſo valiantly to defend his City from an enemy, as this holy old man did his Soul, who amongſt ſtripes, croſſes, and flames was ſtill the ſame man. For as the top of a high Rock ſtandeth ſafe, and reſiſteth the Wave without any damage unto it ſelf; even ſo did the Rock of Reaſon in this man beat back the rage of thoſe tempeſtuous Waves that daſhed againſt his body, nor permitting them to break in, and pierce the Celeſtial and Divine
D power of the Soul.

A ſimilitude taken from the Rock.

O happy old man, more bleſſed than all of thy Age! O Prieſt more ſacred than all other Prieſts! who didſt not polute thy ſacred lips with profane meats; impiety found no entrance that way, from whence ſo many prayers to God had proceeded. The Tyrants cruelty could not prevail againſt thee; Thou therefore art made an example for all Prieſts of God to imitate. Such a one behoved it a Prieſt to be, more ſtrong than torments, more able to ſuffer than the torturers to inflict puniſhment, more forcible than Princes commands, yea, and more potent than the fire, wherein thou didſt periſh: and finally, thou waſt ordained to be crowned with the Laurel of Martyrdom for thy ſuf-
E ferance. Thou haſt ſurpaſſed all Antiquity, thou ſhalt be an example to all poſterity. If then feeble old Age, wherein all ſtrength and heat of body was extinguiſhed, grown unfit for torments (as being already broken with Age) could by the ſtrength of Reaſon endure ſo many miſeries, who dare deny Reaſon to be the chief cauſe of our ſufferance? We have ſeen the higheſt cruelty hath been overcome by a firm determination to perſiſt in the Service and fear of God: yet many affirm, that every man, who hath the uſe of Reaſon, is not able to undergo ſuch Agonies; but their aſſertion is vain and of no force: for moſt evident it is, that he only is overcome by pain, whom wiſdom hath not armed with patience. And no marvel if he who raſhly enterpriſeth ſo weighty a matter, and without due conſideration, do at laſt forſake and repent himſelf of that which he ſo unadviſedly undertook. But if we with due advice and deliberation
F arm our ſelves, it is not an eaſie matter to remove us by any misfortune from our determination; when we foreſee and preconſider the diſtreſſes that may befall us, when they do happen we are not ſo much ſurprized or diſmayed, becauſe we expected them before.

Eleazar's praiſe.

Antiochus cauſeth ſeven noble young men of the *Hebrews* and their Mother to be brought to *Antioch.* 2. *Mac.* 7.

He therefore that is wiſe is reſolute and able to conquer his paſſions, for that he doth well deliberate, and when he cometh to tryal, can put his determination in execution. Neither is the wiſdom of this old man ſo much to be admired, ſeeing Children, and as it were Infants, have deſerved the ſame commendations, and wrought aſtoniſhments in their tormentors; for the indignation and cruelty of *Antiochus* (though overcome by the wiſdom of this old man) was but the more encreaſed, and therefore by wicked counſel he cauſed ſeven young Gentlemen of the Hebrews to be brought
G unto *Antioch* out of their Caſtle *Soſandrum*, who being tender in years, and as he thought

though weak and unable to ſuffer torments, his hope was that either by perſwaſions, H
or terrours, or tortures, he might force them to renounce their Religion. He
therefore commanded theſe ſeven together, with their Mother *Salomana*, who now
grew ancient, to be brought before him: ſo they according to his command were
brought being very graceful in their perſons and every way worthy of ſo vertuous a
Mother; yea, they reſembled Angels, their Faces ſhining like the clear light of the Sun;
their Eyes ſparkled in moſt comely and decent manner, as teſtifying, that they ſurpaſ-
ſed in vertue all other of humane race and condition. The Mother was deſcended of
moſt vertuous and noble parentage, and ſo ſhe her ſelf had continued and lived; but
that excellent feature of body and nobility of blood was much dignified by her ver-
tue and fortitude, in which ſhe paſſed all that could be ſaid in her commendation. I
The Tyrant beholding them and their mother together, with a counterfeit ſmile he
accoſted the Children in this manner.

The Kings exhortation to the ſeven brethren.

I wiſh your good (O admirable young men: for ſo both your beauty of body and noble Parentage perſwade me): do not therefore like mad men reſiſt my command: avoid not only torments but death alſo. For I deſire not only to exalt you unto honour, but alſo to encreaſe your riches and poſſeſſions; contemn the ſuperſtitious and ſuperfluous belief of your own Country-men, and embrace our Religion: Which if you refuſe to do (as I hope you will not) I will deviſe ſuch torments, as that I may by a lingring and painful death be able to conſume you.

And to terrifie them the more, he commanded the inſtruments of their torments to K
be preſented unto their view. And accordingly Wheels, Rods, Hooks, Rakes, Racks,
Cauldrons, Cages, Gridirons were brought forth; and Engines to torment the
fingers and hands, Gauntlets, Aules, Bellows, brazen Pots, and Frying-pans: for
theſe are the names which we find. That which I term Bellows, was a thin plate of
Iron to kindle or blow the fire with, like a Fan; and far more horrible devices of tor-
ments were ſhewed unto them, too long to rehearſe: whereof they having had a ſight,
Antiochus ſaid:

Conſent unto me, O prudent young men: for if that I command you to commit a ſin; yet do not you offend in doing it, ſeeing you commit it only upon compulſion. But the young

The young mens conſtancy.

Youths inflamed with a divine Spirit and Sence, contemned ſo many kinds of tor- L
ments, and deſpiſed the Tyrants threats and flatteries; and their conſtancy (for they
gave him no juſt occaſion) put the Tyrant into a great rage.

By this it is evident, how much Reaſon is maſter over Paſſion: for if any ſlothful man
not before trained up to it ſhould of a ſudden come to ſuch a puſh, at the very ſight of
ſuch torments his mind would be troubled, and his countenance appalled, his Legs under
him would have trembled, and he with fear have been confounded: ſo that he would
preſently have retracted, and profeſſed himſelf unable to bear up againſt ſo many and ſo
grievous torments, ſaying:

My ſelf being unwiſe, what ſhould I have made choice of? Whether to endure theſe tor-
ments, or accept of their promiſed benefits? Whether I ſhould have been moved to pitty mine M
own age, or to compaſſionate my mother; God would not have denied pardon for this deed, I
being forced thereunto: and by doing it though againſt my will, I ſhall get the Kings fa-
vour.

But where Reaſon and advice taketh place, and hath well trained the mind to perfection,
the other conſequently followeth: As by the example of theſe brethren I will declare, who as
it were all with one voice denied to eat the ſacrificed Swines fleſh, as they were commanded.

The ſeven brethren reply to *Antiochus.*

Wherefore (ſaid they) O Tyrant doſt thou perſecute us that are innocent? We both de-
ſire and wiſh to die, and will, untill ſuch time as death expelleth life, firmly keep that which
God commanded, and Moſes *taught us. And thou, Tyrant, do not ſeek to ſeduce us by pre-*
tending love towards us: thou lover of injuſtice, maſter of cruelty, deviſer of iniquity, the N
pardon which thou doeſt offer is to us more painful than puniſhment: we contemn death, and
eſteem not thy words, as being by our late maſter Eleazar *taught to deſpiſe them. Why then*
doſt thou ſuppoſe ſuch puſillanimity to be in us young men, ſeeing of late thou foundeſt ſuch cou-
rage in an old man? We follow him: thou canſt not try and know our minds, except by
tearing our bodies thou ſearch them out: We will ſafely and ſecurely ſuffer for our God
any thing, and leaving this Earth, we ſhall be entertained in Heaven: and thou for ſo
Tyrannizing moſt cruelly upon innocent Souls, ſhalt be reſerved to eternal fire.

Antiochus commanded *Maccabeus* to be racked.

The Tyrant enraged, that he could neither prevail by fair promiſes, nor by threat-
nings, cauſed them to be beaten with Bulls pizzles: and firſt of all he commanded
Maccabeus, the eldeſt of the ſeven brethren, to be ſtript, and ſtretched out upon a O
Rack, and his hands to be bound behind him, and then to be moſt cruelly beaten,

who

A who wearied his tormentors by his ſuffering (ſo great the force of vertue is) in ſuch manner, that they deſired more to leave beating him, than he requeſted they ſhould leave. This done, he was put upon a wheel, and a weight hanged at his feet, and ſo ſtretched round about it, that his ſinews and entrails brake, and his pains increaſed: yet being overcome with pain, his mouth was not for all this ſtopped or hindered from calling upon God, who beheld all; and reproving the Tyrant for deviſing thoſe torments for the Innocent, he took ſtrength, and is ſaid to have cried out after this manner.

Bloody Tyrant, who perſecuteſt the Majeſty of God; I whom thou thus tormenteſt, am no Witch, nor one who have murthered and killed another man, but one who dies for Juſtice,
B *obſerving the Law, and for Charity.*

Then when the Torturers (overcome with Compaſſion) perſwaded him to ſubmit to the Kings pleaſure, he anſwered,

O ye wicked Miniſters of Tyranny! your wheels are not ſo ſharp and cruel, that I thereby will be forced to forſake Heaven, whereon my mind is fixed: tear my fleſh; yea if you ſo pleaſe, roſt it at the fire; torture and torment each parcel of my Body with ſeveral Cruelty; you ſhall for all this find your ſelves unable to force us young men to impiety.

As he thus ſpake, a fire was kindled, and he, as he was upon the Wheel racked, The death of the eldeſt brother.
C was ſo thrown into the fire; and thus he was by flames and torments ſo burned, that his bowels appeared; his mind nothing moved, when his fleſh yielded to the tortures, who amidſt his pangs cryed thus unto his brethren. *O beloved brethren, learn of me an example of vertue: conſider the ſtrength of an invincible courage: contemn and deſpiſe the alluring baits of this world, and rather obey God than this Tyrant, who can if he pleaſe humble the proud and mighty, and exalt the lowly and dejected.*

As thus he ſpake, he was taken out of the flame, and flaid alive, his tongue was pulled out of his mouth, and he put into a frying pan; and ſo he departed out of this life, to the great admiration of all that beheld him, and the joy of his brethren and mother; and went before them to Heaven, there to prepare a Kingdom for himſelf and
D them.

After him the ſecond brother, called *Aber*, was haled by the Souldiers: and be- The ſecond brother brought.
fore the Tyrant asked him whether he would relent, he cauſed all thoſe torments to be ſhewed him, thereby to terrifie him: but he nothing thereat moved, and denying to eat of that foreſaid Sacrifice, his hands were bound with Iron chains, and he being hanged up by them, the skin of his body was flain off from the Crown of his head unto his knees: ſo that the entrails in his breſt, appeared naked; yet in ſuch manner as he might abide greater torments. For he was caſt before a cruel Libard, thirſting moſt extremely after blood, to the intent that he might devour with his teeth the reſt of his body; but the beaſt ſmelling of him (no doubt by the great handy work
E of Almighty God) forgot his cruelty, and turning away his face, did no hurt to the Martyr.

But hereat the Tyrants rage encreaſed; and the Martyr by ſuffering ſuch torments, was made more conſtant, crying aloud:

O how pleaſant is that death unto me, which is cauſed by all ſorts of torments for Gods ſake! yea, ſo much the more pleaſant, for that I aſſuredly hope to find reward for it in heaven. Let theſe torments inflicted upon me (O Tyrant) ſatisfie thy cruelty; for my pain is not by thy tortures encreaſed, but rather my pleaſure, as thou ſhalt find by my patience in this Agony. More willing am I to ſuffer than thou to puniſh; yet my pain in ſuffering is leſs than thine by inflicting the ſame upon me. I am tormented for vertue and obſerving the Law; and the
F *juſtice of God ſhall baniſh thee from thy Regal ſeat: Thou by tormenting art tormented, and almoſt conſumed: thy wrath and fury being almoſt ſpent upon me in vain, thou ſhalt not eſcape the day of judgment: eternal torments are there prepared for thee, which neither thy profane mind is able to endure, nor thy great power to decline, thy ſinful Soul being condemned to eternal puniſhments. Thus, remaining conſtant in his faith, and animated by his brothers example, he departed to Heaven.*

Then *Machir*, the third ſon, was brought, whom all men now pitied for the death of *Machir* the third brother is brought.
his two brethren, and many exhorted him by his Brothers examples to deſiſt from his Opinion, and ſo avoid puniſhment: but he being angry hereat, replyed, *One Father*
G *begot us, one Mother bare us, one Maſter inſtructed us, we are all of one mind, and all like affected; do therefore no longer prolong the time in vain. I came hither to ſuffer, and not to ſpeak: uſe all your tyranny poſſible againſt this body: for you have no power at all over my Soul.*

The

The Tyrant hereat moved to ſee this third nothing relent by his brothers death, de- H
viſed more cruelty than humane wit alone could invent. Wherefore he commanded a Globe to be brought, and tyed the holy Martyr about it in ſuch ſort, that all his bones were ſet out of joynt and diſplaced, whereat the holy Martyr was nothing diſmay'd. The skin alſo of his head and face was pull'd off, and then he was put on the Wheel: but he could not be rackt any worſe, for that his bones were all diſplaced, and did hang one ſeparated from another in moſt pitiful manner: and when the blood iſſued from him abundantly, he was deprived of the uſe of his hands and feet; but perceiving his life to be ſpent, he ſpake thus and dyed: *We, O Tyrant, endure this Torment for the love of God, and thou the Author of ſuch unjuſt cruelty ſhalt ſuffer everlaſting pain.*

Then his tongue being cut out of his mouth, he was put into a frying-pan, and ſo I
amidſt thoſe torments yielded up the Ghoſt.

Judas the 4. brother is brought.

Next after followed *Judas*, the fourth brother, whom all the people perſwaded and entreated to obey the King: but he contemning their prayers and exhortations, ſaid thus with all conſtancy: *Your fire ſhall neither ſeparate nor ſever me from the Law of God, nor from my brethren, who inſtead of this mortal life, enjoy life everlaſting. I denounce unto thee, O Tyrant, deſtruction and overthrow; but to ſuch as believe, ſalvation: make tryal of me therefore, thou cruel wretch, and ſee if God will forſake me, who hath with open and ſtretched out Armes received my three brethren which are gone before me, and whom the womb of ſo holy a Mother at ſeveral times brought forth unto glory.*

The cruel Tyrant hearing this, was much moved, and from his Chair leapt down to K
torment this Martyr himſelf, and in his fury commanded his tongue to be cut forth: but he hereat not terrified, ſaid to *Antiochus*:

This cruelty will nothing avail thee, neither ſhalt thou hereby, Tyrant, as thou ſuppoſeſt conquer me. Our God needs not by voice to be awakned, but rather by ſecret cogitation to be prayed unto to help his ſervants: he provideth for them that hold their peace, and heareth the prayers of ſuch as do call upon him, if they deſerve to be heard, and only requireth purity of Soul. For our God knoweth all things before we ask, and before we our ſelves enter into cogitation thereof, he underſtandeth our neceſſity: cut out my tongue, thou canſt not cut out my mind while my life remaineth. Thoſe prayers, which by it I have uttered to Almighty God, have taught it to ſuffer: would God thou wouldſt ſo ſanctifie all parts of my body by puniſhing them; L
for thou therein inflicteſt puniſhment on thy ſelf, and reward upon me; and think not that thou ſhalt thus eſcape long unpuniſhed.

When he had thus ſpoken, his tongue was cut out of his mouth, and he bound to a ſtake, and there he was beaten with ropes ends, and he did patiently endure this, notwithſtanding the colour of his face became dead and wan. Being looſed from thence, he was put upon the wheel: and then praying for his Country-men, he by death went unto the reſt of his brethren.

The death of the 4. brother. *Achas* the 5. brother preſenteth himſelf to torments before he was called.

Then *Achas*, the fifth brother, before he was haled to torments, ſpake in this manner; *Behold (thou Tyrant) I come to be puniſhed before thou command me, hope not therefore any jot to alter his mind, who as thou ſeeſt deſireth to be tormented. The blood of my* M
four innocent brethren, which thou haſt ſhed, hath condemned thee to Hell-fire: I am to make them up the number of five, that by it thy pains may be encreaſed. Tell me (bloody wretch) for what offence by us committed doeſt thou thus puniſh us? for what impiety doeſt thou ſo perſecute us? what villany have we committed? what wickedneſs? what naughtineſs have we attempted? This is all thou canſt alledge againſt us, that we honour God our Creator, and live juſtly in obedience of his Laws, and therefore do not eſteem thy puniſhments: but they are to us honour and Salvation, and not puniſhment: we ſhall be greatly rewarded by God, if no part of us be left free from torment.

Whilſt thus he ſpake, his executioners by the Kings command took him, and caſt him into a brazen pot, and he was preſt down into it, his head to his feet: and afterward he ſuf- N
fered all other torments, which his brethren had endured; yet not amazed hereat, he ſuddenly ſtarted up, and thus bitterly inveighed againſt the Tyrant: *Cruel Tyrant, how great benefits doſt thou againſt thy will beſtow upon us! yea, the more thou art incenſed againſt us, the more acceptable to God ſhalt thou make us: yea, I ſhould be ſorry if thou ſhewedſt mercy upon me. This ſhort affliction gaineth us life everlaſting; if this temporal death ſhould not betide me, everlaſting life could not befall me. And thus he finiſht his Agony, and dyed.*

Then the tormentors laid hands upon the ſixth brother, who was called *Areth*, to whom the Tyrant made offer either of honour or puniſhment: but he diſdaining his offer ſaid: *Although (Tyrant) I be younger in years than my martyred brethren, yet my con-* O
ſtancy of mind to theirs is not inferior: for we were all nouriſht up together, all together in-

ſtructed

A *ſtructed, and we will all dy together in the fear of God. Haſten therefore your torments, and that time which thou wouldeſt ſpend in exhorting me, ſpend it in deviſing tortures for me.*

Antiochus hereat confounded, commanded him to be bound to a Pillar with his head hanging down in ſuch wiſe as the defluxion of humours might cauſe ach: and this done, he cauſed a fire to be made ſo far off him, that it could not burn him, but roſt him. He alſo commanded him, as he hung, to be pricked with awls, that ſo the heat might pierce into the holes they made in his fleſh. Whilſt thus he was tormented, much blood like froth gathered about his head and face, and he then ſpake in this manner. *O noble fight! O valiant War! O ſtrife between piety and impiety! Theſe men have paſt their Agonies, whoſe Crown of Martyrdom is the puniſhment of their perſecutors: I do moſt willingly*

B *follow my brethren, that as by blood I am conjoyned unto them; ſo by death I may not be ſeparated from them. Deviſe, O Tyrant, ſome new Torment, for theſe I have already overcome. O maſter of cruelty, Enemy of piety: perſecuter of juſtice! we ſix Brethren have conquered the Kings power, and what his Kingdom or the whole world could afford. Thy fire is cold and heateth not, and the Kings weapons are bended and blunted in our bodies; our God giveth us more courage to ſuffer, than thou haſt to puniſh: and ſo the precept of God remaineth firm in us.*

The valour of the ſixth brother.

The ſixth brother ſharply reproves Antiochus.

And as he thus ſpake, one took hold of his tongue with a hot pair of tongs, and ſo with the ſame torments, that his brethren had ſuffered, being fryed in a pan he gave up the Ghoſt.

C Six of the Brethren being now dead by diverſity of torments, only one of the ſeven remained alive with his mother, named *Jacob*, younger in years (but not in conſtancy of mind) than the reſt of his brethren. He preſenting himſelf before the Tyrant, moved him to compaſſion, both for that he was left alone, and the laſt of his brethren, and alſo that he was to periſh: wherefore he called the child unto him, and into a place where no inſtruments of torments were, and taking him by the hand, he ſaid thus unto him, hoping to win him by fair ſpeeches: *By thy brethrens calamity thou now well haſt learned, what is prepared for thee, if thou diſobey me: deliver thy ſelf therefore from theſe torments, and I will give thee what honour my kingdom can afford: thou ſhalt be a Magiſtrate, and General of my Army, and one of my Counſellors.*

Jacob the ſeventh brother brought to torments.

D But perceiving himſelf not to prevail, he cauſed the young man's Mother to be called unto him: who coming and ſtanding near her Son, the Tyrant ſaid thus unto her; *Where are now, O worthy woman, all thy Children? Behold of ſuch a number, if thou pleaſe, the deſtiny affords thee one: adviſe therefore thy child, and mollifie his obſtinate mind by wholſome counſel.*

The Mother having heard what the King ſaid, made her reverence to the King; which done, that the King might not underſtand her, ſhe ſpake in Hebrew to her Child as followeth:

Pitty thy Mother, O ſon, and comfort thy ſorrowfull Mother who bare thee nine months in my womb, and gave thee ſuck three years, and with great induſtry have brought thee up to this

E *age. I pray thee, dear ſon, conſider the Heaven and Earth, and all that in them is, and know, that God created them all of nothing, who alſo of nothing created Mankind. Fear not this Ethnick's pains and torments, but imitate thy brethren, and contemn death, that in the day of mercy I may receive thee and thy brethren again in Heaven.*

As his mother thus admoniſhed him, he in the Hebrew tongue requeſted to be unbound, for that he had a ſecret to diſcloſe to the King: who being unfettered he preſently ran to the torments prepared: for there was a Frying-pan red hot, that was prepared for ſuch as were to ſuffer: unto the which the Child coming, remembring his brethren, and beholding alſo the King, he ſaid thus unto him; *Cruel tyrant, I now know thee not only to have been cruel againſt my brethren, but even cruelty it ſelf. Wretch that thou*

F *art, who gave thee this purple? and who exalted thee to this Kingdom and dignity? even he, whom thou in us doſt perſecute, whoſe ſervants and worſhippers thou killeſt and tormenteſt, for which thy wickedneſs thy ſelf ſhall ſuffer eternal fire and torments which ſhall have no end. Thou art of higher dignity and authority in this world than other men, yet he that made other men, made thee alſo of the ſame nature that they are: for all men are born and muſt die alike. He that kills another, ſheweth that he himſelf may be killed: thou teareſt and tormenteſt thy own picture and image in vain: thou in thy fury killeſt him, whom not long ſince God created like thy ſelf, and according to the ſame law thou thinkeſt all lawful, which thy Kingly power can command: thou pulleſt out our tongues, and teareſt our bodies with fleſh-hooks, and conſumeſt with fire: but they, who have already ſuffered this, have received everlaſt-*

G *ing joy for their reward; and thou ſhalt anſwer for all the puniſhments inflicted upon them.*

Think not that I expect any favour at thy hands; I will follow my brethren, and remain constant H
in our Law. The Tyrant hearing this was wroth, and caused him to be tormented: but his Mother in his torment comforted him, and with her kind hands held his head, when with violence of the tortures blood issued out of his mouth, nose and privy parts, the tormentors not ceasing till life in him was almost spent: but they (by Gods appointment) gave over, and so he took strength again to endure more, than any of his brethren had done; at last, his Hands and Arms being cut off, he lifted up his Eyes to Heaven, and cryed, "*O Adonai, O Sabaor*, be merciful unto me, and receive me into
The death of the youngest brethren. "the company of my brethren, let thy wrath now cease, and grant them mercy, who by "us do make intercession to thee:

Having said thus, his tongue being pulled out, he of his own accord went into the fiery I
Frying-pan, and so to the great admiration of *Antiochus*, died.

Behold how evident it is, that reason can rule our affections, seeing that Children here-
Reason, Mistress of our affection. by shewed more constancy, than the Tyrant could shew cruelty. For it was reason's force, that wrought in them that determination to suffer all torments, rather than to forsake the way of Salvation.

These constant young men do fitly resemble inexpugnable Towers, and them, who after a great tempest and shipwrack do safely enter the harbour of salvation, who
A similitude of the waves. guiding their course amidst the boysterous waves, at last obtain the wished shore. For
The seven brethren exhort one another to suffer death manfully. every one of them strengthened the other by advice and good counsel, and none of them was so effeminate as to decline his Martyrdom. None used delay herein, but K
one followed anothers example. Let us therefore dye for our Law, and imitate the three Children, whom the Assyrians fury condemned to the fiery Furnace, whose patience spread their fame even unto Heaven.

Whilst thus one of them exhorted the other, it came to pass, that none of them offended, but each one resolute in his Religion, took example of the virtue, courage and constancy of their fore-father *Isaac*, who understanding that it was Gods will, that he should be Sacrificed, refused not to submit his body to his Fathers Sword. Let us (said they) yeild our Souls to him, of whom we received both Soul and Body: It is a small matter for us to suffer loss of these members, seeing that we shall in lieu of them receive everlasting bliss. *Abraham*, *Isaac*, and *Jacob* do joyfully expect us, as L
Co-heirs of their Kingdom: let us glorifie that womb, wherein we were for ten months space: let none of us be more coward than the other, nor none of us, degenerate from the
True brotherhood. other, we that were all begotten of one Father, and sucked of one milk, must in all things resemble one another: we had one teacher, and one law inviolate. And in this golden bond of concord were these brethren linked together, and none of them mourned to see the other tormented, but all rejoyced at the others death. O Children, whose dignity surpasseth the Royalty of Kings and Princes, whose glory and virtue is unspeakable! None of you were terrified with fear, but you so hastened to your deaths, as though you had been to go to bliss and felicity: you were truly brethren, who even by death were linked together. God hath greatly in you magnified our Nation, and in you M
A pledge and sign of brotherly amity. shewed us all an example of fortitude: whom therefore I think he caused to be so many in number, as were the days, wherein he created the World, so that these seven brethren may resemble the seven days, wherein all things were made. And why should we so admire this fortitude in these young men, when a woman armed her self with contempt of death? Who indeed is not to be called a Mother, but to be honoured with a higher title than humane frailty can afford, who bare into this World so many triumphs.

For the Mother seeing her Children dead, was with a kind and godly zeal inflamed
The mothers grief. also to suffer: and no marvel, seeing that the very brute beasts, if they perceive violence offered to their young, do expose themselves to perils in their defence, and protect them with their wings, teeth, and tallons; yea, and every one, that is any way able to N
make resistance, opposeth her self to the Enemy to defend her young. And not only brute beasts do this, but even Bees do defend their young, and their honey, threatning their Stings to them that offer to tast thereof, and more esteeming the good of their young than their own lives. But this zealous mother directed by the Spirit of God, and the dictates of reason, incouraged her Children to dye, and being to dye after them, chose rather to be a spectator of their deaths than otherwise.

When all her family had suffered, she as the last and glory of them all came to execution despising the Tyrants threats, offering her motherly brest to those torments, which her Children had suffered. O blessed stock, and blessed increase of the self same womb! Why should I not affirm, that in all lineaments and feature of O
the body you are like your mother? and if this be a commendation in them, that beside

the

A features of the body receive nothing of their Mother, I will say more of you, that you are like your mother in Fortitude, Vertue, and Religion; and that you so in all things resemble her, that you are every way equal unto her, save only herein, that she with her Eyes beheld the immanity of your torments, and was afterwards as constant in her own Martyrdom, as you in yours. She therefore herein excelled you, that she suffered seven torments before she came to suffer in her own person, and feared in every one of them lest she should be overcome. But O thou example of all women, I cannot tell, whether thou bare'st these Children in thy womb, or created'st them, who could'st with dry Eyes look upon them, whilst they were torn in pieces: yea, I say little, affirming that thou patiently did'st behold those sights; for even thou thy self did'st exhort them thereunto, B thou rejoyced'st to see one of them torn in pieces with Flesh-hooks, the other to be racked upon the Wheel, the third to be bound and beaten: thou joyfully admired'st the others burning, and exhorted'st the rest not to be terrified herewith; and although, whilst thou beheld'st their torments, thy grief was greater than that which thou had'st in Childbirth, yet did'st thou bear a lightsome and chearful countenance, as though it had been one triumphing. While they were a killing, thou did'st laugh, and seeing only one of all thy Children left, hereat thou did'st nothing relent. Can I describe how every one perished, seeing thou their mother did'st laugh at their deaths, and when their sinews were cut in two, their heads flay'd, their tongues pulled forth by the Roots, their C hands broken, their bodies in the fire, and cast upon Iron plates red-hot, and upon Wheels, and their ribs pulled in sunder, and many other torments for which we want names? Never was any Swan, which (if you will believe antiquity) sings sweetest before her death, comparable to the Funeral notes of thy dying Children.

The mother suffereth seven torments before she was tormented.

And you, blessed offspring, were not overcome by that Syren's enchantments, but to honour God scrupled not to leave your Mother without Children: And she being as pious and brave on her side, chose rather to want you for a time, than to incur eternal damnation, wishing rather that the bodies of her Children should be tormented, than their Souls. Well she knew, that nothing was more frail and infirm than our bodies; which, though persecution be wanting, are often killed with *Agues*, and other Maladies: Who is D ignorant, that shipwrack is incident to Sailers, disasters to them that travel, sudden death to those that live at ease? sudden casualty by fire, and by the hands of Thieves, and a thousand other wayes to dispatch our lives? Seeing then that our mortal bodies are subject to so many miseries to bring us to our end, who would not make choice of a quick dispatch, whereby we lose goods of this World and gain life everlasting? O thou most reverend of all women, the credit of thy nation, and honour of our Religion, who, like the Ark of *Noe*, did'st persist inviolate amongst such Stormy Waves! for as the Ark withstood the force of the deluge, and being built strongly with firm boards, did not suffer any thing within it to perish: so thou sufferedst not the Tyrant to overcome the holy Ghost, which thou hadst received in thy heart.

A similitude from the Deluge.

E Behold of what force and efficacy Reason is! which oftentimes maketh men inferiour to women. For neither was *Daniel* so tortured at the sight of the Lions, nor the three Children with the fiery Furnace, as this woman was afflicted at the death of all her Children, before she came to her own Agony. What would another woman and Mother have done in this Case, but wept, and with pitiful lamentations have cryed? Ah wretch that I am! most unhappy and miserable of all that breath! who therefore bare so many Children into this World, that their several deaths might be so many several occasions of my grief and sorrow: she would have commemorated her frequent labours & the pains she endured in her ten Months bearing them, she would have bewailed her ill fortune, who brought forth her sons to so many deaths and dangers, she would have re- F counted the milk wherewith she fed them, and their meat she had prepared for them, the pains she had taken with them, how she had carried them in her Arms, and sung to them, and taught them to speak; her cares, her watchings, her fear, lest any mis-hap should betide them; and with weeping tears would have said, Shall I never be a Grand-mother, and embrace your Children, who a while ago was a fruitful mother my self, but am now deprived of you all? If this day I dy, I have none to bury me. But this handmaid of God forgot all these complaints, that another mother would have made, and with an Adamantine fence more impenetrable than the never-yielding Rocks, did neither forsake her Children in their torments, nor in their death, but rather compelled them to perish, and never sorrowed thereat. For being apprehended, together with her seven Sons, she considering *Eleazar*'s Martyrdom, did thus exhort them in the Hebrew tongue.

The mothers ſpeech exhorting her ſeven Sons to ſuffer.

O my moſt dear and loving Children, let us haſten to that Martyrdom which may make us a credit to our Nation, and gain of God an everlaſting reward; let us without fear preſent our ſelves unto thoſe torments, which Eleazar's *aged body endured; calling to mind our Father* Abraham *of worthy memory, who, having but one only Son, did ſacrifice him, being willed by God ſo to do, and feared not to bring him to the Altar, though he was the fruit and only comfort of his age.* Iſaac *alſo was willing to be ſacrificed by his father, knowing that God was to be obeyed in all things: the like may be ſaid of* Daniel *and the three Children: believe me, we are rather tried than tormented. For whatſoever this World affordeth is mortal and tranſient.* H

A Golden ſaying of the mother of her ſeven Children.

Thus did this mother arm her Childrens minds with fortitude, and though a woman infuſed courage and conſtancy into men. And when her Children were all dead, ſhe a worthy mother of ſo many Champions, kneeling down in the place of torment, beſought God to put an end to her life, proteſting, that ſhe had not for love of life ſo long deferred to dye, dut only for her Childrens ſake, and that now ſhe had ſeen them all ſeven triumphing. Whereupon the rage of *Antiochus* grew hot, and he commanded this noble perſon to be tormented, and accordingly (as the Tyrant willed) ſhe was ſtriped naked, and hang'd up by the hands, and moſt cruelly whipped: her dugs and paps were pulled off, and ſhe put into the red-hot Frying-pan, being moſt willing to follow her Childrens ſteps in torment; and lifting up her Eyes and hands to Heaven, ſhe prayed for all women with Child, and ſo yielded her chaſt Soul to God. But *Antiochus* was ſtricken with fire from Heaven. O thou! miſtriſs of juſtice who followed'ſt thy triumphing Children: O Conquerer of Tyrants, and a Looking-Glaſs for all Martyrs! O example of patience! not only to women, but to all men that ſhall be after thee, reverenced of them that now are, and to be worſhiped of them that are to come, and to be admired not only of our nation, but of all other people. Thy light obſcureth the bright ſhining Moon: and though ſhe fill the World with her brightneſs, yet is ſhe not comparable to thy ſhining light. Seven lights environ thee about, dazling the brightneſs of the ſeven Planets. Could any Painter expreſs, or any hand in writing declare the torments which you ſuffered? none could with dry eyes read or behold them. All people would flock about to ſee it. All people would praiſe, and eſteem him to have offered a great gift, who to God's glory had painted ſo incomparable a picture. And if any skilful workman ſhould engrave this Tragedy upon a Sepulchre, or in his houſe, doubtleſs he ſhould be freed from all plague and misfortune. But where could a ſtone be found able to contain ſo many torments? Therefore the old man *Eleazar*, the Mother and her ſeven Sons are for their Nobility graced with a Sepulchre, and a great reverence is done unto them of all men, yea, even by men that are not of our Religion; and there is a conſtellation of eight ſtars ordained as an argument of their juſtice; and Angels did execute their Funerals. The Tyrant himſelf was aſtoniſhed to ſee the conſtancy of ſuch godly minds. And thus have they found ſuch favour in the ſight of God, that they have obtained remiſſion of the ſins of our Nation: For preſently after the Tyrant was deſtroyed, and *Iſrael* was freed from his Tyranny. I K L M

The mother followed her Sons in torments.

The light of the juſt. 1. *Cor.* 15.

Antiochus leavied an Army of Footmen from amongſt the Hebrews.

But *Antiochus*, ſeeing the greatneſs of their Faith, and their contempt of death, gathered an Army of Foot out of the Hebrews, by whoſe help he terrified his Enemies and got great renown. O bleſſed ſeed of *Abraham*! behold what benefit the Sufferings of the Mother and her ſeven Sons brought to us their Country-men! let us perſiſt in this piety, that ſo we may be like our Forefathers: behold! the death of a few did end all the miſeries and ſins of our whole Nation, and you by your Country-mens hands vanquiſhed their perſecutors Enemies, & after that victory our ſins were remitted; and laſt of all, *Antiochus* being mad, and his entrails devoured with Worms, he ſmelling like Carrion, gave up the Ghoſt, and was ever after death puniſhed for his offence. For when he could not make the Citizens of *Jeruſalem* to forſake their Law, he made War againſt the Perſians, and there received that which he deſerved.

Antiochus died ſtinking exceedingly. 2. *Mac.* 9. N

An Epitome of the life of the ſeven Sons and their mother.

It now remaineth, that we briefly repeat all that is before ſaid. For in her agony, this ſacred mother ſaid thus unto the ſtanders by; *Whilſt it was lawful for me, I kept my ſelf a Virgin; and then I married and lived a Chaſt Wife, and forſook not my own houſe. I brought forth ſuch Sons, as I need not be aſhamed of; and though daunted with my Husbands death, yet I did not forſake my Faith.* This, and many things elſe ſhe recounted. And what more? She ſet before her Childrens Eyes the examples of the Prophets; how *Abel* by his brother was ſlain, *Iſaac* to be offered in ſtead of a ſacrifice; how *Jacob* was baniſhed, *Joſeph* kept in priſon, *Daniel* caſt before the Lions, the three Children into the fiery furnace: She rehearſed alſo unto them the Book of *Iſaiah*, where it is ſaid: Although O

A though thou do go through the fire, the flame ſhall not burn thee. That of *David*, The juſt ſhall have much tribulation; and *Solomon*, who propoſeth the tree of life to ſuch as do the will of God; not omitting that of *Ezekiel*, Theſe dry and withered bones ſhall live again: Alſo that of *Moſes* Canticle, I will kill and reſtore to life, and the length of your days is in my hand. Unhappy Tyrant, what did thy Cauldrons red hot, and thy torments profit thee? what availed thee to cut away their Eye-lids, and to pull out their tongues? thou thy ſelf for ſo doing doſt now endure far worſe than all theſe. And they whom thou killedſt (believe me) enjoy Everlaſting comfort, and are now ſecure of bliſs and revenge. For they, who ſuffer for Gods ſake, ſhall have happy ſucceſs, when God the Father of all things ſhall reward them with life everlaſting that follow
B him. Thus have I conſecrated theſe worthy memorials, which I find in the holy Scriptures of the ſacred *Maccabees*; to the reading of all men, who ſhall live in any age hereafter

C

The end of all Joſephus *Works.*

D

FINIS

E

F

PHILO'S RELATION OF AN EMBASSY

(In which he was the Chief Person)

From the Jews of *Alexandria* to the Emperour CAIUS CALIGULA.

The PREFACE of *Philo*, upon the blindness of man, and the incomprehensible Grandeur and Majesty of God.

HOW long shall we confound old Age and Infancy, and be as imprudent at sixty, as at sixteen? For what greater imprudence can there be, than to look upon Fortune as a settled and certain thing, when there is nothing more inconstant, and to consider this Nature (which is immutable) as subject to continual changes? Is it not to invert the order of things, and shuffle them together like Counters? to fix our Eyes upon uncertain things, as if they were more firm and durable than those which were certain? The reason of this Error proceeds from this, that present objects do more easily affect Men of ordinary understanding, than objects that are more remote; and most men do allow more credit to their Senses (though deceitful) than to the reflections of their mind; because nothing is more easy, than to suffer our selves to be taken with what is presented to our Eyes; whereas there must be Argumentation and Reason to comprehend things that are future and invisible. Not but that the Eye of the Soul is as quick and piercing, as the Eye of the Body, but some people dazle it by their intemperance, and others by their stupidity, which is the greatest fault of all.

So many extraordinary events happening in our Age inforces a belief that there is a providence, and that God Almighty takes particular care of virtuous Men, who have recourse to him in their Necessities, and more especially of those who are consecrated to his service. They are as it were the partage and propriety of this Supream Soveraign, whose Empire has no end. To these people the Chaldeans *gave the name of* Israelites, *which is as much as to say,* Seers of God, *and certainly it is an happiness preferrable to all the Treasures of the Earth: For if the presence of those, whose age renders them venerable to us (as our Masters, Superiours, and Parents) imprints so great a respect in us, that it many times corrects our Enormities, and disposes us to virtue; How great an advantage, and incouragement is it to us to elevate our minds, above all Created things, and accustom our selves to the contemplation of God, who is not only uncreated, but infinitely good, infinitely beautiful, infinitely happy, or (to speak more properly) whose goodness surpasses all goodness, whose beauty surpasses all beauty, and whose happiness surpasses all happiness, and yet this is but a weak and imperfect explication of his Grandeur: for how can words be able to describe him, who is so transcendently above every thing, that after our mind has advanced it self as high towards him, as is possible, by the attributes which it has given him, as by so many stairs, yet it is forced back again without being able to approach or understand him? for he is so vastly incomprehensible, that, if every Creature of the Creation was changed into so many Tongues, they could not express that sovereign power, by which he Created all things; that Royall conduct meriting an Eternal Monarch, and by which he preserves the World, and that just distribution of rewards and punishments, which are dispensed with so much equity and wisdom, that our Chastisements may be put into the number of his Mercies and Blessings, not only as they are part of his justice, but as they are many times serviceable to the conversion of sinners, or at least as they restrain and hinder them from continuing in their Crimes for fear of those pains, which they see inflicted upon others.*

CHAP.

A

CHAP I.

The incredible Felicity of the firſt ſeven Months of the Reign of the Emperour Caius Caligula.

THe Emperour *Caius Caligula* is an eminent example of what I have ſaid: Never was there ſeen a greater tranquility, than that which was enjoy'd by all the Provinces both by Sea and Land, when he was advanced to the Empire after the death of *Tiberius*: B The Eaſt, the Weſt, the North and South were all in profound peace: The Greeks had no difference with the Barbarians: The Souldiers and Citizens lived quietly and in good intelligence together. So great a felicity ſeemed to be incredible: and it could not be ſufficiently admired, that ſo young a Prince mounting the throne he ſhould be attended with ſo much proſperity, that his deſires could not exceed his injoyments: His Riches were immenſe, his Forces both by Land and Sea great and formidable, his Revenues prodigious flowing, into his Exchequer (as from an inexhauſtible Stream) from all parts of the habitable World: For his Empire extended to the *Rhine*, and the *Euphrates*; the firſt ſeparating it from *Germany* and other wild Nations, and the C other bounding it from the *Parthians*, *Sarmatians*, *Scythians* and other people no leſs barbarous than the *Germans*. So that it might be ſaid, from the riſing to the ſetting of the Sun, not only upon the Continent, but in the *Iſles*, and even in the parts on the other ſide of the Sea, all was in peace and felicity: The people of *Rome*, all *Italy*, and all the Provinces both in *Europe* and *Aſia* lived in a perpetual feaſt: For it was never ſeen before under the Reign of any of their Emperours, that every man by the bleſſing of God enjoy'd his eſtate in that quietneſs, and bare ſo great a ſhare in the publick felicity, that there was nothing wanting to his deſires. In all the Towns there was nothing to be ſeen but Altars, and Victims, and Sacrifices, and Prieſts in their white Robes, with Garlands of flowers upon their heads. All places were full of Chearfulneſs, D Feaſting, Playing, Muſick, Running of Horſes, Banqueting, Dancing to the Flute, and the Harp and all other Divertiſements imaginable. No difference to be diſcerned in the contentment of either Rich or Poor, common Perſons, or Perſons of Quality, Maſters and Servants, or Creditor and Debtor. The felicity of that time was equal to all conditions, and what was verified then, made it almoſt credible, what the Poets had ſaid formerly in their Fables of the age of *Saturn*. And in this manner they paſſed ſeven compleat Months.

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CHAP. II.

The Emperour Caius, *having Reigned but ſeven Months, fell deſperately ill: The great concernment which all the Provinces expreſſed for it, and their incredible joy at his recovery.*

THe next Month this happy Emperour fell into a great fit of ſickneſs; for having left his old way of living ſoberly and temperately, which preſerves people in health, and was the way he took, whilſt *Tiberius* was alive, he plunged himſelf into Intemperance and Luxury: He drank much Wine, eat to ſucceſs, bath'd unſeaſonably, cram'd himſelf, till he could not keep what he had taken down, and when he had diſgor- F ged, crammed himſelf again: He gave himſelf up wholly to Women, and to pleaſures more unnaturally criminal; in ſhort he abandoned himſelf to all other diſorders that were moſt likely to alter that Temperament & Harmony of body and mind, which Temperance maintains in health and vigour: whereas Intemperance weakens it, and expoſes it to Diſtempers, that are moſt commonly mortal.

It was then about the beginning of Autumn, which is the laſt Seaſon in the year that is proper for Navigation, and the time in which thoſe, who traffick in forreign parts, return home. By this means the news of his ſickneſs was in a moment carried all over the World, and changed their joy into ſadneſs. The Towns, and the houſes were generally full of mourning and affliction; and the Emperours ſickneſs became the diſtem- G per of all the Provinces; and theirs was the greateſt, becauſe his infirmity was only in his body, but theirs in their minds, apprehending to loſe with their peace the injoyment of all thoſe good things, which were concomitant with it; and having obſerved

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the death of their Emperour attended commonly with Famine and other calamities, that are the conſequents of War, they could not ſee any thing ſo likely to exempt them, as the health of their Prince. H

His ſickneſs beginning to abate, the news was immediately ſpread abroad, and carried joy to the very ends of the Earth; For nothing is more nimble than fame; and every body expected the news of his recovery with incredible patience; and when it arrived every body believed himſelf recovered with him, and reſtored to his former felicity. It is not remembred, that any joy was ever ſo general, all people ſeeming to have paſſed, as it were in a moment, from a ſavage and ruſtick, to a ſoft and a ſociable life; from Deſarts to Towns; from Diſorder to Order; and all by their happineſs in being under the conduct of a bountiful and legitimate Prince. I

CHAP III.

The Emperor Caius *abandons himſelf to all ſorts of Debauchery, and with horrid ingratitude and terrible cruelty obliges young* Tiberius, *the Emperour's Grand-ſon, to kill himſelf.*

BUT it was quickly diſcernable, that the Spirit of man is blind in its imaginations; that he is ignorant of what is moſt for his advantage, and that he takes the ſhadow many times for the ſubſtance. For this Prince, who was conſidered as an admirable Benefactor, and one whoſe Munificence and Favours were ſpread all over *Europe* and *Aſia*, became a Monſter for cruelty, or to ſpeak more properly, he diſcovered that humour, which though born with him, he had diſſembled till that time. The Emperor *Tiberius* had by his Son *Druſus* (who died before him) this young *Tiberius*: and by his Nephew *Germanicus* he had *Caius Caligula*, whom he preferred to *Tiberius* in the Succeſſion of the Empire, upon condition, that he ſhould acknowledge the greatneſs of the benefit by the manner of his comportment with his Grand-Child: But *Caius* inſtead of being concerned for having received that by Adoption, which belonged to young *Tiberius* by ſucceſſion, prov'd ingrateful, and carried it to that exceſs of Inhumanity, that not contented to have defeated him of his Empire, he cauſed him to be put to death upon pretence of practices againſt him; as if a perſon of his age had been capable of ſo great a deſign; but many people are of opinion, that if young *Tiberius* had had ſome few years more over his head, his Grandfather would doubtleſs have made him his Succeſſor, and laid aſide *Caius*, of whom he began already to be jealous. K L

And this was the way which *Caius* took to execute his deteſtable Reſolution upon a Perſon, with whom in juſtice he ought to have parted the Soveraignty. He cauſed the young *Tyberius* to appear before him, aſſembled his friends, and told them: I love *Tiberius*, not only as my Kinſman, but as my Brother, and I wiſh with all my heart, it was in my power to take him preſently as a partner into the Government, that I might thereby fulfil the laſt Will and Teſtament of his Grand-Father: But you ſee the tenderneſs of his years, and that he is fitter to have a Governour, than to be a Governour himſelf. Were it not for that, what joy, what eaſe would it be to me to have diſcharged my ſelf of part of ſo great a burden, as it is to manage and conduct ſo many ſeveral Nations? Seeing then the affection which I bear him obliges me to it, I think good to declare to you, that I am reſolved to ſerve and take care of him, not only as a Governour, but as a Father; by which name I deſire he may call me, and I ſhall call him Son for the future. M

When *Caius* by this Artifice had deluded all that were preſent, and by his counterfeit Adoption rather rob'd than confer'd upon the poor Prince that part of the Empire, to which he might lawfully have pretended, there was nothing left, that might obſtruct his fall into that Snare, which he had laid for him: for the Laws of the Romans do give the Parents an abſolute power over their Children, and then the Supream degree of authority in which he was eſtabliſhed, left no man in a Capacity to queſtion any thing he did. So that looking upon this young Prince as an Enemy, he treated him accordingly without reſpect to his age, or any conſideration, that he had been brought up by the Emperour with hopes of ſucceeding him in the Government: for after his Father *Druſus* was dead, the Emperour took him into his tuition, and uſed him rather like his Son than his Grand-Child. N O

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A It is reported, that *Caius* commanded him to kill himſelf in the preſence of ſeveral Tribunes and Captains, forbidding them ſtrictly to give him any aſſiſtance, becauſe (forſooth) it was not decent, that the deſcendents of an Emperour ſhould die by any inferiour hands: For he would needs paſs for a ſtrict obſerver of the Laws, at the very time when he broke them, and a Bigot in Religion, when he was committing ſo great a Crime, without the leaſt compunction or remorſe for making a Stalking-Horſe of the truth by ſo ſtrange an hypocriſie.

The poor Prince, who had never ſeen any murders before, nor been accuſtomed to thoſe counterfeit Combats, in which young Princes are uſually exerciſed in time of Peace, preſented his Throat to the perſon who ſtood next him; but he and all the reſt
B refuſing to diſpatch him, he took the Dagger himſelf, ask'd them where he was to ſtrike, and they in their great Civility having inſtructed him, he ſtab'd himſelf immediately, and that with many blows, till by a lamentable and unmerciful compulſion he had murder'd himſelf.

CHAP. IV.

C Caius *puts to death* Macro *Colonel of his Pretorian Bands, to whom he was obliged both for his life and his Empire.*

WHEN *Caius* had finiſhed that buſineſs, which of all his affairs was of the greateſt importance, there being no body left that could pretend to the Empire, or to whom any turbulent perſons could in prudence apply, he turn'd his indignation upon *Macro*, reſolving, that he alſo ſhould feel the effects of his Cruelty and Ingratitude.

This *Macro* had not only ſerv'd him faithfully ſince his advancement to the Throne, (which would have been no extraordinary thing, becauſe Princes who are fortunate
D ſhall never want flatterers) but he had been a great means, that *Tiberius* had choſen him for his Succeſſor: For beſides that there never was Prince of greater Sagacity and Penetration than *Tiberius*, the experience, which his years had given him, gave him ſo large an inſight into the ſecreteſt Cogitations of Man, that he began to be jealous of *Caius*: he ſuſpected him an Enemy in his heart to the whole family of the *Claudii*; and that if he had any natural affection at all, it was only for his Relations by the Mothers ſide, ſo that *Tiberius* began to be apprehenſive for his Grand Child, if he ſhould leave him a Minor. Again he looked upon *Caius* as uncapable of the Government of ſo great an Empire, by reaſon of the weakneſs and levity of his parts, which ſeem'd rather inclining to folly than otherwiſe: ſo little Solidity was there to be obſerved ei-
E ther in his words or his actions: But there was no ſtone that *Macro* left unturned to diſcuſs theſe ſuſpitions, and eſpecially his apprehenſion for his Grand-Child. He aſſured the Emperour, that *Caius* had an extreme reſpect for him, and ſo great an affection for his Couſin, that he would willingly leave the Empire to him, and that it was nothing but his retention and modeſty, that made people think him weak in his intellectuals. When *Macro* found theſe Reaſons would not work, he feared not to offer himſelf in Caution: and the Emperour had no reaſon to ſuſpect his Sincerity after the Teſtimony which he had given of it, not only in diſcovering, but defeating the Conſpiracy of *Sejanus*. In ſhort, he was alwayes commending *Caius*, (if it may be called commending to undertake his juſtification againſt all uncertain ſurmiſes, and undetermined ac-
F cuſations) and carried himſelf ſo towards him, that, if *Caius* had been his Brother or his Son, he could not have done more: Several have attributed the Cauſe to the reſpects, which *Caius* always ſhew'd to *Macro*, but more to the good offices of his Wife, who for ſome private Reaſons was always crying him up, and magnifying him to her Husband, and every one knows the influence of Women, eſpecially if they be immodeſt, for then no Art nor Flattery can eſcape them, that may conceal their trangreſſions from their Husband. *Macro*, being ignorant of ſome paſſages in his houſe, interpreted theſe artifices for affection, and the greateſt of his Enemies paſſed in his thoughts for the trueſt of his friends. That he had preſerved *Caius* in ſo many dangers, and could not imagine, that he would ever be ingrateful, gave him the confidence to admoniſh him with great liberty upon an apprehenſion, that he would either ruin himſelf or be corrupted by other people. He was like a good workman, jealous of his own manufacture, and could not endure it ſhould be ſpoil'd. *Caius* falling aſleep one day

at

at the Table, *Macro* was bold to wake and admonish him, that it was neither decent nor H
secure; for he in that condition might easily be slain. When *Caius* was looking upon his Dancers or Mimicks with such extraordinary pleasure and attention, that he could not contain from imitating their Gestures; when not contenting himself to smile, or be pleas'd, he brake out into a loud Laughter among the Comedians or Buffoons; or when he sung or play'd among the Musicians, he jog'd him Gently, if he was with in reach, to the end he might give over, and told him in his Ear, what no body else durst have ventur'd to have said.

You are not, SIR, *to abandon your self to the pleasures of your sence like other men, but are rather to surpass them in gravity and prudence, as much as you transcend them in dignity and extraction. How strange will it appear, for the Monarch of the World, to be unable to* I
moderate himself in such slight and contemptible things? The great honour that invirons you, obliges you to do nothing unsuitable to the Majesty of so great and so redoubted an Emperour: When you are in the Theatre, or Circus, or in the place of any publick exercise, you are not to consider the show or spectacle so much, as the pains and care, which those persons, who present it, have taken to do it to your content; and are to argue thus with your self; If these persons have taken so much pains in things that are useless to the life of man, and only serviceable to the pleasures of the spectators, that thereby they may merit their applauses & acclamation, what is there incumbent upon a Prince, who professes an art infinitely more estimable? Do you not know, that there is nothing equal to governing well, seeing it causes plenty in all places capable of Cultivation, and secures Navigation, by which all the Provinces have Commerce, and K
communicate their respective Commodites? Envy and Jealousie, to frustrate this happy Communication, have like poison infected some persons, and some Towns: But since your August Family has been advanced to the Soveraignty and Supreme power, which exrends it self as well over the Seas as Lands of the whole Earth, it has repelled these monsters into the most reclase and obscure Solitudes. To you alone it is that this supreme Authority is committed. Providence has plac'd you, as a judicious Pilot, to manage the Helm. It is your office to look to the good conduct of this incomparable vessel fraughted with the welfare of all mankind; and as so noble an office is above all estimation, you ought not to take pleasure in any thing so much, as in rendering so many Nations, as are under your dominion, happy by your benefits. 'Tis true they may be oblig'd by particular persons, but it is from their Prince, only they are to ex- L
pect this excellent conduct, by which he showrs down his bounty upon them with full hands, reserving only such things, as in prudence are necessary for the remedying of such accidents, as cannot be foreseen.

Thus it was, that this unfortunate Counsellor advised *Caius* with design to have made him better; But his wicked nature turned his remedies into poison, made a mock of his counsel, and became much worse; in so much as, when *Macro* came towards him one time, he said to those who were then about him; *Do you see that impertinent Schoolmaster, that ridiculous Pedagogue? he would take upon him to give instructions, not only to a Child, but to a person wiser than himself. He prates, as if a subject was to command an Emperour, and an Emperour, that is not ignorant in the art of Governing, and he* M
believes himself excellent in that Science. Bnt I would fain know, where he learned it. For my part, I was brought up to it from my Cradle, receiving continual instructions from my Father, Brothers, Uncles, Cousins, Grand-Father, Great-Grand-Father, and many other great Princes, from whom I am descended both by the Father and Mother, without so much as mentioning the seeds of vertue, which Nature mingles with the blood of those she designs shall command: For by the same reason as Children are observed to resemble their Parents, not only in the lineaments of their face, and the qualities of their mind, but in their very gestures, inclinations and actions, by the same reason those, who proceed from a Race accustomed to dominion, do receive with their existence a disposition, that makes them capable of all the impressions necessary for the formation of a great Prince. I therefore may say, that, when my Mother N
carried me in her womb, and even before I was brought into the World, I was instructed in the art of Governing, and yet a private person, whose thoughts have nothing in them that is noble and sublime, has the confidence to give me Counsel in the Conduct and Regiment of my Empire, which to him is an impenetrable mystery.

In this manner *Caius* conceived every day more and more aversion to *Macro*, endeavouring to charge him with false crimes, but such as might at least carry in them some appearance of truth; and of this sort he believed he had found one by these words, which fell from *Macro* upon a time.

The Emperour is of my making, and has no less obligation to me, than to those who brought him into the World. Three times by my prayers and contrivances have I rescued him from the O
fury of Tiberius, *who would have put him to death; and when* Tiberius, *who would have*

put

A *put him to death; and when* Tiberius *dyed, I cauſed him to be declared Emperour by the Guards, which were under my Command, remonſtrating and inculcating to them, that the only way to keep the Empire entire was to pay obedience but to one perſon.*

Many people approved this diſcourſe in *Macro*, as knowing it was true, and not yet underſtanding the inconſtancy and diſſimulation of *Caius*; But not manny days after the unfortunate *Macro* and his wife were put to death; which was all the recompence that the ingratitude of *Caius* afforded to the fidelity of his ſervant, for having ſecured him againſt death, and advanc'd him to the Empire. Some ſay, *Macro* was compelled to kill himſelf, and that his wife did the ſame, though it was more than ſuſpected *Caius* had been kinder to her formerly. But what is more unconſtant than love, by reaſon
B of the frequent exceptions and diſguſts that happen, where the affection is irregular? Nay ſo inſatiable was the cruelty of *Caius*, that he put to death the whole family of *Macro*, leaving not ſo much as one of his Servants alive.

CHAP. V.

Caius *cauſed his Father in Law* Marcus Syllanus *to be ſlain for giving him wiſe Counſel: and the Murder of him was followed by the Execution*
C *of ſeveral others.*

WHEN this perfidious Prince had in this manner quitted himſelf of his Competitor in the Empire, and of a perſon to whom he ought both his authority and life, there was a third deſign that remained to be executed, to the perpetration of which he imploy'd his utmoſt addreſs. His Father in Law *Marcus Syllanus* (who was a perſon of great Generoſity, and of illuſtrious extraction) after the death of his Daughter who died very young) continued to *Caius* the affection of an own Father rather than of a Father in Law, believing that, though the Princeſs was dead, he could not but have the ſame ſentiments for him. Upon this
D ſcore he ſpake to him with great liberty about the meaſures, which he was to take by his actions to anſwer the hopes which were conceived of him: but *Caius*, being ſo vain an Opiniaſter, that inſtead of owning or mending his faults, he flattered himſelf with a Fancy, that he was excellent in all kinds of virtues, & looked upon thoſe as his Enemies, who gave him good counſel, he perverted the good Counſel of *Syllanus*, reputed it an inſolence, grew inſupportable towards him, and could not endure any longer to have him an inpediment to the irregularity of his paſſions. After this he baniſh'd as well out of his thoughts as his heart the remembrance of his wife, and by more than barbarous Cruelty cauſed him to be put to death for Treaſon, from whom ſhe had received life, and who ought to have been reſpected by him as an own Father. The noiſe of
E this murder, which was followed by the execution of ſeveral others the moſt conſiderable in the Empire, was ſpread all over the World: every body ſpake of it with horrour, but in private, their fear obſtructing the publication of their reſentment. Nevertheleſs the people being eaſily deluded, and not without difficulty to be perſwaded, that a Prince, who had appeared ſo good and ſo gentle, ſhould be ſo ſuddenly changed, it was ſaid in his excuſe; *That, as to the death of the young* Tiberius, *the Soveraign power could not admit of a Partner: That he was only prevented by* Caius; *for if his age would have permitted, he would have treated him in the ſame manner: That it was perhaps by the Providence of God, and for the benefit of the whole World, that* Tiberius *loſt his life, to ſecure the Empire from Civil and Forreign Wars, which would have divided into factiF ons by the ſeveral great perſons, who would have eſpouſed the intereſt both of the one and the other: That nothing is more deſirable than peace: That Peace cannot ſubſiſt but by good conduct in the Provinces; and that a Province cannot be well govern'd, unleſs the Government be in a ſingle perſon, whoſe authority maintains all things in quiet and repoſe: That, as to* Macro, *he was grown ſo ſawcy and proud, that in appearance he had quite forgot that excellent direction of the Oracle at* Delphos, Noſce teipſum, *which is a thing ſo neceſſary, that with the knowledg of ones ſelf one cannot fail to be happy, nor avoid being unhappy, when it is not attained: That it was inſupportable for* Macro *to ſet himſelf up above the Emperour, as if it was not his office to command, and the ſubjects to obey: In this manner it was that the ignorant either out of flattery or folly interpreted the wholſome counſels of* Macro: *and, as for*
G Syllanus, *it was ſaid, that it was ridiculous in him to pretend to as much power over his Son in Law, as a Father has over his own Son, ſeeing thoſe Fathers, who are but Citizens, do ſubmit*

mit without trouble to their own Children, when they are advanced to any dignity or office, and H
that it was imprudently done in him to imagine, that, being but his Father in Law, he ſhould have a right to interpoſe in publick affairs, without conſidering that his allyance with the Emperour was extinguiſhed by the death of his Daughter, Marriages being but outward ligaments, which, though they joyn Families together at preſent, yet they are broken upon the death of either of the parties.

This was the diſcourſe, which was uſed in ſome of their aſſemblies to excuſe the Emperour's cruelty; for there having been none of his Predeceſſors, of whoſe meekneſs and bounty they had conceived a better opinion, they could not (as I have ſaid) imagine he ſhould be ſo changed in a Moment. I

CHAP VI.

Caius *requires the veneration of one of the Gods.*

THeſe horrid and criminal actions paſſed in the mind of *Caius* for ſo many victories obtain'd againſt the moſt conſiderable perſons of his Empire; For his fury had extinguiſhed the luſtre of the Imperial Family in the blood of his Couſin young *Tiberius*, whom he ought in juſtice to have taken into the partnerſhip of the Government. His K
abominable inhumanity had exaſperated the Senate by the death of *Syllanus* his Father in Law, who was one of their greateſt ornaments: and his horrible ingratitude had taken away the life of *Macro* a perſon of the firſt Rank in his Court, and to whom he was oblig'd particularly for the Grandeur, to which he was advanc'd.

Having perpetrated theſe great things, he believed, that, there being no body left, who durſt oppoſe himſelf againſt his pleaſure, he ought not to be ſatisfied with the greateſt honours, that could be confer'd upon man; but that he might expect and challenge what was given to the Gods; and it is reported, that to perſwade himſelf to ſo ſtrange an extravagance his argument was thus:

As thoſe who conduct and have the care of Herds of Cattel whether Oxen, or Sheep, or L
Deer, are neither Oxen, nor Sheep, nor Deer themſelves, but men of nature infinitely more excellent, than the nature of thoſe animals: ſo they, who have the command of all the men and Creatures in the World, ought to be conſidered as more excellent than men, and receive reverence like Gods.

Having admitted this ridiculous fancy into his head, and taken the boldneſs to publiſh it, he came by degrees to the effects: He began firſt to deſire to be reverenced as one of the Demi-Gods, ſuch as *Bacchus*, *Hercules*, *Caſtor* and *Pollux*, *Tryphon*, *Amphiarus*, *Amphilochus* and others; but he laugh'd at their Oracles and Ceremonies, and raviſh'd them from them, that they mightbe attributed to himſelf.

He chang'd his habit and dreſs like a player. Sometimes to perſonate *Hercules* he wore M
a Lions skin about his ſhoulders, and a Club in his hand: ſometimes he wore a Hat like *Caſtor* and *Pollux*; and ſometimes in imitation of *Bacchus* he wore the skin of a young Hind. But in this point he differed from thoſe pretended Deities; that, whereas they were contented with their reſpective and particular Ceremonies without envying what was confer'd upon the reſt, he required them all, that he might be accounted above them.

Nevertheleſs that, which contracted the great throng of ſpectators, was not that he had three bodies like *Gerion*, but becauſe he transformed himſelf into as many different ſhapes as *Proteus*; who, as *Homer* deſcribes, changed himſelf into ſeveral Elements, Animals, and Plants. N

But, *Caius*, this vain reſemblance with theſe Demi-Gods was not the thing, you ought to have affected; you were rather to have imitated their actions and vertue. *Hercules* by his glorious labours delivered both Land and Sea from ſuch Monſters, as troubled the repoſe of mankind: *Bacchus*, who was the firſt that planted the Vine, brought a liquor into the World ſo pleaſant and comfortable both to the body and mind of man, that it made them forget their ſorrows, exhilerated and fortified their hearts in ſuch manner, that the effects of it are ſtill ſeen in the dances and feſtivities, not only of the moſt civiliz'd, but of the moſt barbarous Nations. As to *Caſtor* and *Pollux*, the two Sons of *Jupiter*, is it not ſaid, that one of them being immortal and the other mortal, he, who had the advantage of immortality, not being able to think that his brother ſhould O
die, would needs equal and debaſe himſelf to the condition of his Brother by communicating

A nicating to him part of his immortality, and in ſome meaſure ſubjecting himſelf to death, which was the greateſt expreſſion of kindneſs that could be imagined. Theſe *Hero's* then, who were the admiration of their own ages, and are ſtill the wonder of ours, were not ador'd and revernec'd as Gods, but for their benefits and good actions to man. But, *Caius*, what have you done in imitation, that may incourage you to ſuch an exaction? To begin with *Caſtor* and *Pollux* have you imitated the perfect friendſhip, that was between thoſe two Brothers, and made them ſo glorious? you without compaſſion to the youth and tenderneſs of him, who ought to have been to you as a Brother, and with whom you were in juſtice obliged to have ſhar'd the whole Empire, you (I ſay) have cruelly embrued your hands in his blood, and ſent his ſiſters
B into Exile, to reign with the more ſecurity and quiet your ſelf. Have you imitated *Bacchus*, and diffus'd an univerſal joy and chearfulneſs over the whole Earth by any admirable invention? you, who being to be conſidered no otherwiſe but as a publick Plague, have found out nothing but new inventions to turn that joy into ſorrow, that chearfulneſs into ſadneſs, and make peoples lives a burden: You, who in recompence of the infinite wealth and advantages, which flow unto you dayly from all parts of the World, do with your inſatiable avarice cruſh and depreſs your people with the weight of ſo many new Tributes and Impoſitions, that you inforce them to abominate your horrible inhumanity. Do you imitate *Hercules* in the nobleneſs of his actions, and in the difficulty of his Labours to introduce and eſtabliſh peace, to diſtribute juſtice and reſtore
C plenty both at land and at Sea? you, who on the contrary being moſt lazy and fearful of your ſex, have baniſhed all order, and quiet, and happineſs, to introduce diſorder, and trouble, and all kind of miſery in their places. Is it then by theſe meaſures you think to paſs for a Demi-God? and do you deſire to be immortal, that you may continue theſe afflictions eternally? Is it not more rational on the other ſide to belive, that, if you were really one of the Gods, the odiouſneſs of your conduct would degrade you, and tumble you down again into the degree of a man, ſeeing vice is as efficacious to make people mortal, as virtue to immortalize? Forbear then to compare your ſelf to *Caſtor* and *Pollux*, who were ſo much Celebrated for their Brotherly love, after you have been ſo cruel as to have murdered your own Brother; and do not pretend to the honours,
D which are given to *Hercules* and *Bacchus* who ſignaliz'd themſelves by their good deeds whilſt your crimes and iniquities are ſufficient to render them uſeleſs.

CHAP. VII.

The folly increaſing every day, he exacted the honour of a God, and imitated Mercury, Apollo, *and* Mars.

E BUT the arrogance of *Caius* reſted not there: he thought it beneath him to be honoured as a Demi-God, and therefore pretended to be equal with the Gods. At firſt he would paſs for *Mercury*, and habited himſelf like him, wearing a *Caduceus* in his hand, and winged Buskins upon his Legs. To repreſent *Apollo* he appeared another time with a Crown upon his head gliſtering with Rays, a quiver at his back, with Arrows in his left hand, and with his right hand diſtributed Largeſſes among the people, to ſhew that his bounty was greater than his exaction.

And that he had inſtituted ſacred dances, in which ſongs were ſung in praiſe of this new God, who before, whilſt he perſonated *Bacchus*, contented himſelf with the names of *Evius*, *Liæus*, and *Liber*. Many times alſo, when he repreſented *Mars*, he armed him-
F ſelf with a head-piece, a Cuiraſſe, and a Buckler, ſhewing himſelf publickly with a naked Sword in his hand, accompanied with *Bravo*'s and *Hectors* ready for any murders that he ſhould command them, and all to imitate the fury of that deity, who breath'd nothing but ſlaughter and blood. So extraordinary a ſpectacle fill'd with aſtoniſhment the minds of his people, who could not ſufficiently admire, that he ſhould pretend to any reſemblance with thoſe, having nothing of their virtue or good qualities to recommend him, and that he ſhould affect to take upon him the marks of that good, which they had procured to mankind. For what elſe is ſignified by the Winged Buſkins of *Mercury*, but that he was an Embaſſador of the Gods, and an Interpreter of their wills, the Greek name implying no otherwiſe, but that he was the meſſenger of
G happy news, which he conveyed with expedition? And not only a God, but a man would with great difficulty be perſwaded to be the meſſenger of bad. The *Caduceus*

What did it import, but that he was the Stickler,and Mediator in Treaties,and all matters of Peace ; ſeeing men alſo uſed the ſame upon the like occaſions, and otherwiſe there would have been no end of the ill conſequences of War ? But that *Caius* put on his winged *Brodequins* upon his Ankles, was it to publiſh and ſpread abroad thorow all the Provinces the noiſe of his Crimes, which ought rather to have been buried in perpetual Oblivion ? And why ſhould he give himſelf ſo much trouble, when without ſtiring from his place, he committed ſuch an infinite number of impieties, which ſtreaming inceſſantly from that deteſtable ſource,overflow'd the whole world, and was a more pernicious Deluge than the former ? And why ſhould he carry a *Caduce*, when there was nothing to be found either in his words or actions, that had the leaſt appearance or tendency to Peace ; But on the contrary, there was not a Province or Town in all *Greece* or *Barbary*,in which he was not the occaſion of diviſion and troubles ? Let our pretended *Mercury* then quit that Name,which is ſo unſuitable for him.

And as to *Apollo*, In what was it that he could pretend to reſemble him ? Was it in the glittering of his Crown, as if the Sun and the Day were more proper for the commiſſion of Evil, than Darkneſs and Night ? There are none but actions that are virtuous, and worthy of praiſe, that are fit for the Day, whilſt actions that are wicked and ſcandalous ought to look out the thickeſt and moſt private obſcurities in Dens and Caves.

This counterfeit *Apollo* has no leſs overturn'd and perverted the Order of Phyſick ; For,whereas the true *Apollo* invented wholſome and ſalutiferous Remedies for the Cure of Maladies, this made uſe of nothing but ſuch poyſons as were mortal and deſtructive. His inſatiable avarice animated him principally againſt the greateſt and moſt opulent perſons of *Italy*, becauſe among them there was more Gold and Silver to be found, than in all the reſt of the Whole ; and had not God Almighty delivered it, there had not been a place in the whole Empire,that his avarice would not have pillaged, ruined, and deſtroyed.

Apollo was celebrated likewiſe not only for his excellency in Phyſick, but for his Predictions, which by his Oracles he communicated for the good of Mankind, that they might not ſink under thoſe Calamities which hung over their heads. But the Oracles of *Caius* extended no further,than to the fortelling to the moſt Illuſtrious, and beſt qualified perſons, Confiſcation, Exile and Death ; the only favours, that were to be expected from his oppreſſion, injuſtice and tyranny. What ſimilitude was there then betwixt theſe two *Apollo's* ? And what ſhame was it,that Songs ſhould be ſung equally in commendation of them both, as if it were a leſs crime to attribute to a vitious man the honours, which were due only to a God, than to counterfeit Money, which carries but the Image of a Prince ?

But nothing was more ſtrange, than to ſee a man,whoſe Mind and body were ſo notoriouſly effeminate, arrogate to himſelf the force and courage of *Mars*, and delude the Spectators by changing his Habit as frequently as a Player upon a Stage. For in what was it that he might be ſaid to reſemble not only the fabulous *Mars*,which is but a fiction, but the true one (if there was ſuch a one) which he deſired to reſemble, that has a Courage generous and beneficent,always ready to relieve the oppreſſed (as the *Greek* word ſignifies) a Courage,that by juſt and lawfull Wars was ſtill followed with a happy and an honourable Peace. For *Mars* hath two Names, One implying and repreſenting him a lover of ſuch Peace, as conduces to the tranquility of the Publick ; and the other deſcribing him, as a lover of War, which cannot be accompanied but with Calamity and Confuſion.

H I K L M N

CHAP.

O

A

CHAP. VIII.

Caius *takes a prejudice againſt the* Jews, *becauſe they would not, like other People, Reverence him as a God.*

I Suppoſe I have clearly demonſtrated, that *Caius* had but little reſemblance with the Demi-gods, and leſs with the Gods themſelves. Never Prince had more wicked inclinations. He embraced blindly and with an immoderate vehemence whatever came B into his mind; his ambition was little better than madneſs; his obſtinacy was invincible, and his irregular deſires had no bounds in the abuſes and outrages which he committed by his Power.

The *Jews* (formerly happy enough) felt the deplorable effects of it: for he looked upon them as the only perſons capable of oppoſing his Deſigns, in reſpect that from their Infancy they had learned from their Parents by a conſtant Tradition (and it had been inculcated and confirmed to them by their ſacred Laws) not to acknowledg any but the true God, the Creator of Heaven and Earth; For all other Nations, though groaning under the burthen of his tyrannical domination, in flattery complied with his deſire, and by that means augmented his preſumption and vanity.

C Several *Romans* were not aſhamed likewiſe to proſtitute and diſhonour the Liberty of their City by introducing into *Italy* the ſame baſe conformity and ſubmiſſion, which the *Barbarians* uſed in their puſillanimous Adorations. But he knew that the *Jews*, on the contrary, rather than conſent to the leaſt violence or intrenchment upon their Laws, ran to death as to immortality. For as a Stone cannot be taken out of a Building, but by little and little the whole Fabrick will run to ruine; it is the ſame in matter of Religion, to the deſtruction of which nothing could contribute more, than ſuch an impious and audacious enterprize, as the pretending to change a mortal Man into an immortal God, which is far more difficult, than that God ſhould be changed into a Man; beſides that it would open a door to horrible infidelity, and dreadful ingratitude towards God D Almighty, whoſe infinite Goodneſs is perpetually ſprinkling and diſpenſing his Mercies and Favours upon all Creatures.

This was the occaſion of that cruel war made upon our Nation: and what greater misfortune can befal any Servants than to have their Maſter their enemy? But the Subjects of Emperours are Servants; and whereas the moderation of the Princes, which governed before *Caius*, made their Dominion gentle and pleaſing to all People, his Government was inſupportable. Mercy was a Virtue unknown to him; and ſo far was he from any remorſe, that he made it his boaſt, when he trampled upon the Laws and aboliſhed them, to make room for his own Violence and Tyranny. But the principal Object of his Fury were the *Jews*; It did not ſatisfie him to uſe them as Servants, but he treated them as Slaves E and as the moſt vile and abject of Slaves: So that it may with too much verity be affirmed, *That they had in him, in ſtead of a kind and indulgent Maſter, a cruel and unmerciful Tyrant.*

CHAP. IX.

The ancient Inhabitants of Alexandria *take occaſion of* Caius *his animoſity to the* Jews, *to do them all imaginable miſchief: They demoliſh moſt of their Oratories, and erect Statues of* Caius *in their places; Indignities that were never practiſed under* Auguſtus F *or* Tiberius. *The Praiſes of* Auguſtus.

WHEN the Pique, which this Emperour had againſt the *Jews*, came firſt to the knowledge of the Inhabitants of *Alexandria*, who had had alwayes a mortal and inveterate quarrel againſt them, they thought they could never have a fairer opportunity to revenge themſelves; and therefore, as if they had received Orders to that purpoſe from the Emperour, or, having overcome the *Jews* in Battel, the right of War had expoſed them to their fury, they fell upon them with irreſiſtable violence, forced, their Houſes, turned their Families out of doors, ſack'd, plundred, and carried away all G the beſt of their Goods, and that not in the night like Thieves, who were fearful of puniſhment, but at noon day, expoſing and ſhewing what they had taken to every body

they met, as if they had been their own, and bought with their money; ſome of them, H
by a deteſtable aſſociation in that impious action, ſharing their plunder in the Market-
place in the preſence of thoſe very perſons which they had robb'd, and added mockery
to their violence.

But what is it to have brought ſuch People to indigence as were rich and ſplendid
before; to have forc'd them from their Houſes, and expoſed them like Vagabonds to
all the injuries of the Air? Theſe inhumane *Alexandrians* drove the *Jews* with their
Wives and Children from all parts of the Town to coop them up like Beaſts in ſo cloſe a
place, that not having given them liberty to bring any thing with them, they doubted not
but that they would dye either with hunger, or the infection of the Air; Free reſpirati-
on being ſo neceſſary to the Life of Man, by reaſon of the heat of the Bowels, that it is I
like adding fuel to fire, inſtead of freſh and cool air to refrigerate the Lungs, to give
them nothing but the hot ſtifling Air of a great throng of People crowded together in a
Preſs.

In this extremity theſe poor People, at leaſt to take Breath, diſperſed themſelves,
ſome in the Deſarts, ſome along the Sea-Coaſt, and others into the Sepulchres; and
if in any place of the ſaid Town any of the *Jews* appeared, as not knowing what had
paſſed, the *Alexandrians* knocked them down, or lam'd them with ſtones or with
Cudgels, and handled them in the ſame manner as they did thoſe who had eſcaped out
of that little place, where they had throng'd ſo great a multitude.

Theſe cruel Perſecutors upon the Banks of the River way-laid the *Jewiſh* Merchants, K
who traffiqued to *Alexandria*, they rob'd them of their goods, and burnt the Merchants
alive; ſome in fires made of the wood of their own Veſſels; others in the middle of the
City, and that in a way more cruel than the other; becauſe their fire, being made of a
greener and more moiſt wood, choak'd them with the ſmoke, as well as tormented them
with its flames; others they drew with Cords thorow the Streets and Market-places with
ſuch fury and indignation, that, their death being unable to ſatisfy their rage, they trod
their dead bodies under their feet, and tore them into ſo many pieces, that had any body
been ſo well diſpoſed as to have buried them, he would not have found any thing re-
maining that might have exerciſed his Charity.

When they perceived the Governour of the Province (who in a moment might have L
appeaſed a greater Commotion) did not only connive, but incourage it, by pretending
to be ignorant; they grew more inſolent and audacious; they aſſembled in Troops,
ran in great throngs to the Oratories of the *Jews*, (which were many in all the quarters
of the Town) cut down the Trees that were about them, demoliſhed ſome of them, ut-
terly burned others, and the flames of them conſumed ſeveral of the neighbouring Hou-
ſes, by which alſo the gilt Bucklers, Statues and Inſcriptions, which the *Roman* Empe-
rours had ſet up in honour of the Courage or Virtue of ſeveral of the *Jews*, which ought
to have been reverenced, were burned and conſumed.

In ſhort, Nothing was able to reſtrain their madneſs; For in ſtead of apprehending
Puniſhment or Correction, they underſtood the hatred which *Caius* had conceived M
againſt the *Jews*, and that nothing would pleaſe him better, than to have them treated
with that terrible Cruelty.

Again, to cajole the Spirit of this Prince by their new flatteries, to oppreſs and de-
ſtroy us with more ſecurity, and invade and ſubvert our Laws without fear, they ſet up
his Statues in ſuch Oratories, as they were not able to demoliſh by reaſon of the great
number of *Jews* which gave them oppoſition; and that, which they erected in the prin-
cipal of all the Oratories, was placed in a Chariot drawn with four Horſes in Braſs, in
which they were ſo ardently zealous, that having no Horſes lately caſt, they took them
out of the place appropriated to their publick Exerciſes, lame and crippled as they were,
and as was reported, made anciently for Queen *Cleopatra*, the laſt of that Name: Which N
action of theirs ought rather to have offended *Caius* than otherwiſe; For ſeeing he affect-
ed ſuch extraordinary honours, though the Horſes had been new, yet having been made
for a Woman, they were unworthy of him; and though they were ſet up in favour of
him, yet they were too much ſpoiled and imperfect to give him ſatisfaction. Beſides they
thought they ſhould merit very much by changing theſe Oratories into Temples, to
augment the number of thoſe which were dedicated to him; which nevertheleſs they did
not ſo much in honour of him, as in hatred to our Nation. And of this there needs no
better proof, than that for three hundred years together, during the reign of ten of their
Kings, they never conſecrated a Statue to any of them in their Chappels, though they
placed their Kings in the rank of their Gods, and gave that Title to ſome of them. And O
it is no wonder, that, though they knew they were but men, they ſhould honour their

Princes

A Princes like Gods, seeing they payed the same adoration to Doggs, Wolfs, Lyons, Crocodiles and several other amphibious Creatures, insomuch as all *Egypt* is full of Temples, Altars and Groves consecrated to their honour.

But as they were the greatest flatterers in the World, and considered the Fortune more than the person of any Prince, they will answer perhaps, *That the Roman Emperors being more puissant and prosperous than their own Kings, it was but justice to give them more honour.* What answer can be more ridiculous? For why then did they not give the same honour to *Tiberius*, to whom *Caius* was obliged for his Empire, since that Prince reigned three and twenty years with such prudence and felicity, that he preserved to his dying day, not only the *Greek* Provinces, but the Barbarous in profound Peace, and the enjoyment
B of all things? Was it that in his Birth he was inferiour to *Caius*? He excell'd him on both sides, both by the Father and Mother. Was it that his Education or Learning was less? What person in his time was wiser or more eloquent? Was it that his years were not so many, and by consequence his Experience not so great? What Emperor ever ended his days in a happier old Age? And even in his Youth was not his capacity and judgment wonderful; which is not commonly acquired but by number of years? yet you never thought him worthy of such extraordinary honour.

What shall I say likewise of that inestimable Prince, who seemed by the Eminence of his Virtues, to be raised above the condition of men; and by the multitude of his good deeds, and the felicity of his Reign, was the first who merited the glorious name
C of *Augustus*, and having received it himself from no body, transmitted it to his posterity? The Sea was in opposition against the Land, and the Land against the Sea. *Europe* was in Armes against *Asia*, and *Asia* against *Europe*. All the Grandees of the Empire divided to determine who should remain Master, and it may be said, that the whole race of mankind was ready to perish by this bloody and cruel war kindled at the same time in all parts of the world; when in so horrible a Tempest this great Prince took the Rudder into his own hand, restored Peace to the whole World, renewed Plenty and Trade, civiliz'd the Manners of the most barbarous Nations, overwhelmed as it were all the great Towns with so much happiness, that they might have pass'd for Free States, maintain'd Peace, encourag'd Justice, and forbore not unceasantly to pour out his Favours
D upon the People with full hands, even to the end of his days.

This incomparable Emperour had *Egypt* under his Dominion for three and forty years together; yet you never paid him that honour, which you have done to *Caius*; you set not up his Statues in the Oratories of the *Jews*, though never Prince deserved so much reverence as he, not only as he was the Foundation of the *August Imperial Family*; But as he was the Uniter of that Soveraign Power, which was divided before, and used it with such moderation, that thereby he procured the publick Felicity, there being nothing more certain than that saying of the Ancients, *The Government by many is most dangerous in respect of the mischiefs which do follow their diversity of Judgment.* The Example likewise of other People ought to have obliged you: for in all other places they pay'd him
E divine honour, and consecrated many rich Temples to him, such as are not to be seen (either Ancient or Modern) in other Towns, and particularly in *Alexandria*: For what other is comparable to that, which upon his account bears the name of *Sebastian*, built near the Port, and in such esteem with Marriners and Sea-men? It is so spacious and lofty, it is visible a far off. It is full of excellent Pictures, admirable Statues, and other rich Presents both of Silver and Gold, that have been offered by great Persons; nothing is more Magnificent than its *Portico's*, its *Quire*, its *Galleries*, its *Library*, and its *Grove*. In so general a Concourse of People, could any man of sence say, *That this was not to pay* Augustus *all the honour that was due to him, except putting up his Statues in the Oratories of the* Jews? No without doubt: But that which hindred it then was, that they understood that incomparable Prince took as much pleasure to see
F every body live regularly, and according to the Laws of their Country, as he did care to have the *Roman* Laws put in execution; and if he received any honours extraordinary from the blindness of his adorers, it was not that he approved it himself, but that he thought it might conduce to elevate and enhance the Grandeur and Majesty of the Empire. For what can be a greater instance of his Moderation, and that he would not suffer himself to be puffed up or dazled by the vanity or extravagance of their respects, than that he would never admit the Title either of a God or a Master? and indeed not only rejected that flattery, but expressed great approbation of the horror and detestation of those which declare for such things? Otherwise how could he have permitted that the
G *Jews* (the greatest part of whom have been Efranchised by such Masters as had taken them Prisoners in the Wars) should be allowed to possess in *Rome* so great a part of the City

as lyes beyond the *Tyber*? He was not ignorant that they had their Oratories, where H
they met for their Devotions, eſpecially on their Sabbath day; That they raiſed their
Tenths to ſend them to *Jeruſalem*, and that they offered their Sacrifices there alſo. Yet
he did not Baniſh them from *Rome*; and he was ſo far from aboliſhing their Religion,
or ſubverting their Laws and their Cuſtoms, that he gave rich Preſents to our Temple,
and ordained, that every day Sacrifice ſhould be made to God Almighty, which is ob-
ſerved to this day, and will be obſerved for ever, and remain an eternal Mark of the vir-
tue of that incomparable Emperour.

He ordered likewiſe that the *Jews* ſhould be compriſed in the publick diſtributions of
Money and Corn, which were made among the People in certain Months; and if it hap-
pened thoſe Diſtributions were made upon their Sabbath day, at which time it is not per- I
mitted among them to do or receive any thing, eſpecially for their own profit and advan-
tage; he took care that their portions ſhould be reſerved, and delivered the next day;
which made the *Jews* ſo conſiderable among other Nations, that, though naturally they
had no kindneſs for them, yet they durſt not moleſt them in the exerciſe of their Re-
ligion.

And *Tiberius* treated them in the ſame ſort, though *Sejanus* did what he could by his
Calumnies to ruine thoſe who inhabited at *Rome*, becauſe he knew they could not be
brought to joyn in his abominable Conſpiracy againſt his Maſter. And this Prince
ſent afterwards to all the Governours of Provinces, that, except ſome few who had been
medling in that Plot, all the reſt of the *Jews* ſhould be well treated, and not obliged to K
change any thing of their Cuſtoms; becauſe they were naturally peaceable, and had no-
thing either in their Laws or Manners contrary or inconſiſtent with the Tranquility
of the Empire.

CHAP. X.

Caius *being already inraged againſt the* Jews *of* Alexandria, *was much exaſperated by an* Ægyptian *called* Helico, *who had been formerly a Slave, but was then in very great favour.* L

CAIUS having paſſed to that degree of Vanity, as not only to pronounce, but to believe himſelf a God, he found no People either among the *Greeks* or *Barbarians* more ready than the *Alexandrians* to humour him in his extravagant imagination: For there are no People more ſubtile, more hypocritical, more flattering, nor greater lovers of Confuſion and trouble, than the Inhabitants of that Town. And ſo little is their reſpect for the Name of God, that they make no difficulty to attribute it to *Ibis*, and ſeveral other Creatures. And as they are very prodigal of that honour, they do eaſily delude ſuch, as are not acquainted with that impiety in the *Egyptians*, whereas it is impoſſible to do ſo M
with thoſe, who do know and deteſt it.

Caius being ignorant of their cunning, ſuppoſed it was real and not pretended, that they thought him a God, becauſe they proclaim'd it publickly, and with all the formality and acclamations, wherewith they were accuſtomed to declare their reſpects toward their Gods; beſides he conſidered the ſacriledges they had committed upon our Oratories, as a great teſtimony of their Zeal; and there were no Poems or Hiſtories that he could read with ſo much delight and pleaſure, as the Relations that were ſent him upon that Subject.

Thoſe who made it their buſineſs to applaud or decry what ever lik'd or diſpleas'd
him, contributed much to that humour; for moſt of them were *Egyptians*, and unfortu- N
nate ſlaves, brought up from their infancy in that abominable error, which prompted
them to pay divine Worſhip to Serpents and Crocodiles. The chief of this abominable
Band was a wicked fellow called *Helico*, who by his ill practices had wrought himſelf
into the Court. He had ſome ſmattering of Letters, and he, whoſe ſlave he was firſt,
and had taught him his knowledge, preſented him to *Tiberius*: But that Prince had ne-
ver any great eſteem for him, by reaſon that the manner, in which he had been educated
in his youth, had rendred him grave and ſevere, and made him deſpiſe every thing that
was not ſerious. When after his death *Caius* ſucceeded to the Empire, this dangerous
creature obſerving that there was nothing diſſolute or voluptuous, to which *Caius* was not
inclined ſaid thus to himſelf: *Now is the time*, Helico, *that muſt needs be favourable* O
to your deſigns; be ſure you do not neglect to improve it to your advantage: You have a Maſter

as

A *as you would deſire your ſelf. You have acceſs, and are acceptable to him; your wit is plyable enough; you have a faculty in Drolling; and thoſe tricks and inventions which are ſo apt to diſpoſe People to mirth, are your excellence and element; you are verſed in the Liberal and all other Sciences; you do not only know how to pleaſe by your flatteries, but by expreſſions, whoſe cunning (the more dangerous by how much it is more ſecret and occult) excites ſuſpicion and indignation againſt them, whom you have a deſign to prejudice, when your Maſter is in an humour to hear you; and that he is ready almoſt always to do, ſo much is he diſpoſed to hear any thing of Calumny or Reproach; you need not trouble your ſelf much for ſubject, for with that the* Jews *will abundantly ſupply you, you have no more to do but to declaim againſt their Laws and their Cuſtoms, and that you have learned from your Infancy, not only from particular*
B *perſons, but from moſt of the inhabitants of* Alexandria. *Let us ſee then what you can do.*

Theſe things running in *Helico*'s head, he ſtirred not from *Caius* either night or day; and in the times of his private relaxations and divertiſments, he left no opportunity of incenſing him againſt the *Jews* by his forgeries and ſuggeſtions; which were the more effectual by being ſlyly and wittily delivered; for he would not profeſs himſelf their Enemy, but acted cunningly and ſubtilly; by which means he did them more miſchief, than if he had openly declared himſelf.

When the Embaſſadors of the Inhabitants of *Alexandria*, who had acted ſo cruelly againſt us, underſtood how much this wretched man was ſerviceable to them, they gave him not only mony, but hopes of procuring him great honours, as ſoon as the Empe-
C ror ſhould come to *Alexandria*, where they did not queſtion, but he would ſuddenly be; and on the other ſide there was nothing but he promiſed them, ſo much did he hugg himſelf in the hopes of receiving thoſe great honours in the preſence of the Embaſſadors, who would not fail to repair to ſo famous a City, from all parts of the World, to pay their Complements to ſo great a Prince.

Having no knowledge that we had an Enemy ſo dangerous and conſiderable as *Helico*, we aimed only to defend our ſelves againſt ſuch as were profeſſed; But when we found it we applyed all our Intereſt and Induſtry to ſweeten and take him off: No man did, or could do us more miſchief than he; for he was one at all Games, at all Recreations, Feaſts and Debaucheries with *Caius*; His Office of firſt Gentleman of the
D Bed-Chamber (which was one of the beſt places about the Court) gave him the advantage of his Ear when ever he deſired, and his Maſter took great pleaſure in hearing him: He laid aſide all other deſigns, and intended nothing ſo earneſtly, as to ruine us by his Calumnies and Scandals, which he did with ſo much artifice, and mingled them with his Jokes in ſo pleaſant a manner, under pretence of entertaining of *Caius*, rather than malice to us, that he made ſuch an impreſſion againſt us in the Emperours mind, as we could never extinguiſh.

CHAP. XI.

E

The Jews *of* Alexandria *appoint an Embaſſie to* Caius *to repreſent their Sufferings; in which Embaſſie* Philo *is chief.* Caius *receives them kindly in appearance, but* Philo *found he was not to be truſted.*

AFter we had tried all our skill to make *Hilico* our Friend, finding it was but labour in vain, becauſe he was ſo inſolent and proud no body durſt come near him, and not knowing beſides whether it was from any perſonal or particular Spleen againſt us, that he provoked and exaſperated the Emperour to our Deſtruction, we concluded to
F ſteer another Courſe, and reſolved to repreſent a Petition to the Emperour, which ſhould contain in ſhort what we had Remonſtrated not long before to King *Agrippa*, when he was at *Alexandria*, in his paſſage to *Syria*, to take poſſeſſion of that Kingdom, which had been conferred upon him by *Caius*: Hereupon we departed for *Rome*, ſecure, as we thought, of finding the Emperour an equitable Judge, whereas we could not have had a mortaller Enemy. He received us in the field of *Mars*, as he was coming out of his Mothers Gardens; his Countenance was pleaſant and chearful, his Words obliging, he made a ſign with his hand that he would be our Friend, and ſent us word afterward by the Maſter of the Ceremonies called *Homus*, that he would hear our buſineſs at leiſure: In ſo much as there was not one of thoſe who were preſent, nor indeed one of
G our whole Nation (unleſs of more than ordinary ſagacity) that believed not our Embaſſie would ſucceed to our deſires, and every body came and Complemented us there-

upon:

upon: But my age and experience in Mundane affairs giving me a further proſpect H
and penetration, that which tranſported other people became ſuſpected by me: for I
reaſoned thus with my ſelf:

How comes it to paſs that Embaſſadors being here from all quarters of the World, we ſhould be the only perſons, to whom the Emperour ſhould vouchſafe to ſend word, that he would give us Audience? For, do's not he know, that being Jews *we ſhould think our ſelves happy to be treated like other People? Can we without folly expect favour extraordinary from a young Prince of another Nation, or believe that he has not greater inclination for the* Alexandrians *than for us, and makes ſuch haſte to determine our buſineſs in obligation to them? I wiſh to God that, in ſtead of being an equal Arbitrator, his ſentence be not Arbitrary, and that he does not prove himſelf our Enemy and their Protector.* I

CHAP. XII.

Philo *and his Collegues diſcover, that* Caius *had commanded* Petronius *the Governour of* Syria *to ſet up his Statue in the Temple of* Hieruſalem.

WHilſt theſe thoughts were in my head, and gave me no quiet either night or day, another misfortune that could not be forſeen, and portended not only the deſtruction of a part, but of the whole Nation of the *Jews*, fell out to accompliſh my trouble. We waited upon the Emperour to *Puteoli*; to which place being retired along the River for diverſion, he entertain'd himſelf in the Houſes of Pleaſure, which are numerous, and very Magnificent, not thinking in the leaſt of our Affair, though he had ordered us to follow the Court, and we were ready, expecting every hour, when he ſhould have decided our Controverſie; when on a ſuddain a certain Perſon came to us, with his Eyes ſtaring, his Breath ſpent, and an univerſal diſcompoſure in his Looks: he took ſome of us aſide, and ſaid, *Have ye not heard the terrible News?* He would have proceeded, but his Tears came ſo faſt upon him, that they ſtifled his Words ſo ſtrangely, that, do what he could, it was not poſſible for him to go on. One may eaſily conceive our aſtoniſhment and ſurprize. *We conjur'd him to tell us the cauſe of his affliction, ſeeing it was nothing in appearance but for weeping before us: and if the occaſion was worthy of ſo many tears, it was but juſt (being accuſtomed to ſorrows as we had been) that we ſhould conſent, and add our Compaſſion to his. He made a new effort, and told us with more ſighs than words, The Ruin of our Temple is decreed; for the Emperour has ordered his Statue to be ſet up in the Sanctuary, and to give the Name of* Jupiter *to it as an Inſcription.* The unexpectedneſs of the news made us almoſt immoveable, and it was quickly confirmed to us by other People. We immediately retired, and ſhut our ſelves up in our Lodgings, to lament the general deſtruction of our Nation, and ſorrow being Eloquent, what was it that it did not prompt us to ſay? K L M

Having in this manner expos'd our ſelves in the midſt of Winter to the perils of a dangerous Voyage in hopes to have found ſome redreſs for our Sufferings, we met upon the Land with a Tmpeſt much more cruel, than thoſe which happen at Sea, becauſe they are natural, and by conſequence ſupportable; whereas this was cauſed by a man, who had nothing humane but his ſhape, by a young Prince, who lov'd nothing but change and trouble, and who ſeeing his Will and Pleaſure ſuſtained by the whole Power of the Empire, he ſuffered himſelf to be carried away without any reſtraint to all Licentiouſneſs and Tyranny; which was an Evil the more great and deplorable, becauſe not capable of any viſible remedy. For who durſt be ſo bold as to repreſent to him, that it was not conſiſtent with his duty to violate the ſanctity of the moſt *Auguſt Temple* in the World? Or could one indeed without the loſs of his Life have remonſtrated againſt ſo great an impiety? N

Let us dye then (ſaid we among our ſelves) ſeeing nothing can be more honourable, than to lay down our Lives in defence of our Laws. But our Death not being able to produce any good effect, and being Embaſſadors as we are, may it not be to augment the affliction of thoſe who ſent us, and give advantage to ſuch of our own Nation, as have no friendſhip for us, to ſay, that to deliver our ſelves from ſome preſent inconvenience, we deſerted the Intereſt of the Publick? though the leſſer Intereſts are always to give place to the greater, and Private to Publick. For in the ſubverſion of Government, all the Laws, by which its Grandeur and Conſiſtence was maintained, do for the moſt part ſuffer the ſame Fate, and are aboliſhed with it. O

May

A *May it not be imputed to us likewiſe as a crime to abandon the* Jews *in* Alexandria, *by abandoning an affair in which their Safety or Ruine is involved, and the Safety or Ruine of our whole Nation, and leave them in fear, that a Prince of his Violence and Cruelty will entirely deſtroy them?*

If it be *Objected*, That ſeeing, which way ſoever we reſolve, no Succeſs is to be expected; why ſhould not we think of retiring in ſafety? I *Anſwer*.

That to do ſo, we muſt have either no hearts, or no knowledge in our divine Laws. God perhaps will make uſe of this opportunity as a tryal of our Virtues, and to ſee how we are diſpoſed to comport under affliction: Rather, inſtead of placing our ſafety in the uncertain ſuccours of Man, let us put our whole confidence in God with a firm Faith, that he will aſſiſt us, as he has
B *aſſiſted formerly our Fore-fathers, when their Perils were (in appearance) beyond all Remedy. Thus it was we endeavoured to comfort our ſelves under ſo great and unexpected a Calamity, flattering our ſelves with hopes of ſeeing happier times.*

When we had remained ſilent for a time, we ſaid to him who brought us the firſt ill News, *Why do you content your ſelf, by having thrown an unhappy word among us, to have kindled an univerſal trouble in our minds, which as a ſingle Spark will grow to a Flame, and do not tell us, what it is that hath tranſported the Emperour to ſo extravagant a reſolution?*

*Every body knows (*replied the perſon*) that he would be reverenced as a God: and becauſe he is perſwaded, that the* Jews *are the only perſons, who will not acknowledge him for ſuch, he believes he cannot any way afflict and puniſh them more, than by diſhonouring the Majeſty,*
C *and profaning the ſanctity of their Temple, which he knows is the moſt beautiful in the World, decorated and enriched with the preſents of ſo many Ages, which no doubt, but his boldneſs and impiety will tempt him to ſeize.*

Capito, *a Commiſſioner for the receipt of the Tributes in* Judea, *has irritated him likewiſe againſt us by Letters which he has writ. This* Capito *having little or no fortune before he was ſent into this Province, and having feathered his Neſt well by his exaction ſince he came, he has a mind to prevent by his Calumnies the juſt Complaints, which he apprehended the* Jews *would make againſt him, and he has made uſe of the occaſion aforeſaid.*

Jamnia *is one of the moſt populous Towns in* Judea, *and all its Inhabitants are* Jews, *except ſome few Strangers, who (unhappily for us) are come thither to acquaint themſelves with*
D *the neighbouring Provinces. Their averſion for our Manners and Cuſtoms is ſo great, that they ceaſe not to do us all the miſchief that they are able to do; and underſtanding that* Caius *was inflamed with an idle paſſion to be worſhipped as a God, and that on that account he had conceived a mortal hatred againſt us, they thought they could never hope for a fairer opportunity to deſtroy us. Wherefore they erected an Altar of Brick upon no other deſign, but becauſe they were ſure we would never ſuffer the Laws of our Anceſtors to be violated in that manner; and their malice and cunning has had the effect which was intended. For the* Jews *having pull'd down their Altar, they who ſet it up made complaint immediately to* Capito, *who was the contriver of the plot, on purpoſe to ruine their fellow Citizens. This wicked man, tranſported as it were to have ſucceeded ſo far, failed not to write to* Caius, *exaggerating every thing, and*
E *adding much to the truth, to provoke him the more. The violent and audacious Emperour no ſooner had the news, but he commanded, that inſtead of an Altar of Brick, they ſhould ſet up a Statue of him as big as a* Coloſſus, *which was to be Gilt over with Gold, and placed in the Temple of* Jeruſalem: *in which reſolution he had two principal Counſellors,* Helico *that notorious Buffoon, and* Apelles *the famous Comedian, who (as is reported) having proſtituted himſelf, and expoſed his beauty for money when he was young, was now got upon the Theater in his old age, and the modeſty of that profeſſion every man knows. By theſe excellent qualities theſe two excellent perſons were got to be of* Caius *his Councel. With the one he conſulted in matters of Railery and Wit; and with the other how ſuch a ſpeech was to be pronounced upon the Stage, not ſo much as concerning himſelf with the Peace and Tranquility of the Empire.*
Helico, *being an* Egyptian, *bit us like an Aſp; and* Apelles *being of* Aſcalon *was no kinder*
F *than he.*

Every word, that this perſon ſpoke, was like a dagger at our hearts: but theſe two wicked Counſellors were not long without their Reward; For *Caius* cauſed *Apelles* to be clapt in Irons for other Crimes, and tortured him upon the Wheel, but with ſeveral intervals, to increaſe and ſpin out his puniſhment; and *Claudius* ſucceeded *Caius* in the Empire, he put *Helico* to death for other conſiderable Reaſons.

G CHAP.

H

CHAP. XIII.

Petronius *his great trouble about executing the Order which he had received from* Caius *to ſet up his Statue in the Temple of* Jeruſalem, *becauſe he was ſenſible of the injuſtice of it, and foreſaw the ill Conſequences.*

CAIUS wrote then that this Statue ſhould be conſecrated, and ſet up in our Temple, and omitted nothing, that might injoyn the Execution of that Order. He I commanded *Petronius* Governour of *Syria*, to take half the Army, which was diſpoſed along the *Euphrates* to defend thoſe Countries againſt the Kings and People of the Eaſt, and to cauſe them to attend the Statue; not that they were to add to the Solemnity of its Conſecration, but to cut thoſe *Jews* in pieces, who would have the boldneſs to oppoſe him. Is it ſo then, moſt cruel Prince, that, foreſeeing theſe poor people will ſooner expoſe themſelves to death, than ſuffer the violation of their Laws, and the profanation of their Temple, you declare War againſt them, and ſend a formidable army to conſecrate your Statue by the blood of ſo many innocent Victims, without ſparing either Women or Men?

This Order gave *Petronius* much trouble, by reaſon that on the one ſide he knew K *Caius* could not endure the leaſt delay in his obedience, and on the other ſide he ſaw the execution of his Commands very difficult, becauſe the Jews would ſuffer a thouſand deaths rather than ſuffer any violation of their Religion; For, though all other people are tender of their Laws, yet it comes far ſhort of the bigottry of the *Jews*, who look upon theirs as Oracles given by God himſelf; They were brought up in it from their youths; They have it ingraven in their hearts; They forbear not to admire it; They receive into the number of their Citizens ſuch Strangers as imbrace it; Look upon thoſe as Enemies who deſpiſe it; And have ſo great a horror for every thing that contradicts it, that there is neither grandeur, nor fortune, nor any temporal felicity able to tempt them to violate it; Nor is there any greater evidence of their Reſpect and Veneration for their L Temple, than that it is certain death for any of them to dare to enter into the Sanctuary; But for the reſt entrance is free to all thoſe of their Nation, of what Province ſoever.

Petronius revolving theſe things in his mind, found the Enterprize ſo difficult, that he made no haſt to put it in execution; and the more he conſidered this affair, the more he was perſwaded not to touch upon our Religion, as well becauſe Juſtice and Piety obliged him to alter nothing therein, as becauſe of the danger he was like to encounter, not only from the Judgement of God, but from the Reſiſtance of the *Jews*, who by that action would be driven to deſpair. He conſidered likewiſe the numerouſneſs of that Nation, which is not like the reſt crowded up in one Province, but diſperſed in ſo great numbers almoſt quite over the World both upon the Continent and in the Iſlands, that M they are well nigh equal in number to the Natives. And this gave him occaſion to apprehend, that aſſembling together from all parts they ſhould kindle a War, that could not eaſily be extinguiſhed, ſeeing they were already very ſtrong in *Judea*, no leſs Politick than Valiant, and ready to dy with their Swords in their hands with invincible Courage, rather than abandon the Laws of their Fathers ſo excellently Juſt, though their Enemies would needs have them to be Barbarous.

This wiſe Governour was apprehenſive likewiſe of ſuch of that Nation as inhabited beyond the *Euphrates*, in *Babylon* and thoſe Provinces: for he knew for certain, as having ſeen it with his Eyes, that they ſent every year to the Temple, under the Title of *Firſt-fruits*, the money which they called *Holy*; without conſidering the danger of the ways, N how great ſoever it was, and all becauſe prompted by a principle of Devotion. So that he believed, and not without reaſon, that as ſoon as the Jews ſhould have notice of the Conſecration of this Statue, they would put themſelves inſtantly into the Field, and block him up on every ſide.

Theſe thoughts detained him for ſome time; but it put his mind into great agitation and trouble, when he conſidered he had for his Maſter a young Prince, who knew no other Juſtice than his Will; who could not endure to be diſobeyed, let his Commands be never ſo unequel, and whoſe pride and preſumption tranſported him to that exceſs of folly, that cauſing him to forget his Humanity, he would need paſs for a God: So that he could neither execute nor decline the execution of his Orders without manifeſt dan- O ger of his Life; only there was this difference, he might ſave it perhaps in the War, where

A where the events are uncertain; whereas it was impoſſible to eſcape, if he refuſed obedience to his unmerciful Prince.

CHAP. XIV.

Petronius *gave Order for this Statue, but it went on but ſlowly. He indeavoured in vain to perſwade the* Jews *to receive it. The* Jews *forſake the Towns and the Country*
B *to wait upon him, and begg of him not to execute an Order, that would be more inſupportable to them than death, but to give them leave to ſend their Deputies to the Emperour.*

THE *Roman* Officers, who with *Petronius* had the greateſt charge in the affairs of *Syria*, were all for a War; becauſe, knowing the fury of *Caius*, they doubted not, but, if they declin'd it, he would diſcharge his indignation upon them, in confidence that they muſt needs be acceſſory in this diſobedience. But by good fortune it hapned, that they had time to deliberate, whilſt the Statue was making: for there was none ſent out of *Italy*, which, I ſuppoſe, God in his mercy ſo ordered for the ſafety of his People, as alſo
C that there was no direction to take the hanſomeſt and beſt wrought that could be found in *Syria*, for without that the War had broke out ſo ſuddenly, that no remedy could have been found for ſo great a miſchief.

Petronius, having concluded to have a Statue made, cauſed the ableſt Statuaries in *Phenicia* to be ſent for, furniſhed them with materials, and appointed *Sydon* to be the place, as the moſt proper for ſuch a buſineſs. Having done ſo, he ſent for the Chief Prieſts and Magiſtrates of the *Jews*, declared to them the Emperor's Command, and exhorted them to ſubmit, and not run themſelves into Calamity and Troubles which would be otherwiſe unavoidable; for the greateſt part of the Army in *Syria* had Orders to proceed with fire and ſword in caſe of diſobedience; And *Petronius* did not doubt, but if he could have prevail'd with them, they could have perſwaded the reſt of the People, but he
D found himſelf miſtaken; for this diſcourſe went ſo near them, that after for a while they had ſtood ſtill as immoveable, they brake out into Rivers of Tears, tore their beards and their hair, and cry'd out with a voice interrupted with ſighs. *Have we then lived to this hour, to ſee what our Anceſtors never beheld? But how can we poſſibly ſee it, who will chooſe rather to loſe our Eyes and our Life, than be ſpectators of ſo horrible an impiety?*

This report being ſpread abroad in *Jeruſalem* and in all *Judea*, the *Jews* left their Houſes and Fields, as it had been by conſent, and repaired to *Phenicia* to wait upon *Petronius*. Their innumerable multitude made thoſe People believe, who were ignorant how populous a Country *Judea* was; that it was a great Army marching againſt *Petronius*, of which they gave him immediate advice; but they had no other Arms then their ſighs and their
E cryes; which fill'd the Air with ſuch a noiſe, that it ceaſed not, when they laid them by, and had recourſe to their Prayers, which the exceſs of their ſorrow put into their mouths. They were diſtributed into ſix Claſſes, three on the one ſide, the Antient, the Young Men, and the Children; and three on the other, the old Women, the young Women, and the Maidens.

When they were brought in to *Petronius* (who was placed higher than the reſt) they threw themſelves before him upon the ground, beating their Breaſts, and ſobbing out ſo many ſighs, that nothing could be more pittiful; and though *Petronius* commanded them to riſe and come nearer, they were ſcarce to be perſwaded: At length they approached with aſhes upon their Heads, their Eyes ſwimming with tears, and their Hands
F behind their Backs, as if they had been going to Execution; and he, who was ſpokeſman for them all, delivered himſelf to *Petronius* in theſe Terms. SIR, *To remove all pretence of accuſing us of any evil deſign, we are come not only without arms, but without any intention of making uſe of our hands, which are the Armes, that Nature has given to all mankind, and do therefore preſent our ſelves before you to be treated as you pleaſe. We have left our Houſes deſtitute, and brought our Wives and our Children along with us, to the end we may joyn their inſtances with our own, and by your mediation ſupplicate the Emperour either to preſerve or extinguiſh us all together. We are naturally lovers of Peace, and are the more impetuouſly inclined to it, becauſe, our greateſt pleaſure being to bring up our Children in our own way, there is nothing that conduces more to it. When* Caius *was advanced to the empire, and*
G *we underſtood it by his Letters to* Vitellius *(who was then Governour in* Jeruſalem, *and in whoſe place you have ſucceeded) we gave him a teſtimony of our joy, and ſignified it by publiſhing*

liſhing the good news thorow the reſt of the Cities. Our Temple was the firſt place, where ſacrifice was offered for the happineſs of his reign; Would it be juſt that it ſhould be the only place, where that Religion ſhould be aboliſhed, which had been obſerved there in all Ages? We will leave our Houſes, our Goods, and our Poſſeſſions to your Mercy: all we beg is that nothing be introduced into our Temple, but that it may remain in the ſame condition, as it was left to us by our Fathers. If you will not grant us that favour, take away our lives, which we can loſe with much more ſatisfaction, than behold the violation of our bleſſed Laws. We are informed, that great forces are preparing to fall upon and conſtrain us, in caſe we oppoſe our ſelves againſt this Order; but we are not ſo imprudent as to reſiſt our Maſter; We will ſooner dy, than entertain any ſuch wicked deſign: He may kill us, and cut us in pieces, if he pleaſes, without any ſuch danger; we intend nothing of defence; we will be rather our own Prieſts, and when we have ſacrificed our Wives, and our Children, and Relations, we will ſhed our own blood and mingle it with theirs, and expire in petitioning God Almighty, that he would not impute it to us as a Crime, ſeeing we do it not either for want of reſpect to the Emperour on the one ſide, nor for non-obſervance of our Laws on the other. But before we are reduced to that extremity, our humble requeſt to you, Sir, is, That you would vouchſafe us but ſome time, till we can make our addreſſes to the Emperour: 'Tis poſſible we may obtain from him, that he will not intrench upon the Worſhip, which we conceive due only to God, nor diſturb us in the exerciſe of our Religion, and put us into a worſe condition, than other Nations, to whom he has indulg'd their ancient Liberties and Cuſtoms, and confirmed the Decrees of Auguſtus *and* Tiberius *his Predeceſſors, who were ſo far from condemning our conduct, or reprehending our manners, that they entirely approved them. It may be he may be mollified by our addreſſes: The anger of Princes is not immortal; nor are their wills always the ſame. It is only by Surmiſes and Calumnies that the Emperour is exaſperated againſt us. Permit us (if you pleaſe) to juſtify our ſelves, and inform him of the Truth. And what could be more ſevere, than that we ſhould be condemned without being heard? If we can obtain nothing from him, who will hinder him then from what he would do now? But do not, Sir, we beſeech you, by refuſing us the only hopes which remain to ſo great a multitude, obſtruct our application, ſeeing we beg it out of a true ſentiment of Piety, and not any Intereſt, unleſs it be ſaid (as is true) that no intereſt is ſo great, as that which reſpects Preſervation.*

CHAP. XV.

Petronius *affected with the condition and Humility of the* Jews, *and believing it unſafe to run them into deſpair, writes to* Caius *in ſuch a manner as might gain time.* Caius *reſents it highly, but diſſembles it in his anſwer to* Petronius.

THIS Diſcourſe was accompanied with ſo many ſighs and tears, that it wrought compaſſion in all that heard it, and particularly in *Petronius*, who was naturally moderate, and merciful. For the requeſt made to him in the Name of the whole Nation of the Jews ſeem'd not unreaſonable, and nothing could be more deplorable, than the condition into which they were brought.

Petronius propoſed and debated the buſineſs with his Councel, and was much pleaſed to find thoſe perſons, who were moſt bitter and inveterate againſt them before, come about and grow more gentle and mild, and others not afraid to declare, how much they were concerned for the Extreme affliction of that People; ſo that though he was not ignorant of the Cruelty of *Caius*, and that he never forgave any man, yet he ſeem'd to act by the motion of that Spirit, which the Piety of our Religion infuſes: Whether it was that, being a learned Man, he had had ſome ſmattering of it before; whether he had gain'd it ſince his Governments in *Aſia* and *Syria* (in which Countries there are great numbers of *Jews*) whether it was his own natural propenſity, that inclin'd him to what was reaſonable and juſt; Or whether it was becauſe God does give uſually good inclinations to great Men, both for their own benefit and the advantage of the Publick; which of theſe it was, I cannot determine, but ſo it was at that time. The reſult was, that the Statuaries ſhould not be preſſed; but that Orders ſhould be given them to imploy the utmoſt of their skill, and made the Statue ſo accurately, that it might paſs for a Maſterpiece.

Pieces, which are a ſhort time in doing, are a ſhort time in decaying; whereas ſuch, as are made with more deliberation, laſt longer by far, and are eſteemed through ſeveral Ages.

Petronius

A *Petronius* did not incourage the *Jews* to ſend their Deputies towards the Emperour, becauſe he thought it not for their advantage to depend wholly upon the Capricio of a young Prince; yet he did not abſolutely forbid them, becauſe he ſaw there was danger both on the one ſide and the other. However, he wrote a Letter to *Caius* (without mentioning the Application which the *Jews* had made to him) imputing the Cauſe of the Delay on the Conſecration of the Statue to the Artiſts, who being to make it excellent had required more time, that it might be done more ſuitable to the dignity of the perſon it was deſign'd to repreſent. He thought by this trick to gain time, and it was likely *Caius* might comply, becauſe Harveſt was at hand, and he might very well apprehend that the *Jews* (being made deſperate, and not valuing their Lives, after the vio-
B lation of their Laws) might burn their own Corn and deſtroy all their fruit, which would be the more inconvenient, becauſe he was aſſured that *Caius* was upon a Voyage to *Alexandria*; for it was not likely that he would expoſe himſelf wholly to the dangers of the Sea with ſo great a Train, but rather ſteer his Courſe along the Shore of *Aſia* and *Syria*, where he might imbarke and diſimbarke as he pleaſed, and have the benefit of his Long-boats (of which he had 200 in his fleet) to ſupply it with proviſions and forrage, which was requiſite to be prepared in great quantities in all the Towns in *Syria*, but eſpecially the Ports, by reaſon of the vaſt numbers which attended him as well from *Italy* as from all other parts of the world.

It was not doubted but this Letter would have been kindly received by *Caius*, and
C that he would have approved of the delay, not in conſideration of the *Jews*, but for the convenience of making ſuch proviſion of Victuals, and therefore it was written and diſpatched. But the Choller of this Prince was ſo inflamed at the reading of it, that his Eyes ſparkled with fury, and clapping his hands together in a great tranſport, he ſaid.

How Petronius! *Have not you yet learned to obey your Emperour? Your great imployments have puff'd you up with pride, and it ſeems you know nothing of* Caius *but his Name; but you ſhall know him better hereafter by your proper experience. You have more conſideration of the Laws of the* Jews (*who are my mortal Enemies*) *than for my Commands who am your Prince. You apprehend their great numbers, as if you had not an Army as great, and ter-*
D *rible to the King of* Parthia, *and the whole Eaſt; yet your compaſſion for that pitiful Nation is ſtronger than your deſire to pleaſe and obey me. You pretend* (*forſooth*) *the neceſſity of making proviſion for my paſſage to* Alexandria; *as if I could not be accomodated from the neighbouring Provinces, and as if the plenty of other Countries were not able to ſupply the ſterility of* Judea.

But why do I protract and ſpend time in unprofitable words? 'Tis by the death of this impudent fellow that I muſt convince him of the greatneſs of his fault, and that mine anger never ceaſes, though my threatnings may.

This furious Prince return'd an Anſwer to *Petronius*; but being fearful of provo-king ſuch of his Governours as were capable of raiſing Rebellion, and particularly thoſe who commanded ſuch potent and large Provinces as that upon the *Euphrates*, and who
E had the command of ſuch Armies as that which was then in *Syria*, he diſſembled his Choller; applauded the diſcretion and prudence of *Petronius*; only adviſed him by the by not to protract the Conſecration of his Statue any longer, for ſeeing Harveſt was over, there could be no conſiderable reaſon to defer it.

F

G

H

CHAP. XVI.

King Agrippa *comes to* Rome, *and being told by* Caius *that he would have his Statue erected in the Temple of* Jeruſalem, *he falls into a ſwound; having recollected himſelf, he writes a Letter to* Caius.

NOT long after King *Agrippa* arrived at the Emperors Court, knowing nothing of the Letter from *Petronius*, nor the Anſwer which *Caius* had returned: when *Agrippa* came to pay his duty to the Emperour, he eaſily diſcovered by the manner I of his reception that he was highly offended. He conſidered with himſelf whether he had done any thing that might diſguſt him; but remembring nothing of that, he concluded (as was true) that this paſſion was againſt ſome Body elſe. Nevertheleſs obſerving that that agitation of Spirit appeared not in his Countenance, but when he caſt his Eyes upon him, his fear continued, and it came often into his mind to take notice of it to him; but he forbore, leſt by an imprudent curioſity he ſhould pull the anger of his Prince, which was fixed upon other People, upon himſelf.

No man ſeeing farther into Peoples thoughts then *Caius*, he quickly perceived that *Agrippa* was diſturbed, and told him; *I will tell you what you are ſo deſirous to underſtand. You know me too well to be ignorant, that I ſpeak no leſs with my Eyes than with my Tongue: These honeſt men of your Nation are the only People who diſdain to acknowledge me for a God;* K *and do ſeem to run themſelves deſperately into ruine, by refuſing their obedience to an order that I have given for the ſetting up a Statue of* Jupiter *in their Temple. They have met together from all the Cities and Countries to preſent a Petition, which in effect is nothing but to teſtify their contempt and diſreſpect to my Commands.*

He would have proceeded, but *Agrippa* was ſurpriſed with ſo violent a ſorrow, that he fainted before him, and had fallen down, had he not been ſuſtained by thoſe who were about him. He was carried off to his Lodgings, where he continued inſenſible for a conſiderable time.

The concernment of this poor Prince augmented the hatred that *Caius* had conceiL ved againſt our Nation. *If* Agrippa (ſaid he) *who has alwayes had an affection for me, and has been obliged to me by ſo many favours, has ſo great a Paſſion for the Laws of his Country, that he is not able to endure that I ſhould croſs them, or ſo much as mention it to him, without hatred to his Life, what am I to expect from the reſt of the* Jews, *who are not obliged by any Conſiderations of me to abandon their ſentiments?*

All that day, and a good part of the next, *Agrippa* remain'd in ſuch aſtoniſhment, that he could not recollect himſelf; at length about evening he began to liſt up his head; and opening his eyes with much trouble, he caſt them upon the People who were about him, but knew no body, and having done ſo he fainted again, but with ſomething more freedom of breath. Not long after he opened his eyes again, and coming a little to himM ſelf, *Where am I* (ſaid he) *with the Emperour? and is he preſent?*

Take courage Sir, (ſaid ſome about him) *You are in your own Lodgings, and the Emperour is not preſent. You have ſlept enough, awake now if you pleaſe, and try if you know us. Here are none but your Friends and your Servants, whom you love, and I am ſure they love you beyond their own Lives.*

Then the Prince opened his Eyes, recollected himſelf, and found by their countenances what an impreſſion his malady had made in their hearts. The Phyſicians cauſed the greateſt part of thoſe who were preſent to withdraw, that they might apply their remedy, and give him to eat with more convenience. Upon their preſenting him ſomeN thing to eat, he told them,

Trouble me not with your Delicates; in the affliction I am in, it is ſufficient to keep me from ſtarving; and indeed I ſhould not perſwade my ſelf to eat at all, had I not ſome hopes of being able to aſſiſt my Country-men in ſo unfortunate an extremity.

Theſe words he delivered with Tears, and then took what was barely neceſſary, for the ſuſtenance of his Life, and would not ſuffer them to mingle one drop of Wine with the Water which he drank. After which he told them, *I have now received what I could not have refuſed without deſtruction to my body. There remains nothing, but that I imploy the utmoſt of my endeavours with the Emperour to divert the ſtorm that impends:* and thereupon calling for materials, he writ this Letter to the Emperour,

O

SIR,

A

SIR,

"MY Reſpects and awe for your Majeſty deters me from preſenting my ſelf be-
"fore you. Your Luſtre amazes me, and your Comminations affright me:
"A Letter will better expreſs my humble requeſt, than I could do it by word of
"mouth. You know (great Sir) that Nature has engraven in every man's heart an
"ardent affection for his Country, and a ſingular veneration for the Laws which have
"been derived to him from his Anceſtors, as you have ſufficiently teſtified by your
"Affection to the one, and by the great care your Majeſty takes to have the other ob-
"ſerved. The ſame inclination is ſo naturally and ſo ſtrongly radicated in all ſubjects,
B "that there is ſcarce a People, to whom their Laws do not ſeem juſt (though in effect
"they be otherwiſe) and the cauſe is, for that they judge commonly more by Reſpect
"than by Reaſon.

"You are not ignorant Sir, that I am by Nation a *Jew*, and born in *Jeruſalem*, where
"that bleſſed Temple is placed that is dedicated more particularly to the honour
"of Almighty God. My Predeceſſors have been Kings of that happy Country: Some
"of them have been Chief Prieſts, and exulted more in that dignity, than the Crown;
"being perſwaded, that as God was above Men, ſo the Prieſthood was above the
"Throne; Divine things being the Object of the one, and but Humane things of the
C "other.

"Finding my ſelf (Great Sir) obliged by ſo many Ligaments to this Nation, this
"Intereſt, and this Temple, I could not refuſe them my Interceſſion to your Majeſty;
"Let me therefore with all humility beg, that you would not permit my poor Coun-
"try-men to leſſen their Zeal and Allegiance to you, of which no People in *Europe* or
"*Aſia* have always given greater teſtimony for your *Auguſt Imperial Family*, in what
"ever their Religion and Laws would diſpence with. They have not only made Vows
"and Sacrifices for the proſperity of your Empire upon publick Feaſts and Solemni-
"ties, but every day. Which ſhews that it was not only by bare words, and falſe oſten-
D "tations, but by real effects proceeding from the ſincerity of their hearts, that they ſig-
"nified their affection to your Predeceſſors.

"As to that ſacred City in which I had the happineſs to be born, I may ſay it is not
"to be conſidered only as the Metropolis of *Judea*, but it is the Capital City of ſeveral
"other Provinces, by reaſon of the many Colonies with which it has peopled *Egypt*,
"*Phenicia*, the upper and lower *Syria*, *Pamphilia*, *Cilicia*, ſeveral other parts of *Aſia*,
"as far as *Bithynia*, and a great way on the other ſide of the Sea.

"In *Europe*, it hath furniſhed with Colonies, *Theſſalie*, *Beotia*, *Macedonia*, *Etolia*,
"*Athens*, *Argos*, *Corinth*, with the greateſt part of *Peloponneſus*, beſides the moſt cele-
"brated Iſles, as *Eubea*, *Cyprus* and *Candia*.

"What ſhall I ſay likewiſe of the Countries beyond the *Euphrates*, in which (un-
E "leſs it be part of the Province of *Babylon*, and ſome other Governments) moſt of the
"Cities that are ſeated in fruitful Countries are inhabited by the *Jews*? So that if
"the Country, in which I had the honour to be born, may find favour in your Eyes,
"you will not (great Sir) oblige one ſingle Town, but a vaſt number of Cities in all
"places of the World; and it would be a thing ſuitable to your Grandeur and Fortune,
"to have all people participate of your favours to them; for there is no part of the
"Earth in which your glory will not be proclaimed, nor any perſon living that will re-
"fuſe you thoſe praiſes and acknowledgments that will be due to you.

"At the requeſt of ſome of your private friends you have given whole Cities the
F "freedom of *Rome*, and thereby advanced them before others, to whom they were for-
"merly inferiour; in which you obliged (no leſs than the Towns) the Perſons by
"whoſe interceſſion you granted that honour.

"I can ſay without vanity, that among all the Princes, who pay obedience to your
"Majeſty, there are very few who precede me in dignity, but none who ſurpaſſes (I
"may ſay equals me) in point of affection to your Majeſty, both as I am born your
"Subject, and obliged by many expreſs and particular favours. I dare not be ſo con-
"fident as to beg the freedom of *Rome* for my Country-men, to exempt them from Tri-
"butes, or give them Infranchiſement: I requeſt, Sir, only a favour that will be no
"charge or inconvenience to your Majeſty, but a great benefit to them; and there is
"none ſo great a benefit to the Subject, as the favour of their Prince.

G "*Jeruſalem* had the firſt news of your happy ſucceſſion to the Empire, and publiſhed
"it immediately through all the neighbouring Provinces. Since then *Jeruſalem* was

"the firſt City in the Eaſt, that proclaimed you Emperour, may not ſhe with reaſon H
"hope for ſome particular grace, at leaſt not to be put into a worſe condition than any
"of her Neighbours?

"Having ſpoken for my Nation and Country-men, it remains that I do now with all
"humility ſupplicate you for our Temple, being conſecrated to God Almighty, and
"his Majeſty inhabiting it. We have never admitted any Image or Statue there, becauſe
"Painters and Sculptors repreſent only ſuch Deities as are viſible, and the God which we
"worſhip being inviſible, our Anceſtors have thought, that they could not without im-
"piety undertake any ſuch repreſentation.

"*Agrippa* your Grandfather had a reſpect for this Temple: *Auguſtus* ordered by Let-
"ters expreſs that the *Firſt fruits* ſhould be brought thither from all parts, and that not a I
"day ſhould paſs but Sacrifices ſhould be made.

"The Empreſs your great Grandmother had it in the ſame Veneration. There
"was neither *Greek* nor *Barbarian*, nor Prince (how great ſoever his pique was to us)
"nor Sedition, nor War, no Captivity, nor other of the greateſt deſolations that could
"happen to any people, that could ever prevail with us to admit an Image into our
"Temple; for even our greateſt Enemies have born a reverence for this place, becauſe
"it was conſecrated to the Creator of the Univerſe, for fear of thoſe dreadful Judge-
"ments, which they knew had befallen thoſe perſons, who had had the boldneſs to vio-
"late it; of which, without inſtancing in Forreign Examples, I ſhall recount ſuch as are
"domeſtick to your Majeſty. K

"When *Marcus Agippa* your Grandfather in favour to King *Herod* my Grandfather
"condeſcended to viſit *Judea*, and coaſt along the Shore to *Jeruſalem*, he was ſo taken
"with the Magnificence of the Temple, with its Ornaments, the diverſity of the Orders
"of the Prieſts, with their Veſtments, and particularly with the habit of the Chief-Prieſt,
"with the formality of their Sacrifices, and the Devotion of thoſe who aſſiſted; That he
"could not forbear teſtifying his admiration. He took ſo much pleaſure in the contem-
"plation of theſe things, that there was not a day paſt, whilſt he remained at *Jeruſalem*,
"but he viſited them all, offered magnificent Preſents, and granted to the Inhabitants
"of that great City all that they could deſire but exemption from Taxes.

"*Herod* paid him all the honour he could deviſe, and having received much greater L
"from him, attended him in perſon to the Sea-ſide, the People flocking from all parts
"to throw boughs and flowers in his way, accompanying him with a thouſand Bene-
"dictions.

"Is it not, Sir, a thing known all the World over, that the Emperour *Tiberius* your
"great Uncle during the 23 years of his reign had the ſame reſpect for our Temple, not
"ſuffering any body to make the leaſt alteration in the Orders obſerved there? Upon
"which account (though otherwiſe I was a great ſufferer by him) I cannot contein from
"recounting an action that redounded much to his honour, and I know you take de-
"light in hearing the Truth. *Pilate* the then Governour of *Judea* conſecrated to him M
"in the Palace of *Herod* at *Jeruſalem* certain guilt Bucklers, not ſo much in honour to
"him, as hatred to our Nation. There was no Image ingraven upon the Bucklers, nor
"no Inſcription, but the Name of him who dedicated them, and the Name of him to
"whom they were dedicated. Nevertheleſs the People tumultuated in ſuch manner,
"that they imployed the four ſons of the King, the other Princes of the Blood, and the
"moſt conſiderable Perſons of our Nation to perſwade *Pilate* to cauſe the Bucklers to be
"removed, by reaſon it was contrary to the Cuſtoms of their Anceſtors, which Cuſtoms
"neither Kings nor Emperours had ever infring'd before; and ſeeing *Pilate* (who was
"of a violent and obſtinate nature) did ſeem to refuſe them, they cryed out, *Have a*
"*care of troubling the Peace which we enjoy: Have a care how you provoke us to Revolt, and* N
"*to War: 'Tis not by the violation of our Laws that the Emperor is to be honoured; you*
"*muſt find another pretence to colour ſo unjuſt an Enterprize, and ſo inſupportable to us; for this*
"*magnanimous Prince is far from intrenching upon our Cuſtoms: If you have any Commiſſion*
"*to that purpoſe, any Letter or other Order to authorize you in what you do, let us ſee it, and*
"*we will depute perſons to wait upon him with our humble Remonſtrances.* Theſe words
"exaſperated *Pilate*, yet gave him much trouble; for he feared, that, if they ſent their
"Deputies, they would inform the Emperor of his Exactions, Injuſtices, and horrible
"Cruelties, by which he had afflicted many innocent perſons, and put as many to death.

"In ſo great an anxiety *Pilate*, notwithſtanding his Paſſion and Severity, knew not
"what way to ſteer. He durſt not take away the Bucklers, becauſe they had been con-
"ſecrated; and if he durſt have ventured upon that, he could not frame himſelf to com- O
"ply with the People, and beſides he muſt obey the command of *Tiberius*.

Thoſe

A "Thoſe who interceded for the *Jews* perceiving, that though he diſſembled it
"what he could, yet he repented of what he had done, writ a Letter to *Tiberius* with
"great inſtance and reſpect; and there needs no further proof of its effects, than that
"after he had ſignified his diſpleaſure to *Pilate* in his immediate Anſwer, he ſent to him
"his Commands to remove the Bucklers to the Temple at *Caſaria*, which was built in
"honour to *Auguſtus*, and it was done accordingly; by which invention all due reſpect
"was paid to the Emperour, without any invaſion of our Laws. Thoſe Bucklers
"had no Image upon them, and yet now our controverſie is about a Statue: Thoſe
"Bucklers were placed only in the Palace of the Governour; and this Statue muſt be
"ſet up in the Sanctuary, a place ſo holy, that there is only the high Prieſt permitted
"to enter, and that only one time in the year (after a ſolemn Faſt) to burn Perfumes in
B "honour to God, and by his humble Prayers to implore his bleſſing on our whole Nation
"for the next year. If any other, not only of the Commonalty, but of the Prieſts (not
"excepting him who is next to be High Prieſt) preſumes to enter; or if the High
"Prieſt himſelf enters it above once a year, or more times that very day in which he has
"liberty to enter, than what is allowed by our Law, it will coſt him his Life; nothing
"can ſave him; ſo peremptory has our great Lawgiver been in his Orders for the reve-
"rencing this holy Place, and for the making it inacceſſible. You are not then to doubt,
"great Sir, but your Statue ſhall be no ſooner erected, but ſeveral of the Prieſts will
"rather kill themſelves, their Wives, and their Children, than be ſpectators of ſuch
C "violence to their Laws.

"Thus it was that *Tiberius* acted upon this occaſion; and as to that Prince (the hap-
"pieſt that ever govern'd the Empire) your moſt excellent Predeceſſor (who, having
"given Peace to the whole World, deſerved for his vertue and great exploits the glori-
"ous name of *Auguſtus*) when he underſtood, that we admitted not into our Temple
"any viſible Image, as being improper to repreſent an inviſible God, he admired the
"Piety and Knowledge of our Nation, being learned himſelf, and accuſtomed to paſs
"the greateſt part of his time at meals in diſcourſe of Philoſophical points, that he had
"been taught by the greateſt Maſters, and in the Converſation of learned Men, which
D "he kept conſtantly about him, that his Mind might receive its repaſt as well as his
"Body.

"I could inſtance in ſeveral other things evincing his kindneſs to our Nation, but I
"ſhall content my ſelf with two.

"Being informed that there was a neglect in bringing in our *Firſt fruits*, he ſent to
"the Governours of the Provinces in *Aſia*, to permit only the *Jews* to aſſemble toge-
"ther, becauſe their meetings were not like the *Bacchanals*, to drink and debauch, and
"contrive againſt the Peace of the Publick; but Academies of Virtue, where People
"were inſtructed to love Juſtice and Temperance; and as to their *Firſt fruits*, which
"were ſent annually to *Jeruſalem*, they were imployed only to offer Sacrifices to God
"in the Temple. Wherefore this great Prince expreſly forbad every body for moleſt-
E "ing the *Jews* in what related to their *Meetings* and *Firſt-fruits*. If theſe were not
"the very words, I am ſure it was the ſence, as your Majeſty may know by one of the
"Letters of *C. Norbanus Flaccus*, of which I have brought you a Copy.

"C. Norbanus Flaccus *to the Magiſtrates of* Epheſus, *Greeting. The Emperour has*
"*writ to me, that in all places under my Government, where there are any* Jews, *I ſhould*
"*permit them to aſſemble according to their ancient Cuſtoms, and to raiſe mony to be ſent to*
"Jeruſalem: *I do adviſe and require, that you give them no interruption.*

"Doth not the favour and affection of *Auguſtus* to the *Jews* appear clearly hereby,
"ſeeing he permits the *Jews* to aſſemble publickly to collect their *Firſt fruits*, and per-
F "form other actions of Piety and Devotion?

"I will give you another proof, and that no leſs conſiderable. He commanded that a
"Bull and a Ram ſhould be offered every day at his charge in honour to our God,
"which is obſerved to this day without any diſcontinuance; yet he knew that there
"was no Image permitted either within the Temple or without: and no perſon ſurpaſ-
"ſing him in knowledge, he thought it but reaſonable, that there ſhould be a Temple
"peculiarly dedicated to the inviſible God, in which there ſhould be no Image, and
"where men might utter their Prayers and Devotions with confidence of relief.

"The Empreſs *Julia*, your Majeſties great Grand-Mother, imitating the Piety of
"her incomparable Husband, adorned our Temple with ſeveral ineſtimable Veſſels
"of Gold, without any Image ingraved upon them, becauſe, though Women do not
G "eaſily comprehend inviſible things, yet her Wit and Inclination to great matters had
"ſo elevated her in that (as in other things) above the pitch of her Sex, that ſhe un-

"derſtood intellectual things as well as ſenſible; and ſhe was perſwaded that the later H
"were but Types and Shadows of the former.

"Since then you have ſo many pregnant Examples at home of the great affection of "your Predeceſſours to us; Continue, I beſeech you, what they, from whom your per-"ſon and ſucceſſion is derived, have ſo carefully preſerved.

"They are Emperours, who intercede in the behalf of our Laws to an Emperour; "They are great Princes, to a great Prince; They are Grand-fathers and Grand-mo-"thers, to a Grand-child; Several to one ſingle Perſon; all of them admoniſhing as it "were in theſe terms; Do not you aboliſh what we have eſtabliſhed, and what has been "alwayes obſerved; but conſider, that though the ſubverſion of this Order may poſſibly "produce no ill effects immediately, yet the uncertainty of future Events ought to make I "the moſt hardy to fear, if they have not wholly renounced the fear of their Crea-"tor.

Should I go about to recount all my Obligations to your Majeſty, the day would "fail me before I had finiſhed; and yet it troubles me to paſs them over too ſoon; But "ſo great benefits will publiſh themſelves. You have beat off my Irons, but thoſe Irons "incumbred but part of my Body, and the pain, that I now ſuffer, oppreſſes my Soul. "You have delivered me from the apprehenſion of Death, and afterwards reviv'd me, "when a greater apprehenſion had put me into ſuch a ſtate, that I was lookt upon as "dead. Preſerve then, I beſeech you, that Life, that you have reſtored, and would "not doubtleſs have reſtored to have prolong'd my misfortunes.

"Your Majeſty has advanced me to the greateſt honour, that can be aſpired; you have "given me a Kingdom, and added to that Kingdom *Trachonitis* and *Galilee*. After ſuch "extraordinary Favours, do not, I beſeech you, refuſe me another ſo neceſſary, that the "not granting of that will make the other unprofitable; and when you have rais'd me to "ſo glorious, ſo illuſtrious a condition, do not humble me down again into darkneſs "and ſorrow.

"I do not beg of you to continue me in that high ſphere, where your favour has plac'd "me. All that I beg is, That you would not interfere with the Laws of my Country; "and if you deny me that, what will my Country-men, what will the whole World "think of my Intereſt with you? Will not they have reaſon to believe, that I have either "betray'd my Country, or loſt the honour of your favour, which are two the greateſt "Evils that I dread? Nevertheleſs I muſt of neceſſity fall into one of them, ſeeing I "muſt either be Cowardly or perfidious in deſerting an Intereſt, that ought to be ſo "dear to me; Or elſe I muſt have loſt my Intereſt in your kindneſs, if, imploring your "Mercy for the preſervation of the Temple and my Country, you ſhould not "think fit to uſe me with the ſame favour, that former Emperours have ſhown to all ſuch, "as they did honour with their kindneſs.

"If I be ſo unfortunate as to be pleaſing to you no longer, do not caſt me into Bonds "as *Tiberius* did, but put me immediately to death; For why ſhould I deſire to live "having loſt your Majeſties favour, in which only I repos'd my greateſt confidence and "hopes?

CHAP.

A

CHAP. XVII.

Caius *was wrought upon by* Agrippa's *Letter, and ſent to* Petronius *to do nothing in the Temple at* Jeruſalem. *But he repented preſently, and cauſed a Statue to be made in* Rome, *which he ordered to be ſent privately to* Jeruſalem *at the ſame time, when he ſhould go to* Alexandria, *where he likewiſe reſolved to be acknowledged for a God. The Injuſtice and Cruelty of that Prince.*

B

WHEN King *Agrippa* had ſeal'd and diſpatch'd this Letter to *Caius*, he expected the ſucceſs with all imaginable impatience, as judging, that not only the Conſervation or Ruine of *Judea* was at Stake, but the Intereſt of the whole Nation of the *Jews* ſpread abroad over the whole Earth.

This Letter produceth great agitation in the mind of *Caius*. He could not with patience behold his Pleaſure diſputed, and yet he could not but be touched with the Reaſons and importunity of *Agrippa*. He blam'd his affection for them, who were the only People, that durſt withſtand the Conſecration of his Statue; and yet he could not but approve the ſincerity of that Prince, as proceeding from the nobleneſs and generoſity of his mind. At length his kindneſs for *Agrippa* prevailed againſt his Choller; he was mollified by degrees, returned him a favourable anſwer, and granted him the higheſt of all favours, that he would deſiſt from the aforeſaid Conſecration. After which he writ to *Petronius* to make no farther alteration in the Temple; but he blended his grace with ſuch ſevere Conditions, as gave them always occaſion to tremble; for he added this Clauſe to his Letter, *But if in any other Town beſide* Jeruſalem *any body thinks fit to erect any Statue or Altar to me or mine, and any one be found ſo audacious as to oppoſe it, it is our pleaſure, that he be puniſhed upon the place, or ſent Priſoner to us.*

C

Was not this to revoke or cancel his favour at the ſame time when he granted it, ſeeing those words could not be conſidered, but as ſeeds of Commotion and War? For who doubted but thoſe People, who were Enemies to the *Jews*, would fill their Provinces with ſacriledge, and ſuch marks of honour, as are due only to God (and that rather to deſtroy our Nation, than to oblige *Caius*) and then the Jews not being able to ſuffer ſuch an outrage upon their Laws, *Caius*, to puniſh their reſiſtance, would *de novo* command the Statue to be ſet up and conſecrated in the Temple? Nevertheleſs, by the manifeſt protection of God, none of the People adjacent to *Judea* gave them this occaſion of trouble, though there was ſo much cauſe to apprehend it. But ſome will ſay, *What advantage had they by it? for though others ſate ſtill,* Caius *himſelf did not*: For he immediately repented of the favour which he had granted, reaſsum'd his old reſolution, and taking no notice of the Statue that was making at *Sidon* (leſt it ſhould beget a revolt) he gave order for a new one to be made of gilt Braſs in *Rome*, with directions that it ſhould be ſent privately by Sea, and without notice ſet up in the Temple of *Jeruſalem*, when he went himſelf into *Egypt*.

D

E

He omitted no Order in the preparation for his Voyage to *Alexandria*, ſo great was his deſire to ſee it; and ſo firm his reſolution to continue therein ſome time, becauſe no other place ſeem'd to him ſo convenient for the execution of his ridiculous deſign of being owned for a God, out of an opinion he had, that the example of that great City (by reaſon of its ſituation, and the reſort thither from all parts of the world) might induce other Towns leſs conſiderable to give him, the ſame divine honour, as he was aſſur'd of in *Alexandria*. Beſides, he was of ſo light and inconſtant a nature, he never did any good thing, but he repented of it immediately, and found out ſome way to revoke it, and make things very much worſe than before; and of this I ſhall give you ſome proof.

F

Having ſet certain Priſoners at liberty one day, he cauſed them about an hour after to be clapt up again without any hopes of ever being diſcharged any more, though they had committed nothing in the interim, that might move his diſpleaſure.

Another time he ſent others into exile, who had committed nothing at all, and he looked upon that ſentence as a favour, becauſe they, knowing his horrible inhumanity, expected, and had prepared themſelves for death. Accordingly they were ſent into the Iſlands, where they were put to plough and cultivate the Earth, and they took their misfortune patiently. But on a ſuddain though they had given no new provocation, he ſent Souldiers, and put them all to the ſword, which was a great affliction to ſeveral great Families in *Rome*.

G

If

If he gave money at any time to any body, he would be ſure to have it again, not H
by way of loan, or upon condition to pay them Intereſt, but by way of Authority and
Violence; and the poor people, were not only glad to reſtore it, but they ſcap'd well, if
it did not coſt them all their own, whether it was their Parrimony, or acquired by their
own Induſtry and Labour.

Thoſe who thought themſelves higheſt in his favour, he ruin'd under pretence of af-
fection; obliging them to ſuch exceſſive expences in vain Feaſting and Entertainments,
that ſome one ſingle Treat was ſo magnificent and ſumptuous, that it was ſufficient
to undo a man utterly, and forced him to borrow, that he was never able to pay; upon
which ſcore ſome perſons were affraid of his friendſhip, becauſe it was not only uſeleſs,
but dangerous; and to be eſteemed rather a ſnare, than an advantage. I

This was the humour of *Caius*, who hating no nation like the *Jews*, no Nation felt
ſo much the effects of his hatred. He began in *Alexandria* to ſequeſter their Oratories,
and fill them with Statues, and no man durſt oppoſe ſo great a Violence. There was
now only the Temple at *Jeruſalem* unviolated; and to compleat his Impiety, he would
needs raviſh that from God, and impropiate it to himſelf, with this Title.

THE TEMPLE OF THE NEW JUPITER, THE ILLUSTRIOUS CAIUS.

What do you intend, moſt preſumptuous and infatuated Prince? You are but a Man, K
and would uſurp upon God. 'Tis not enough for you to have dominion over ſo many
People, that there is ſcarce a Nation or Climate, to which your Empire does not extend!
But you will not ſuffer in the whole World one ſingle Place to be appropriated to God
Almighty, in which it may be lawful with ſincere Piety to pay him that Devotion, which
is due to his Divine Majeſty.

Are theſe the great hopes which the World conceived of your Reign? Or do you
not know, that this courſe is no leſs, than to draw upon your ſelf and your whole Empire
a deluge of all imaginable miſchiefs?

L

CHAP. XVIII.

With what auſterity Caius *treated* Philo, *and the other Embaſſadors from* Alexandria, *and how he would not be perſwaded to hear what they could ſay.*

BUT we muſt come now to the Paſſages in our Embaſſie. The day appointed M
for our Audience being come, we were no ſooner introduced, but we could eaſily
perceive by his *Mine* and his *Geſture*, that *Caius* was rather become a Party than a Judge.
For if he would have acted like a Judge, he ſhould have adviſed with his Counſel in an
affair of that importance, wherein all the Priviledges were in queſtion, that for four hun-
dred years together had been enjoyed by ſo great a multitude of Jews, as lived in *Alex-
andria*, without the leaſt intrenchment or moleſtation. He ought to have heard both-
ſides, debated the whole matter with his Counſel, and afterwards pronounced a juſt and
equitable arreſt. But, inſtead of proceeding by thoſe methods of Juſtice, the pitileſs
Tyrant, bending his brows upon us with a furious Brutality, cauſed the two intendants of
the Gardens of *Mecenas* and *Lamia* (which are near both the Town and his Palace) to N
be called to him (for he had been retired thither for his recreation three or four days.)
He commanded them to open the doors of the ſeveral Appartments, which opened into
thoſe Gardens, for he was diſpoſed to walk and gave Order that we ſhould follow.

We threw our ſelves down at his feet, and ſaluted him with the Titles of *Emperour*
and *Auguſt*. The manner in which he received our Salutation was ſuch, that we quick-
ly found, that we were to deſpair not only of ſucceſs in our Embaſſie, but the ſafety
of our Lives. For he told us frowning, and with an angry kind of ſmile; *Are not you
the declared Enemies of the gods? Are not you they, who, when others acknowledge my Divi-
nity, do refuſe and deſpiſe me?*

And ſaying ſo, he lifted up his hands towards Heaven uttering ſuch expreſſions, that O
I heard with too much horror to repeat them again.

Our

A Our adverſaries obſerving it, and concluding that they had gain'd their Cauſe, could not conceal their exceſs of Joy, and there was not one of all the Attributes, wherewith God himſelf is honoured, but they gave to him.

There was a perſon named *Iſidorus*, a great and dangerous Calumniator, who, perceiving *Caius* to be infinitely well pleaſed with his Flatteries and Cajolements, ſaid to him, *SIR, You would abhor theſe people much more, and thoſe who ſent them, did you know their malice againſt you. They are the only People, who refuſe to offer Sacrifice for your ſafety; and generally the whole Nation is guilty of the ſame ſtubborneſs.* At which words we were not able to contain, but cryed out, *that it was falſe, for we ſacrificed Hecatombs to that purpoſe; and having waſht our Altars with the blood of our Victims, we did not devour the fleſh*
B *our ſelves like ſeveral other Nations, but burned all together in that ſacred fire, and this we have done more than once or twice, for we did it three times, Firſt upon your advancement to the Throne: Next, when you recovered of your great fit of ſickneſs, which was an affliction to the whole World: And the third time, when we made it our ſolemn prayer to God Almighty to give you ſucceſs in your Enterpriſes in* Germany.

'Tis true (the furious Emperour replyed) *you offered Sacrifices, but it was to another, not to me: and therefore, What honour did I receive by it?*

We could perceive at thoſe horrid words our blood to freeze in our veins. In the mean time *Caius* paſſed from one apartment to another, finding fault where any thing
C was amiſs, and giving order how it ſhould be mended. We followed him, joſtled and derided by our Adverſaries, who abus'd and mock'd us, like Mimicks on a Stage; and indeed our whole negotiation might have paſſed for a Comedy, having nothing in it but appearance of Truth. For he, who ought to have been our Judge, was our Accuſer; and our own Party animated him againſt us. Having him therefore for a Enemy, and ſuch an Enemy, what could we do but be ſilent? And being ſilent is a kind of defence, eſpecially where nothing can be ſaid, that would have been pleaſing to him, and the fear of his violence upon our Laws had ſhut up our mouths.

When he had given direction about his buildings, he demanded ſeriouſly and with great gravity of us, *Why we were ſo ſcrupulous in eating of Hogs fleſh?* Upon which our
D Adverſaries (to Cajole him with their flatteries) fell out into ſo immoderate and undecent a laughter, that ſome of the Prince's Officers, which were about him, could ſcarce brook ſo great a diſreſpect; and it was ſo much the greater, by how much his humor was ſuch, there was not any but his *Privado's* and *Intimates*, that could without danger take the liberty upon them of but ſmiling in his preſence.

We replyed moſt humbly to the Emperour, *That the Cuſtoms of People were different, and that as among us there were ſome things forbidden, ſo there were others prohibited to other Nations.* And one of our Company inſtancing in thoſe who eat no Lamb, the Emperour laught & reply'd, *They have no reaſon, for the fleſh is not good.* Theſe railleries augmented our trouble very much; but at length, in ſome kind of heat he asked us, upon what grounds
E we founded our freedom? We began to lay before him our grounds, and he foreſeeing well that they would be reaſonable, and that we had many more to corroborate them, he roſe up on a ſuddain, and ran into a great Chamber, cauſing his ſervants to ſhut the Windows, whoſe glaſs was contrived ſo as to let in the Light, but keep out the Wind; and was as clear as Cryſtal. We followed, and he came to us again, and demanded of us very moderately, what we had more to ſay? We would have gone on with our Reaſons, but inſtead of hearing them, he ran again in great ſpeed into another Hall, where he had commanded ſeveral ancient Pictures to be brought for him to ſee; ſo that finding our ſelves ſo often interrupted in our affairs, and in ſuch different manner, ſuppoſing we were to expect nothing but death, we addreſſed our ſelves in our extremity to the true, for protection againſt the counterfeit God: and it pleas'd him to
F have compaſſion on us, and by his infinite goodneſs to moderate the fury of *Caius*, who commanded us to withdraw, and went away himſelf, only ſaying to thoſe who were next him, *Theſe People are not ſo bad, as unfortunate and beſotted not to believe me to be of Divine nature.*

In this manner we departed not only from his Judgment, but from his Theater, and Priſon, for what was it but a Theater, where we were laughed at and derided? And the rigors of a Priſon are they comparable to the torments we endured from ſo many Blaſphemies againſt God, and ſo many Menaces from an enraged Tyrant againſt us? Becauſe ours (forſooth) was the only Nation, that obſtructed his being owned for a God.

G Upon this we deſiſted, and reſpited for a while, not out of love to our Lives, for could our death have been ſerviceable to the conſervation of our Laws, we would have embrac'd

it

it with joy, as conducting us to a happy Eternity. But becauſe beſides this it would H have been deſtructive to our Laws, and offenſive to thoſe who ſent us, for as much as the management of ſuch things are uſually judged by their ſucceſs, we comforted our ſelves in ſome meaſure, that we had eſcaped ſuch a danger, yet not without continuing in great apprehenſions, what judgment the Emperour would give. For how could he be informed of the Equity of our Cauſe, when he vouchſafed not ſo much as to hear us? And what could be more cruel, than to ſee the ſafety of our whole Nation depend upon the manner, after which we five (who were Embaſſadors) ſhould be treated? For if *Caius* ſhould declare in favour of the *Alexandrians*, what other Town would let the *Jews* live in quiet? What other Town would forbear them? What other would not deſtroy their Oratories? What other would not refuſe them the Exerciſe of their Religi- I on? So that the abolition of all their Priviledges, and the entire Ruine of the who Nation were before us, and the thoughts of them overwhelmed us with ſorrow; and the more, becauſe we could ſee no reſort nor refuge from our miſeries: For thoſe who before ſeemed to favour our Affairs, began now to deſpair of our ſafety, and retired not daring to aſſiſt us any farther, though we ſent to importune them; ſo little expectation had they of Bounty or Juſtice from a Man, who would make himſelf a God.

FINIS.

The TABLE of the CHAPTERS IN THE Embaſſie of PHILO TO THE Emperour CAIUS CALIGULA.

THE Preface *of* Philo *upon the blindneſs of Man, and the incomprehenſible grandeur of God.* Pag. 828

CHAP. I. *In what Incredible felicity the People lived the firſt ſeven months in the Reign of* Caius Caligula. Pag. 829

CHAP. II. *The Emperour* Caius *having Reigned but ſeven Months, falls into a deſperate fit of ſickneſs: The marvelous affliction that all the Provinces expreſt for it; and their inexpreſſible joy for his recovery.* Pag. 829

CHAP. III. Caius *abandons himſelf to all kind of Debauchery, and with horrible ingratitude and dreadful cruelty conſtrains* Tiberius, *Grandſon to the Emperour* Tiberius, *to kill himſelf.* Pag. 830

CHAP. IV. Caius *puts to death* Macro *Colonel of the* Pretorian *Guards, to whom he was obliged both for his Empire and Life.* Pag. 831

CHAP. V. Caius *puts to death* Marcus Syllanus *his Father in Law, becauſe he gave him wiſe Counſel: And that Murder is followed by many others.* Pag. 833

CHAP. VI. Caius *requires to be reverenc'd as a Demi-God.* Pag. 834

CHAP. VII. *The folly of* Caius *increaſing, he requires to be worſhipped as a God; and imitates* Mercury, Apollo, *and* Mars. Pag. 835

CHAP. VIII. Caius *enraged againſt the* Jews, *becauſe they would not reverence him as a Demi-god like other People.* Pag. 837

CHAP. IX. *The Inhabitants of* Alexandria *take advantage of the diſpleaſure of* Caius *to commit great cruelty and outrage upon the* Jews. *They deſtroy moſt part of their Oratories, and ſet up the Emperors Statues; though no ſuch thing had ever been attempted in the Reigns of* Auguſtus *or* Tiberius. *The Praiſes of* Auguſtus. ibid.

CHAP. X. Caius *being already incenſed againſt the* Jews *of* Alexandria, *is much exaſperated by the Calumnies of* Helico, *formerly an Egyptian Slave, but now in great favour with the Emperour.* Pag. 840

CHAP. XI. *The* Jews *of* Alexandria *ſend Embaſſadors to* Caius, *to repreſent their grievances, of which number* Philo *was chief.* Caius *receives them kindly in appearance, but* Philo *judged very well that he was not to be truſted.* Pag. 841

CHAP. XII. Philo *and his Collegues are informed that* Caius *had ſent Orders to* Petronius, *Governour of* Syria, *to cauſe his Statue to be ſet up in the Temple of* Jeruſalem. p. 842

CHAP. XIII. Petronius *being ſenſible of the Injuſtice and ill Conſequences of it, is much troubled about the execution of that Order.* Pag. 844

CHAP. XIV. Petronius *Orders a Statue to be made, but very ſlowly: he endeavours to perſwade the* Jews *to admit it, but in vain. The* Jews *aſſemble from all places, unanimouſly conjuring him againſt the Execution of that Order, and to give them leave to ſend Embaſſadors to the Emperour.* Pag. 845

CHAP. XV. Petronius *affected with their Reaſons, and thinking it unſafe to run them into deſpair writes to* Caius *on purpoſe to gain time.* Caius *is inraged, but diſſembles it in his Anſwer to* Petronius. Pag. 846

CHAP. XVI. *King* Agrippa *comes to* Rome, *and finding from* Caius *his own mouth his deſign of Erecting his Statue in the Temple of* Jeruſalem, *He falls into fainting fits; being recollected, he writes to the Emperour.* Pag. 848

CHAP. XVII. Caius *relents upon* Agrippa's *Letter, writes to* Petronius *to alter nothing in the Temple, but repents immediately. He cauſeth a Statue to be made privately in* Rome, *and ſent as privately to* Jeruſalem, *when he was to go to* Alexandria; *he continues his reſolution to be owned there as a God. His Injuſtice and Cruelty.* Pag. 851

CHAP. XVIII. *The Paſſion wherewith* Caius *treated* Philo *and the reſt of the Embaſſadors.* Pag. 852

A TABLE *of the Chiefeſt and moſt Memorable Things, which are handled in This* WORK.

A.

Aaron, Moſes brother 67 G, cometh to meet him, *ib.* 1. holdeth up *Moſes* hands 77 A, elected High Prieſt, 88 M, his ſons 89 A, High Prieſthood confirmed to him 102 K, giveth his Prieſtly Ornaments to *Eleazar*, 104 I, his death *ibid.* K.

Aarons Rod fructifieth, 103 A.

Abdon, Judge of *Iſrael* 139 E, renowned for his iſſue, *ibid.* F.

Abel ſecond ſon of *Adam* 29 B, is commended, *ibid.* C. is ſlain by his brother, and why, *ibid.* C.

Abias levieth an Army 223 I, overcometh *Jeroboam*, *ibid.* N, dieth *ibid.* O, his iſſue, *ibid.*

Abiathar eſcapes *Sauls* hands 166 L, telleth *David* of his Families ſlaughter, *ibid.* asketh counſel of God 173 B, diſpoſſeſſed of the Prieſthood, 104 I. helps *Adonias*, 199 D.

Abigail pacifieth *David* 169 B C, after married to *David*, *ibid.* E.

Abihu, Aarons ſon, burned 89 G, and why, *ibid.* G.

Abimelech, King of *Gerar*, enamoured of *Sara* 39 E, plagued for taking her *ibid.* E, made a covenant with *Abraham*, *ibid.* G expelleth *Iſaac* his Country 43 F, after makes a league with him, 44 I.

Abimelech, *Gideons* baſtard ſon 137 B, killeth 69 of his brethren, and uſurpeth *ibid.* B, practiſeth againſt the *Sichemites ibid.* E, ſlayeth him, and ſacketh their City *ibid.* G, burned the *Sichemites* fled to the rock 138 H, taketh *Tabez ibid.* K, is wounded and ſlain, *ibid.* K.

Abiram rebellious, 101 C, he and thoſe that were with him, ſwallowed up, 102 H.

Abiſai overcometh the *Idumæans* 182 L, ſent againſt the *Ammonites*, 183 E.

Abiſai's valour, 197 A.

Abiſag nouriſheth *David*, 199 C.

Abner, Sauls Uncle 151 B, queſtioneth with *Saul*, *ibid.* B, General of his Army 164 M, maketh *Iſboſeth* King 176 H, revolteth from *Iſboſeth ibid.* O, killeth *Azael ibid.* K, perſwadeth the Governours to create *David* King 177 B, is ſlain, 177 D E.

Abraham ſon of *Thares* 35 C, tenth from *Noe ibid.* C, taught the *Egyptians* Religion and Arts 36 M, firſt Preacher of the word 35 F, his wiſdom, *ibid.* an Aſtronomer 36 M, and an Arithmetician *ibid.* M, his houſe 36 I, oppreſſed by Famine *ibid.* K, divided the Land with *Lot*, 36 K. reſcueth *Lot* from the *Sodomites* 37 E, a ſon promiſed him *ibid.* F, foretold his progeny to be evil entreated, 38 H, circumciſed himſelf and *Iſmael* 38 L, entertaineth Angels, and entreateth for the *Sodomites ibid.* N, intended to offer his ſon 41 B C, marrieth *Chetura ibid.* G, provideth a wife for his ſon 42 K, dieth 43 D, is commended, *ibid.*

Abſence of *David* excuſed, 164 L.

Abſalon killeth *Amnon* 189 O, fled to *Geſſur* 178 C, revoked from baniſhment, and how *ibid* F, affecteth the Kingdom 188 K, proclaimed King *ibid.* L, paſſeth over *Jordan* 191 B, his overthrow 191 E, ſlain by *Joab*, *ibid.* F.

Abundance foretold, 61 G.

Abundance of Silver, 216 M.

Abundance of victuals foreſhewed 239 M, affected, 240 E.

Abundance of victuals ſhewed, 736 I.

Acclamation of the people, 463 A.

Accuſation of *Laban* againſt *Jacob* 47 D, of *Jacob* againſt him, *ibid.* F, of *Putifars* wife againſt *Joſeph* 54 H, of *Doeg* againſt *Achimelech* 166 I, of *Ariſtobulus* and *Hircanus* 362 E F, of *Antipater* againſt his brethren 592 M, of *Nicolaus*, 601 B, of *Antipater* againſt *Archelaus* 606 M, of the *Jews*, 610 K.

Achab ſon of *Amri*, King of *Iſrael* 225 N, followeth impieties, *ibid.* took to wife *Jezabel* 226 B, ſeeketh *Elias*, 227 H, covets *Naboths* vineyard 228 F, his repentance 229 K, twice overcometh the *Syrians*, 213 C D, reproved for diſmiſſing *Adad* 231 K, impriſoneth *Michaias*, and why 233 H, rejected his advice, *ibid.* I. wounded, dieth, *ibid.* K, *Achabs* ſeventy ſons, 243 K.

Achan ſtole the ſpoils dedicated to God 123 E, hid them in his tent, *ibid.* found guilty, and put to death, 124 I.

Achaz King of *Judah*, ſacrificeth his ſon 251 I, ſerves Idols, *ibid.* overthrown in battel *ibid.* O, hireth *Theglaphalaſar*, *ibid.* ſhuts the Temple-Gates 252 B, dieth, *ibid.*

Achaias reproved *Solomon* 217 I, foretold *Jeroboam* to be King over ten Tribes, *ibid.* 217 O.

Achis a King of the *Philiſtines* 165 C, leads out *David* againſt the *Hebrews* 172 N, diſmiſſeth him, and why, *ibid.* O.

Achitophels counſel againſt *David* 189 O, hangeth himſelf, 190 O.

Acmes letter to *Antipater* 456 N, executed, 461 E.

Acquaintance of *Rebecca* with *Abrahams* ſervant, 42 N.

Act of *Saul* moſt malicious, 166 L.

An Action how ſaid to be good, 157 E.

Action of *Saul* and his people, 157 B.

Acts of the *Iſraelites*, 129 B C D.

Acts of *Simon* againſt the Zealous, 706 I K.

Act moſt cruel, 736 L M.

Actian war, 580 O.

Adad, King of *Damaſcus*, overcome, 181 G.

Adad King of *Syria*, propoſeth conditions to *Achab* 229 L M, overthrown 230 C, his ſecond expedition *ibid.* E, taken priſoner, is diſmiſſed 731 I, diſcomfiteth and ſlayeth *Achab*, 233 K, asketh counſel of *Elizæus*, 240 F his death foretold, *ibid.* I.

Adam created, and how 28 H, placed in Paradiſe, *ibid.* forbidden the tree of knowledge, *ibid.* tranſgreſſeth, *ibid.* L, caſt out of Paradiſe 29 A, begot *Cain* and *Abel*, *ibid.* O, and other children alſo 30 G, his age and death, *ibid.* K, and 7 B propheſied of a twofold deſtruction, *ibid.* L.

Adar, a Month of the *Hebrews*, 120 K.

Adar enemy to *Salomon* 217 M, ſpoiled the Lands of the *Iſraelites*, *ibid.*

Adonibezec taken 129 B, puniſhed, confeſſeth Gods juſtice, *ibid.* C.

Adonias affecteth the Kingdom 199 C, flieth to the Altar 187 D, requireth *Abiſaah* 200 L, ſlain. *ibid.* M.

Adverſities befel the *Iſraelites* 132 N, and why, *ibid.* C.

Advice of *Raguel* allowed 78 L, of the Elders rejected 218 F, of young men accepted, *ibid.* G.

Adultereſs, her policy, 54 H.

Adultery 94 H, puniſhed, 115 A.

Adultery of *Elies* ſons, 143 F.

Adultery of *David*, 184 F.

Affairs of *Joſeph*, 637 D.

Affection of *Joſeph* towards his brethren 60 I, of *Jonathan* to *David*, 165 B.

Affinity with *Jacob* and *Rachel* 45 F, of *Saul* and *Jonathan* with *David* 162 I, of *Demetrius* with *Ptolomy*, 336 B.

Affliction of the *Hebrews*, with the cauſes thereof 62 M N O, 68 L.

Africa from whence it took its name, 42 I.

Agag, King of the *Amalechites* taken, 157 B, ſpared, and why, *ibid.* K, put to death 159 I, and why, *ibid.* K.

Agar, Sarahs handmaid 38 I, contemned her miſtriſs, and why, *ibid.* fled, commanded to return *ibid.* K, and promiſed happineſs *ibid.* K, brought forth *Iſmael*, *ibid.* A caſt out with her ſon *ibid.* K, comforted, *ibid.* L.

Age of *Iſaac*, at his offering 41 A, when he died, 49 F.

Age of the Fathers before the Flood, 31 B.

Age of *Abraham* 43 D, of *Jacob*, 62 I.

Aggeus the Prophet encourageth the *Jews*, 280 D.

Agreement of the ſeditious 712 O, 724 I.

Agrippa offereth 100 fat Oxen 423 B, reconciled to the *Ileenſians ibid.* F, confirmeth the *Jews* priviledges 425 D, writeth to the *Epheſians*, 432 K.

THE TABLE.

Agrippa becometh poor, 486 M. borroweth money, 487 D. admitted to *Cæsars* presence, D. accused by *Eutychus*, 487 M. 488 I. imprisoned, 489 E. hateth *Tiberius*, 615 G. getteth *Caius* friendship, *ibid.* his happy fortune foretold, 490 E. certified of *Tiberius* death, 492 L. departs to his Kingdom, *ibid.* M. his request of *Caius*, 496 M. his speech to the Senate, 417 B. hangeth up his Golden Chain, 520 M. his acts, 522 K. L. *&c.* 523 D. 524 F. saluted for a god, 524 I. his death, *ibid.* K. his children, *ibid.* O.

Agrippa's request to the Empress, 535 D. obtaineth *Philips* Tetrarchy, *ibid.* E. getteth a portion of *Galilee*, 536 M. deposeth *Joseph*, 539 B. inlargeth the City of *Cæsarea*. *ibid.* G. his kindness to the *Berytians*, *ibid.* G. his Epistles to *Joseph*, 21 D.

Agrippa excuseth *Cæsar*, *&c.* 626 K. his Oration, 625 G. 627 628. driven out of the City, 629 B.

Aid that came to the *Romans*, 681 D.

Aid of the *Idumæans*, 690 O.

Ainon or *Ai* taken and burnt, 124 K.

Ainites discomfit 3000 *Israelites*, and slew 36, 123 F. after put to flight and slain by *Joshua*, 124 K.

Air temperate, 702 I.

Albinus Governour of *Judæa*, 539 C. full of wickedness, 621 D. pacifieth the Country, 539 F. executeth malefactors, 540 K.

Alcimus High Priest, 323. accuseth *Judas* and his brethren, N. his popularity, 324 B. killeth all of *Judas* faction, *ibid.* C. dieth suddenly, 325 I.

Alexander King of *Macedonia*, 293 M. overthroweth *Darius* army, *ibid.* subdues *Darius*, 294 C. marcheth towards *Jerusalem*, 295 I. honourably received by the High Priest, and the rest, *ibid.* his sacrifice in the Temple, *ibid.* I. adoreth the High Priest, *ibid.* M. his death and successors, 297 M.

Alexander warreth against *Demetrius*, 330 B. laboureth to win *Jonathan*, *ibid.* I. slayeth *Demetrius*, 332 B. marrieth *Ptolomies* daughter, 33 M. sendeth presents to *Jonathan*, 335 I. discomfited and slain, 336 B.

Alexander Zebina obtaineth the Kingdom, 847 K. slain, *ibid.*

Alexander King of the *Jews*, 350 N. 562 H. besiegeth *Ptolomais*, *ibid.* H. his overthrow, 352 C. besiegeth *Gaza*, 353 I. sedition raised against him, 562 K. 353 D. overcome, *ibid.* 562 F. Citrons cast at him, 354 A. crucifieth 800 *Jews*, 354 F. 562 O. his sickness and advice to his Wife, 356 C. 563 K. his death and funeral, 356 E F.

Alexander son of *Aristobulus*, 366 C. overcome, *ibid.* E. beheaded, 369 O.

Alexander Herods son, 422 O. marrieth *Claphira*, *ibid.* his defence, 428 L. 419 A B. reconciled to his father, 429 E. 437 G. bribeth the Eunuchs, 589 G. imprisoned, 437 A. 590 K. accused of treason, *ibid.* 437 B C. *&c.* writeth Books, 590 L. condemned, 444 M. strangled, 594 K. false *Alexander*, *&c.* 472 H. 611 B. condemned to tug at an Oar, 472 O. 611 E.

Alexanders cruelty, 354 F.

Alexandra governeth the Kingdom, 357 M. imprisoneth *Aristobulus* wife and children, 564 K. commits charge to the *Jews*, 357 M. her ambassage to *Tigranes*, 357 N. her death, 358 L.

Alexandra solliciteth *Antonius*, and why, 394 B. excuseth her self, *ibid.* suspected by *Herod*, *&c.* 395 K. pretending to flie, is betrayed, *ibid.* M. certifieth *Cleopatra* of *Herods* treachery, 397 B. striveth to acquit her self, 408 M. seeketh to get *Herods* Castles, 409 L. put to death, 409 N.

Alexas marries *Salome*, 449 A. dismisseth the Nobles, 462 M.

Alliance of *Abraham* with his wife, 39 F. of *Jacob* with *Laban*, 45 F. of *Saul* and *Jonathan* with *David*, 162 M. of *Juda* with the *Israelites*, 251 M.

Allowance of *Micheas*, 233 H.

Allusion of *Jonathan*, 165 B.

Alacrity of the *Romans*, 714 N.

Allegiance renounced, 764 I.

Altar of Incense, 85 D.

Altars of Idolaters to be destroyed, 111 B.

One Altar to be erected, *&c.* and why, 111 E.

Altar builded by *Joshuah*, 122 N.

Altar erected by the two Tribes and half, 127 E. and why, 128 L.

Altar of Gold and of Brass were placed, 211 I.

Altar in *Bethel* clave in twain, 220 B.

Altar erected by *David* 198 K.

Amalechites war against the *Israelites*, 76 I K. overcome by the *Israelites*, 77 C. spoiled, and their utter ruine foretold, *ibid.* 118 N. overcome the *Israelites*, 135 B. are destroyed, 156 O. burnt *Siceleg*, 173 A.

Amarames Moses Father. See *Amram*,

Amasias K. of *Juda*, 246 E. revengeth his fathers death, 247 M. overcometh the *Amalechites*, *ibid.* O. reproved, and why, 248 A. commandeth *Joas* to yield him homage, *ibid* D. his army flies, and he taken prisoner, *ibid.* E. is slain *ibid.* F.

Amasa slain, 194 O.

Amazement of the seditious, 755 G.

Ambition, 177 E. of *Adonias*, 199 D. of *John*, 698 M. of *Eleazar*, 711 F.

An Ambush laid for the *Ainites*, 124 I.

Ambushes of *Saul* for *David*, 167 E. *&c.* of *Adad* for *Joram*, 238 A.

Amnon deflowreth *Thamar*, 186 L M.

Ammonites oppress the *Israelites*, 138 M. and are overcome, 139 A. injure *Davids* Embassadours, 183 C. revenge wrought on them, *ibid.* F. War against *Josaphat*, 234 G. kill one another, 235 K.

Amorites overcome, 104 M. their Country possessed by the *Hebrews*, 105 B.

Amos a wicked King, 258 D. is slain, *ibid.*

Amphitheather built by *Herod*, 410 G. 415 L.

Amram Moses father, 63 B. prayeth to *God*, 63 B. casts *Moses* into the river, and why, 63 G.

Amri King of *Israel*, 225 M. slew *Thaman*, *ibid.* his impiety and death, *ibid.* N.

Ananias death, 631 C.

Ananus High Priest, 539 B.

Ananias High Priest slain, 736 N.

Ananus stoneth *James*, 539 C.

Ananus Governour of *Jerusalem*, 637 F. his invective against the zealous, 689 A. dispose his souldiers, *ibid.* slain, 694 K.

Ananus a cruel souldier, 636 K.

Achimelech entertaineth *David*, 165 B. delivers him *Goliahs* sword, *ibid.* C. accused to *Saul*, 166 I. and slain, 166 K.

Ancestors conceal not honest things, 25 G.

Angels guarded *Elizæus*, 238 C.

Angels (*i. e.* sons) of God; 30 L.

Angel resisteth *Balaam*. 105 F.

Angels promise *Abraham* a son, 39 A. enter *Lots* house, *ibid.* foretel the destruction of *Sodom*, *ibid.*

Angel appeared to *Agar*, 38 I. 40 K. to *Jacob*, 45 B. 48 M. to *Manaach* his wife, 139 F. foretelleth her *Samsons* birth, *ibid.* F. worketh a miracle, 140 K. 238 C.

Anger. *See* Wrath.

Anilæus receiveth charge from *Artabanus*, 499 E. killeth a noble man, 500 I. reproved and accused, *ibid.* M. taketh *Mithridates* prisoner, 500 O.

Anna, wife of *Elcana*, prayed to God for a son, 143 G. bare *Samuel*, and consecrated him to God, 144 I.

Annius taketh *Gerasa*, 702 N.

Answer of *Simon* to *Jesus* Oration, 691 A

Answer of *Isaac*, 41 C. of *Balaam* to *Balac*, 106 M. of God to *Joshuah*, 124 H. of *Achab* to the *Syrians*, 229 O. of *Cæsar* to *Herod*, 582 H. of *Antipater* to *Herod*, 600 L. of *John*, 684 M. of *Eleazar* to *Antiochus*, 818 I. of *Alexander*, 295 K.

Antæus against whom *Hercules* made war, 42 I.

Antigonus copartner in the Kingdom, 349 D. his death complotted, *ibid.* F. effected, 350 H. 561 C.

Antigonus accuseth *Hircanus* and *Antipater*, 370 D. 568 H. promiseth the *Parthians* money, and why, 380 F. restored to the Kingdom, 383 H. cutteth off *Hircanus* ears, *ibid.* H. declared an enemy to the *Romans*, 384 C. 577 E. upbraideth *Herod*, 385 N. getteth *Massada*, 575 A. repulseth *Herods* power, *ibid.* surpriseth *Herods* victuallers. 386 B. cruelly handleth *Josephs* carcass, 577 O. submitteth himself to *Sosius*, 391 H. put to death, *ibid.* L.

Antiochus the Great vexeth the *Jews*, 305 E. recovers Cities of *Cœlosyria*, *ibid.* F. his Epistle to *Ptolomy*, 306. his Edict in honour of the Temple, 306. his Epistle to *Zeuxis*, 307 I.

Antiochus Epiphanes departeth *Egypt*, 313 L. spoileth the Temple of *Jerusalem*, *ibid.* N. abrogates Gods Laws, 214 G. inforceth the *Jews* to Idolatry, *ibid.* tortureth

THE TABLE.

tureth *Eleazar*, 818. M. ſlayeth him, 819. H. forbiddeth the *Jews* to uſe their Laws, 314. G. *&c.* invades *Judæa* again, 317. I. departeth into *Perſia*, *ibid.* beſiegeth *Elymas*, 321. I. falleth ſick and dieth, *ibid.* K.

Antiochus Eupater created King, 321. N. marcheth into *Judæa*, 312. B. fighteth with *Judas Macchabeus*, *ibid.* C. marcheth againſt *Philip*, *ibid.* E. entreth a league with *Judas*, 323. I. ſlayeth *Philip*, *ibid.* K. diſplaceth *Onias*, *ibid*, is ſlain, *ibid.* M.

Antiochus ſon of *Alexander*, 337. I. crowned King, *ibid.* diſcomfited *Demetrius*, 338. A. favoureth *Jonathan*, *ibid.*

Antiochus marrieth *Cleopatra*, 343. K. putteth *Triphon* to flight, *ibid.* L. warreth againſt *Hircanus*, 345. I. permitteth a truce, *ibid.* K. ſlain, 346. A.

Antiochus Gryphus overcometh *Alexander*, 347. I. his War againſt his brother, *ibid.* ſlain, 353. M.

Antiochus Cyzicenus warreth againſt his brother, 347. K. 351. B. put to flight, 347. N. ſlain, 353. M.

Antiochus Euſebius puts *Seleucus* to flight, 353. N. ſlayeth *Seleucus* brother, *ibid.* dieth, *ibid.* O.

Antiochus Selucus ſlayeth his Uncle, 353. M. burned, *ibid.* N.

Antiochus Dionyſius King, 355. K. thruſt out of his Kingdom, *ibid.* ſlain, 345. M.

Antiochus perfidious to his Citizens, 762. M. N.

Antiochus King of *Comagena* accuſed, 77. O. his choice, *&c.* *ibid.* M. reconciled to *Cæſar*, *ibid.* N.

Antipas, *Herods* ſon, 606. K. claimeth the Kingdom, *ibid.* accuſeth *Archelaus*, 606. L. hath part of the Kingdom with *Archelaus*, 471. D.

Antipater the *Idumæan*, 360. K. incenſeth the Princes againſt *Ariſtobulus*, 360. M. relieveth *Gabinius*, 367. M. his wife and children, 369. A. *&c.* gathereth ſouldiers for *Cæſars* ſervice, *ibid.* E. made a citizen of *Rome*, and Governour over *Judæa*, 370. C. D. E. 567. F. makes his ſons Governours, 372. B. perſwadeth *Hircanus* to flye, 564. N. his exploits, 567. C. poiſoned, 377. H. 570. K.

Antipater baniſhed, 585. G. advanced, 426. M. inciteth his father againſt his brothers, 426. N. his congratulation, 429. F. plotteth againſt his brethren, 433. E. 588. L. cauſe of miſchief, 436. M. governeth the Kingdom, *&c.* 448. L. practiſeth his fathers death, *ibid.* M. 568. M. could not deceive his Aunt, 448. N. hateth his brothers children, 449. C. his treaſons, 599. F. accuſeth *Syllæus*, 598. L. 452. K. ſtudieth to win favour, 594. M. conſpireth againſt his father, 594. L. accuſed by *Herod*, 455. E. 599. F. anſwereth his fathers objections, 456. H. hated of all, 599. B. 457. G. hath liberty to juſtifie himſelf, *ibid.* D. put to death, 461. G. 603. A.

Antipater accuſeth *Antipater*, 453. E.

Antipater accuſeth *Archelaus*, 465. E. 606. L. M.

Antipatris built, 430. N. burned, 635. C.

Antiphilus letter to *Antipater*, 456. M. blamed, 459. B.

Antiquity of the *Jews* proved, 784. M. *See* Arguments.

Antiquities when written, 543. B.

Antonia deſcribed, 722. A. not unlike a City, *ibid.* C.

Antonius writeth to *Hircanus*, 378. G. writeth in the *Jews* behalf, 379. K. maketh Tetrarchs, 380. C. loveth *Herod*, 384. B. maketh *Herod* King, *ibid.* C. requireth *Ariſtobulus*, 394. B. giveth *Cleopatra* a portion of *Judæa* and *Arabia*, 399. H. conquereth *Armenia*, *ibid.* M.

Aphricha, once called *Lybia*, 42. I.

Apollonius accuſeth the *Jews*, 806. M.

Apollonius ſent to rob the Temple, 417, B. acknowledged his offence, *ibid.* C. General of *Antiochus* army, 316. E. diſcomfited and ſlain, *ibid.* E.

Apollonius Davus put to flight, 334. E.

Apology of *Achimelech*, 166. K. of *Ariſtobulus*, 363. H.

Apoſtacy of the Prieſts, 294. A.

Apoſtates from the *Jewiſh* Religion, 213. I.

Apparel, 612. O.

Appion wrote coldly, 798. of *Moſes* and the *Jews*, *ibid.* his fiction refuted, 799. F. *&c.* denieth his Country, 800. H. raileth againſt the *Jews*, *ibid.* I. his objection of the Aſſes head anſwered, 803. A. upbraideth the *Jews*, 805. D. praiſeth himſelf, *ibid.* accuſeth the *Jews*, 494. I.

Apples of *Mandragora*, 47. A.

Apprehenſion of *John* and *Simon*, 759. E.

Arabians Iſmaels poſterity, 40. I. ſlay *Herods* ſouldiers, 290. M. kill the *Jews* Embaſſadors, 401. I. overcome, 402. G. receive thieves, 439. A. brake the league made, 574. H. defeat *Herods* Army, 580. O. are overcome, 582. K.

An Arbiter betwixt the Senate and *Claudius*, 617. E.

Archelaus accuſed, 454 K. promiſeth his ſubjects favour, 605. C. appointed, 603. D. lamenteth, 605. B. ſuppreſſeth the ſedition, 464. K. L. repairs to *Rome*, *ibid.* O. approved, *&c.* 466. N. accuſed, 470. L. excuſed, 471. B. accuſed and baniſhed, 473. D. his dream, 612.

Archelaus King of *Cappadocia*, 437. F. his ingenious ſpeech, 590. M. conferreth with *Herod*, 590. L. reconcileth *Alexander* to his father, 437. G. made *Herod* and *Pheroras* friends, 438. I. excuſeth himſelf 442. L.

Aretas King of *Arabia*, 564. N. overthroweth *Alexander*, 355. M. puts *Ariſtobulus* to flight, 361. I. furniſheth *Hircanus* with 50000 ſouldiers, 554. N.

Aretas accuſeth *Syllæus*, 452. K. diſcomfited *Herods* army, 484. N.

Arguments for the *Jews* antiquity, 784. M. 785. A. *&c.* 786. G. *&c.* 787. A. *&c.* 788. M. *&c.* 789. F. *&c.* 791. D.

Arioch a Captain of the *Aſſyrians*, 37. B.

Ariſtæus obtaineth the *Jews* liberty, 299. K.

Ariſtobulus firſt King, *&c.* 349. D. impriſoneth his brethren, famiſheth his mother, *ibid.* 560. N. his puniſhment, 350. I. K. 561. F. compelleth the *Iturians* to be circumciſed, 350. M. ſlayeth *Antigonus*, 350. H. his miſerable end, 350. L. 561. G.

Ariſtobulus accuſeth the Phariſees, 357. I. his attempt, 358. I. ſeizeth the Caſtles, *ibid.* K. ſtriveth for the Kingdom with *Hircanus*, 360. I. agreed, *ibid.* K. his war againſt *Aretas* and *Hircanus*, 362. C. his preſents to *Pompey*, 362. D. promiſeth *Pompey* money, 364. I. led to *Rome*, 365. M. poyſoned, 369. C.

Ariſtobulus, why not ſent to *Antonius*, 394. D. his death contrived, 395. L. drowned, 396. C.

Ariſtobulus, *Herods* ſon, 422. O. accuſed, 426. K. *&c.* reconciled, 429. E. objected to his wife her birth, 589. B. condemned, 444. L. ſtrangled, 445. F.

Ariſtobulus hateth *Agrippa*, 487. B. entreateth *Petronius*, 495. C.

Ariſtobulus governeth *Armenia*, 536. M. his ſubtilty, 546. H.

Ariſtocracy the beſt kind of Government, 113. A.

Arithmetick, 36. M.

Arius King of *Lacedemon*, 311. G. ſendeth letters to *Onias*, 312. H.

Ark of *Noah*, 30. N. the length and breadth thereof, *ibid.* L. M. where it reſted, 31. D.

Ark of God ſurprized, 144. N. carried into the Temple of *Dagon*, 146. L. carried to *Bethſama*, 147. O. brought to *Jeruſalem*, 180. M. N.

Ark transferred into *Ceriathiarim*, 147. F.

Ark carried into the Temple, 210. F. placed in the Sanctuary, and in it the Tables of Stone, 211. H.

100000 Armed men againſt *Joſeph*, 639. F.

Arms of the *Egyptians*, *&c.* 72. N.

Armour of *Goliah*, 159. C.

Armour of *Saul*, 160. I.

Armour of the *Roman* footmen, 661. C.

The Armies order when the Tabernacle removed, 95. B.

An Army ſent againſt the *Midianites*, 108. L.

Army of *Senacherib* deſtroyed, 256. F.

An huge Army of the *Canaanites*, 125. D.

Army of *Suſac*, 221. H. of *Joſaphat*, 231. N. of *Ozias*, 247. N.

Army of the *Romans*, 660. L.

Army of *Herod* overthrown, and why, 484. N. M.

Arnon a river, 104. L.

Arrival of the *Iſraelites* at *Raphidim*, 75. E. of *Raguel* in *Sinai*, 77. F. of the Ark at *Bethſama*, 147. D.

Arrogancy of *Amaſias*, 248. O. of *Ozias*, 250. B. of the *Jews*, 756. K.

Arſaces King of *Parthia*, 340. D. taketh *Demetrius*, *ibid.* ſlayeth *Antiochus*, 346. A.

Aſprenas Gown defiled, 569. A. he is cut in peices, 511. B.

Art of forging, who firſt invented, 29. G.

Artabanus King of *Media*, 479. D. obtaineth *Parthia*, *ibid.* reſtored to his Kingdom, 483. E.

Artabanus requireth *Izates* aſſiſtance, 530. M. recovereth his Kingdom, 531. B.

Artaxerxes King of *Perſia*, 286. B. no man to approach his Throne, unleſs he were called, 297. I. honoured *Mardoche*, 290. D. hangeth *Aman*, 291. I. ſendeth letters for the *Jews* ſafety, *ibid.* L.

THE TABLE.

Artorius saveth himself, 748. I. his promise to *Lucius*, *ibid.*
Aruntius signifieth the Emperours death, 512. M.
Asa King of *Juda*, 224. K. his piety, *ibid.* K. his victory, *ibid.* M. inciteth the King of *Damascus* against *Basa*, 229. I. dies, 226. B.
Ascalonites punished, and why, 309. L.
Aser the son of *Jacob*, 46. O. what it signifies, *ibid.* O. his sons, 61. C.
Asinæus beset by the Governour of *Babylon*, 598. L. his friendship sought, 10. O. received charge from *Artabanus*, 499. E poysoned, 500. M.
Asphaltite lake, 702. K. admirable property thereof, *ibid.*
Assault of *Jerusalem*. 740. K. of *Antonia*, 742. M.
Assar for how much sold, 97. D.
Asses head sold, 238. F.
Ass speaketh to *Balaam*, 105. G.
Asses how many taken at one booty, 109. A.
Asses of *Cis* lost, 150. L. found, *ibid.* N.
Asses head objected, 803. A.
Assembly of the *Hebrews* thrice in the year, 111. F.
Assembly of *Samaritans* on *Mount Gerazim*, 670. B.
Assurance of *Joseph*, &c. 671. L.
Assistance of God promised, 110. L. of *Saul* to the men of *Jabes*, 152. L.
Assyrians Lords over *Asia*, 37. A. overthrew the *Sodomites*, *ibid.* B. of whom took their name, 42. H. overcame the *Israelites*, 250. E. 253. N. transported them, 252. A. 253. N. vanquished the *Syrians* and them of *Damascus*, 250. F. and 252. G. their destruction foretold, 250. D. effected, 257. L.
Astrological predictions, 491. B.
Astronomy invented, 36. N.
Athalia rooteth out the royal blood, 244. D. and put to death, 245. H.
Athniel a Judge of *Israel*, 133. C. overcometh *Schisar*, *ibid.* C. recovereth the *Israelites* liberty, *ibid.* C.
Athronges usurpeth the Kingdom, 468. O. taken, 469. C.
Attendance on *Saul*, 151. F.
Attire of *Vespasian* and *Titus*, 766. I.
Avarice, 177. E of *Antiochus*, 343. N. of *Sabinus*, 467. C. not terrified with punishment, 738. H.
Authority how purchased. 61. F.
Authority of *Moses*, 97. C.
Authority of *Mordocheus*, 292. F. of the Pharisees, 356. C.
Authors of the sedition punished, 102. M.
Authors of injuries punished, 672. N.
Azarias the Prophet exhorts to virtue, 224. M.
Azarias the High Priest, 250. B.
Azael King of the *Assyrians*, 228. D.
Azaels tyranny foretold, 240. C. invades *Judæa*, 246. D. hired to depart, *ibid.* invades the *Israelites*, 245. M. destroys their Country, *ibid.* M.
Azotians plagued, and why, 146. L.

B.

Baal god of the *Tyrians*, 244. B. his Priests slain, *ibid.*
Baaras a root, 768. I. his property, *ibid.*
Baasa King of *Israel*, 214. I. roots out *Feroboams* race, *ibid.* his impiety, 224. N. a Prophecy against him, *ibid.* surprizeth *Ramah*, 225. I. dieth, *ibid.* K.
Babas sons preserved, 410. D. accused, 410. F. slain, *ibid.*
Babylon, the place where tongues were confounded, 33. C. what it signifies, *ibid.* D. besieged and taken, 271. O.
Babylonians require *Anilæus*, 501. F. slay the *Jews*, 502. K.
Babylonian veil, 721. A.
Bacchides sent against *Judas*, 323. N. useth tyranny and treachery, 324. B. fights with *Judas*, 326. B. is slain, *ibid.* murthereth those of *Judas* faction, 328. B. practiseth against *Jonathan*, *ib.* C. revengeth himself on the fugitives, 329. K. maketh peace with *Jonathan*, *ibid.* M.
Bagoses General of *Artaxerxes* army, 293. H. offereth outrage to the *Jews*, *ibid.*
Bakers dream expounded, 54. O. hanged, 55. A.
Bala, *Rachels* handmaid, 46. O. bare *Naphtalim* and *Dan*, *ibid.* P.
Balaam a Diviner or Prophet, 105. E. denieth to go with *Balacs* Embassadours, *ibid.* F. cometh to *Balac*, 106. I. propheseth good to befal the *Israelites*, 106. K. his counsel to *Balac* and the *Midianites*, *ibid.* O.
Belac sends an Embassage to the *Midianites*, 105. E. also to *Balaam*, *ibid.* E. reproved him, and why, 106. L. follows *Balaams* counsel, 107. B.
Belin a King of *Syria*, 37. A.
Belus a King of *Assyria*, 37. A.
Balm, 215. P. 235. A.
Balthasar his pride, 271. H. his vision of the hand, *ibid.* slain, 271. N.
Banaia slays an *Aegyptian*, 197. B. kills a Lyon, 197. B. substituted in *Joabs* place, 204. L.
Banishment of *Cain*, 29. E. of the diviners, 171. B. of *Absalom*, 187. C. of *Antipater*, 585. G. of *Doris*, 453. D. of *Pheroras*, 596. L.
Banquet of *Laban* and *Jacob*. 48. I. of *Samuel* to *Saul*, 150. N. and of him to *David*, 158. M. of *Saul*, 165. B. of *David* to the people, 181. A. of *Artaxerxes*, 286. D. of *Ptolomy*, 303. N. of *Archelaus*, 463. A. of *Herod*, 483. F.
Barak appointed General, 134. L. puts *Sisera* to flight, *ibid.* N. slew *Jabin*, and governed *Israel* forty years, 135. A.
Bareus one of the five Kings of *Assyria*, 37. A.
Baruch, *Jeremies* Secretary, 261. L. dismissed, 266. B.
Barzapharnes seizeth upon *Syria*, 572. I. instateth *Antigonus*, *ibid.*
Barzillais excuse to *David*, 194. I.
Battel between *Joshuah* and the *Canaanites*, 125. D. between the *Benjamites* and *Israelies*, 131. C. between *Saul* and the *Philistines*, 173. E. between *Joab* and *Absalom*, 191. D.
Battel of *Herod*, 400. D.
Battel between the *Romans* and the *Jews*, 467. E.
Battery of *Jotapata*, 666. K. of *Jerusalem*, 723. B. 724. L.
Baths, 768. K.
Baths of *Calliroes*. 460. M. 602. L.
Bathuel son of *Nachor*, 35. E. father of *Rebecca* and *Laban*, *ibid.* G.
Beam of Gold, 368. B.
Bearing of arms inhibited, 154. I.
Beasts venemous, a plague of *Egypt*, 69. D.
Beauty of superiour bodies, 30. I.
Beauty of body not to be respected, 158. I.
Beauty of *Sara*, 36. K. of *Rachel*, 45. F. of *Joseph*, 53. A. of *David* and his brethren, 158. L. M. of *Bethsabe*, 184. K.
Bed of Iron, 105. B.
Beginning of the War of the *Jews*, 622. I.
Behaviour of *Rachel* toward *Jacob*, 45. F.
Bellies of the *Jews* ripped for Gold, 737. F.
Beneficence of *Xerxes*, 282. B. C.
Benefits of God recited, 74. L. M.
Benefits of *Herod*, 585. A. B.
Benjamin, *Jacobs* son by *Rachel*, 44. D. goeth into *Egypt*, 57. F. what happened to him there, 58. I. attached and imprisoned, 58. N.
Benjamites expert in shooting, 131. C. overthrew the other tribes twice, *ibid.* C. D. twenty five thousand slain, and why, 131. F. only six hundred escape, *ibid.* F. take them wives by force, 132. H. I.
Bernice her request to *Florus*, 623. F.
Berosus a *Chaldæan* Writer, 787. D.
Berosus, 36. H. his testimony of *Abraham*, *ibid.* of *Senacherib*, 256. E. of *Nabuchodonesor*, 270. B.
Bethsabe the pit of swearing, 40. A.
Beseleel a Workmaster of the Tabernacle, 80. L. 89. C.
Bethel what it signifies, 45. D.
Bethsabe defiled by *David*, 184. I. bare him a son, 185. B. brought forth *Solomon*, 185. C. certifieth *David* of *Adonias*, &c. 199. E.
Birth-day of *Vespasian* celebrated, 762. I. of *Pharaoh*, 55. A.
Birth-right of *Esau* sold, 50. L.
Birth of *Moses*, 63. E.
Birth of *Samson*, 140. K.
Bitterness of the waters, 73. D. E. changed, 74. H.
Blasphemy against God, 111. E.
Blasphemer of God to be stoned, 111. E.
Blaspheming of *Goliah*, 159. C. D. E.
Blessing of God upon the *Israelites*, 74. L. M.
Blessing of *Isaac* and *Jacob*, 44. M. of *Jacob* on his sons, 62. H.
Blessing of *Moses* to the *Israelites*, 118. M.
Blindness of the enemy, and how, 237. I. 238. D.
Blindness of the *Jews*, 736. K. 753. B.
Bloud royal destroyed, 240. D.
Bodies celestial, their beauty and order, 30. I.
Body of *Jacob* translated into *Hebron*, 62. K. of his sons brought thither also, *ibid.*

THE TABLE.

Bodies of *Saul* and his ſons hung up, 174. I
Boldneſs of the *Jews*, 715. E.
Bondage of the *Iſraelites*, ſee ſervitude.
Bones of *Joſeph* tranſlated, 62. L. 71. A.
Book of *Moſes* Law, 111. B. C. when to be read, 112. H.
holy Book, 111. M. found and read, 259. I. K.
Books of holy Writ, how many, 182. M.
Book of *Jeremy*, 261. L. burnt, *Ibid.* L.
Boos friend to *Naomi* and *Ruth*, 142. D. exhorts his kinſman to marry *Ruth*, 143. D. eſpouſeth *Ruth*, 143. D. begetteth *Obed*, *ibid.* E.
Booty of Oxen and Camel, 100. O. of Sheep, *&c.* 687. O.
Borders of *Galilee*, 659. C. D. of *Judæa*, 659. E. of the poſſeſſion of the nine Tribes and an half, 126. K
Borrowed things muſt be repaid, 116. I.
Botches, a plague of *Egypt*, 69. D.
Bounds of Land are not to be removed, 113. B.
Bounds of the nine Tribes and halfs poſſeſſion, 126. L. *&c.*
Bounds of *Egypt*, 708. L.
Bowls or Ewers, 210. C.
Bounty requited, 215. F.
Bounty of *Ezechias*, 253. H. I.
Bounty of *Alexander* to the *Jews*, 295. L.
Bounty of *Herod* to all men, 585. A. B. of *Cæſar* to *Archelaus*, 607. C. of *Titus*, 728. M.
Brazen Altar, 211. I. veſſels pertaining to the ſame, 211, I.
Brazen Gate of the Temple openeth of it ſelf, 753. B.
Breach of Gods law, loſs of his favour, 704. H. I.
Breach of oath, 255. M. 368. C. of faith, 361. N.
Breadth of the Ark of *Noah*, 30. N.
Bread of propoſition, or ſhew-bread, 92. N.
Brethren, *Cain* and *Abel*, 29. B.
Brethren of *Joſeph* hate him, and complot his death, 51. D. ſell him, 52. K. perſwade their father that he was devoured of beaſts, *Ibid.* N. repent of the evil they did to *Joſeph*, 57. B. return out of *Egypt*, *Ibid.* D. go thither again, *Ibid.* D. ſtayed in their journey, and accuſed of theft, 58. I. K. died, 62. K. L.
Seven Brethren tormented and put to death, 821. A. B. 822. H. I. 823. A. B.
Bribery of *Elies* ſons, 143. F. of *Antonius*, 391, L. of *Ventidius*. 384. F. 575. C. of *Silo*, *Ibid.* 575. C. of *Antipater*, 594. M. N.
Brothers of *Abraham*, 35. D. of *Joſeph*, 50. M. of *Antipater*, 588. L. M.
Brothers bewail their mother, 589. C. excuſe themſelves, *Ibid.* D.
Broil at *Cæſarea*, 537. E. at *Jeruſalem*, 638. H.
Building of the Temple, 208. M. inhibited, 277. N. permitted, 278. C. D. E.
Bulwarks builded by the *Romans*, 733. D.
Burial of *Sara*, 42. F. of *Abraham*, 43. D. of *Iſaac*, 49. F. of *Jacob*, 62. L. M. of *Samuel*, 168. L. of *Fadon*, 220. E. of *Herod*, 462. N. O.
Burning of the Temple, 265. I. 476. M. 750. M.
Burthen required to be eaſed, 218. D.
Buſh of fire about *Moſes*, 66. O.
Buſhel of Corn ſold for a Talent, 738. M.
Buſineſs of *Moſes*, 77. G.
Butlers dream expounded, 54. M.
Butchery of the thieves, 537. B. C.

C.

Cæcinna perſwaded the ſouldiers to revolt, 309. E. F. apprehended, 710. H. freed and honoured, *Ibid.* I.
Cærealis conquered the *Samaritans*, 670. B. C.
Cæſar confirmeth *Hircanus* in the Prieſthood, 370, D. departeth out of *Syria*, 371. L. his teſtimony of the *Jews*, 373. N. ſlain, 569 D. 376. C. delivereth *Ariſtobulus*, 567. A.
Cæſar ſlayeth *Caſſius*, 368. G. *Herods* friend, 384. B. overcometh *Antonius*, 403. M. co firmeth *Herod* in the Kingdom, 405. N. giveth him 800 talents, 406. G. Lord of *Egypt*, 407. I. enlargeth *Herods* dominions, *Ibid.* 415. M. 583. B. made *Pherorus* Tatrarch, 416. G. gave *Herod* revenues, 416. F. offended with *Herod*, 439. G. alloweth *Herod* to puniſh Malefactors, 443. F. maketh *Archelaus* King, 466. N. confirmeth *Herods* teſtament, 471. D. calls a Council, 606. M. makes *Archelaus* and Ethnarch, 471. D.
Cæſarea built by *Herod*, 414. G. was called *Stratons Tower*, *Ibid.* G. a great City, 584. M. 674. H.
Cain, *Adams* firſt ſon, 29. B. ſlew his brother, *Ibid.* C. not bettered by Gods chaſtiſement, *ibid.* E. builded a City, *ibid.* F. invented the uſe of the plough, 29. B. father of hypocrites, 30. H.
Caius ſucceedeth *Tiberius*, 485. C. certifieth the Senate of *Tiberius* death, 492. L. maketh *Agrippa* King, *ibid.* 516. H. baniſheth *Herod*, 493. E, uſurpeth divine honour, 493. G. 616. K. his Statue. *&c. ibid.* K. writeth letters to *Petronius*, 493. C. calleth himſelf *Jupiters* brother, *&c.* 504. H. *&c.* cauſeth many to be murthered, 509. B. ſacrifi.th, 509. A. builded a haven, 516. L. ſlain, 520. E.
Caleb and *Joſhuah* appeaſe the people, 96. M.
Calimander ſlain, 347. O.
Calling of *Moſes*, 67. A. of *Elizæus*, 228. E.
Calamity of the *Iſraelites*, 62. O. 73. D. E. F. 74. I. 129. B. 130. L. M. 133. B. foretold, 261. L. and 262. E.
Calamity of *Herod*. 580. A. of *Syria*, 632. L. M.
Calamity in *Jeruſalem*, 738. K. L. M. *&c.*
Calamity of the *Romans*, 747. E. of the *Jews* recounted to the *Romans*, 749. B.
Calamity of the *Jews* at *Antioch*, 762. N. O.
Calamity of the *Jews* taken by the *Romans*, 775. D.
Calumniation, 435. B.
Calves of *Jereboham*, 219. K. L.
Cambyſes inhibiteth the building of the Temple, 275. N. O. 276. B.
Camp of the enemies ſpoiled, 240. D.
Camp of the *Romans* how ordered, 660. N.
Three Camps of the *Jews*, 607. F.
Candleſtick of Gold, 84. O. 211. I.
Capharis ſubmits to *Cærealis*, 705. F.
Captain over a thouſand, 160. O.
Captains of *Solomon*, 206. H.
Two Captains of *Ochozias* deſtroyed, and why, 236. B. the third preſerved, 236. C.
Captain trodden to death, 240. E.
Captivity of *Babylon* fore-prophecied, 257. I. 260. D. effected, 265. I. 729. F.
Carcaſſes hinder the paſſages, 578. N.
Carcaſſes innumerable, 108. N.
Carcaſſes caſt out of the City, how many, 738. M.
Care of God for the *Iſraelites* ſafety, 67. F. for his ſervants, 228. C. D.
Carthage built, 787. C.
Careleſſneſs of *Abner* touching *Saul's* ſafety, 169. G.
Carpenters how imployed, 207. D.
Caſſius reſiſteth the *Parthians*, 368. G. exacteth of the *Jews* 700 talents of ſilver, 376. D.
Caſſius Longinus Governour of *Syria*, 527. C.
Caſtle fortified, 328. F. 362. L. razed, *ibid.* F.
Caſtle of *David*, 717. F.
Caſtor a ſubtil *Jew*, 726. K.
Catalogue of *Jacobs* ſons and nephews, 61. B. C. D.
Catalogue of Gods benefits on *Iſrael*, 74. I. K.
Catalogue of the Commandments, 79. F. G.
Cattel gotten in War, 124. L. 127. A.
Catullus ſlayeth three thouſand *Jews*, 778. M.
Cauſe of errour concerning God, 812. N.
Cauſes of diſcord, 781. E. 782. H.
Cauſes of malice between *Egyptians* and *Jews*, 792. I.
Cauſes of the *Iſraelites* ruine, 62. M.
Cauſes of the Wars of the *Jews*, 622. K.
Cauſes of *Veſpaſians* election, 707. F.
Cauſes of writing the Antiquities, 25. D. E. 780. M.
Caves of the thieves deſcribed, 576. O.
Ceaſing of Manna, 122. N.
Celebration of the Paſſover, 260. A. 281. K.
Cells about the Temple, 208. N.
Candebæus put to flight, 343. N. 559. D.
Cenizus delivereth the *Iſraelites*, 133. C. vanquiſheth *Sciſar*, *ibid.* G. judged *Iſrael* forty years, *ibid.* O.
Cenſors affixed to the brazen Altar, 102. L. and why, *ibid.*
Cenſors of Gold, 210. C.
Centurion of *Florus*, 623. A.
Ceſennius Preſident of *Syria*, 77. O. accuſed *Antiochus*, *ibid.* H. I.
Ceſtern digged to be encloſed, 117. C.
Ceſtius G. appeaſeth the people, *&c.* 622. I. burnt *Zebulon* and *Joppe*, 534. N. conſulteth with the Princes, *&c.* 625. B. his ſiege againſt *Jeruſalem*, 635. G.
Chæreas and his complices conſpire *Caius* death, 504. O. why incited

THE TABLE.

incited againſt *Caius*, 505. C. conferreth with *Clement*, &c. 506. I. intends to kill *Caius*, *ibid.* expecteth occaſion to aſſail *Caius*, 508. I. ſlayeth *Caius*, 510. L. honoured, 515. A. ſendeth *Lupus* to kill *Caius* wife, *ibid.* E. executed, 518. O.

Challenge of a ſingle combat, 159. C.

Chaldeans mutiny againſt *Abraham*, 36. H.

Cham, *Noahs* ſon, 31. O. his progeny, 34. K. diſcovereth his fathers nakedneſs, 34. O.

Chambers of pleaſure, 213. C.

Champions of *David*, 196. D.

Canaan Jacobs inheritance, 50. K.

Canaanites put the *Iſraelites* to flight, 98. N. wholly to be extinguiſhed, 118. M. 129. E. ten thouſand ſlain, 129. B. made Tributaries, 215. B.

Charges of the Temple to be ſupplied, 281. N.

Chariots of *Fabin*, 134. K. of *Solomon*, 206. K.

Chariots armed ſeen in the air, 753. D.

Chaſtiſement bettered not *Cain*, 29. E.

Chaſtity of *Joſeph*, 53. A. B. C. 816. K.

Chance medley, 109. D.

Change of the *Jews* Government, 567. G.

Change of names whence, 34. I.

Cherubin, 84. H. in the Temple, 209. I.

Chetura, *Abrahams* ſecond wife, 41. G. bare to *Abraham* ſix children, *ibid.* O.

Chieftains of *Achis*, 172. N. cauſe *David* to be diſmiſſed, *ibid.* O. of *Solomon*, 206. H. I.

Children are to learn the Law, 112. K.

Seventy children of *Achab* ſlain, 243. L.

Children of *Herod*, 595. B. C.

Children not to be puniſhed for the fathers offence, 117. E.

Children male put to death, 62. O.

Children of *Cannaan*, 34. N.

Children of *Abraham*, 40. I. M. of *Jacob*, 47. N. O.

Children of *Roboam*, 221. B.

Children unlike their fathers, 149. B. 257. O. 241. I. K.

Chodollogomor an *Aſſyrian* Captain, 37. B. overthew the *Sodomites*, *ibid.*

Choice of the *Eſſeans* in compaſſion and helping, 613. C.

Chorah mutineth againſt *Moſes*, 99. D. E. affecteth the Office of High Prieſt, *ibid.* F. he and his company conſumed with fire, 102. I.

Cosby a daughter of *Midian*, 107. F. inticed *Zambrias* to Idolatry, *ibid.* O. ſlain, with him, 108. K.

Chriſt crucified, 480. M.

Chronicles of the *Tyrians*, 254. A.

Churliſhneſs of *Nabal*, 168. N.

Chuſais oppoſition to *Achitophel*, 188. O. his counſel accepted, 190. L. certified *David* of the victory, 192. I.

Chuthites removed unto *Samaria*, 254. A. plagued, and why, 254. P. claim kindred of the *Jews*, *ibid.* G.

Circumciſion commanded and inſtituted, 38. K.

One ſacred City in *Canaan*, 111. E. and why, *ibid.*

Cities of Refuge, 109. D. 116. O.

City of *David*, 179. E.

Cities of the *Benjamites* burnt, 131. F.

City of the Prieſts burnt, 166. K.

Cities builded of *Solomon*, 214. K.

Cities under *Archelaus* ſubjection, 610. N.

Cities taken from the *Jews*, 355. N.

Chief Cities of *Galilee*, 20. K.

Cities in arms againſt the *Jews*, 633. C.

Four Cities of *Galilee* revolt from *Joſeph*, 641. D.

Citizens of *Jabes* bury *Saul* and his ſons bodies, 174. K.

Citizens taken priſoners, 262. B.

Citizens of *Giſcala* entertain *Titus*, 685. C.

Citizens reſort to *Veſpatian*, 692. G.

Civil Wars of the *Iſraelites*, 131. B.

Civil Wars of the *Romans*, 705. D. E.

Claudius choſen Emperour, 513. F. unwillingly accepted it, 515. E. carried on mens ſhoulders, 513. G. denieth to give over the dignity, 516. N. confirmed by *Agrippa*, 517. A. perſwaded to uſe the Senators mildly, 517. N. giveth *Agrippa Judæa*, &c. 519. D. his Edict in favour of the *Jews*, *ibid.* 519. E. commandeth *Agrippa* to deſiſt from building, 522. O. grants the *Jews* cuſtody of the High Prieſts veſtment, 228. I. findeth the *Samaritanes* guilty, 619. C. his wives, 619. H. his death, 620. G.

Clemency becometh a King, 169. C.

Clemency of *Joſeph*, 35. F. G. of *Archelaus*, 605. D. of *Varus*, 609. F.

Cleopatra Demetrius wife, 343. K. obtains *Tryphons* army, *ibid.* rebelleth againſt *Ptolemy*, 348. C. prepareth an army againſt her ſon, 352. E. taketh *Ptolomais*, 353. G. cometh to *Antonius*, 380. B. murthereth her brother and ſiſter, 398. E. her corrupt dealing, *ibid.* M. beggeth *Judæa* and *Arabia*, 399. H. I. her Chieftain overthroweth *Herod*, 400. E. her treaſon againſt *Herod*, 580. M.

Cloud on the Tabernacle, 95. B. in the Sanctuary, 211. I.

A Clown made High Prieſt, 687. C.

Clytus author of ſedition, 642. I. cutteth off his own hand, *ibid.* D.

Colony of *Nimrod*, 34. M.

Colonies eſtabliſhed by *Abraham*, 42. H.

Combat betwixt *David* and *Goliah*, 160. M. N.

Combat of *Saul* againſt the *Ammonites*, 152. N.

Combat challenged, 159. D. 747. B.

Comet like a ſword, 753. B.

Comfort of *Jonathan* to *David*, 187. B.

Command of *Saul* for War, 152. M.

Commandment of God tranſgreſſed, 28. L. 220. D. E.

Commandment for the Ark, &c. 199. B.

Ten Commandments, 79. F.

Commendation of *Abraham*, 43. D. of *Jacob*, 62. I. of *Joſeph*, 62. K. of *Joſaphat*, 231. M.

Commination againſt the *Iſraelites*, 212 F. againſt *Jezebel*.

Commiſeration of the *Galaadites*, 152. I.

Commotion of the *Jews*, 497. F.

Companies of the *Romans*, 634. M.

Companions of *Daniel* caſt into the furnace, 269. M. preſerved, *ibid*

Companions of *Jonathan* ſlain, 778. L.

Compariſon of *Moſes* with other Law-makers, 808. H.

Compariſon of the *Roman* forces with the *Jews*, 626. N.

Compariſon of the *Romans* and *Jews*, &c. 683. K. of *Jews* and *Grecians*, 783. B.

Computation of time different, 899. C.

Compaſſion of *Joſeph*, 60. K. of *Thermuthis*, 64. I. of the people, 152. I. of the three Kings, 237. M. of *Elizeus*, 237. N. 240. G. of *Cæſar*, &c. 428 K. of the people, 9. B. of *Antonius*, 574. L. of *Tyroes* ſon, 594. I of *Titus*, 684. L. 747. F.

Complaint of *David* to *Jonathan*, 163. G.

Complotting of *Joſephs* death, 51. D.

Concord in wickedneſs, 732. K. 619. D.

Concord of the *Jews* in Religion, 808 N.

Concubine of *Gideon*, 137. B. of *Saul*, 176. N. of *Solomon*, 217 H. of *Roboam*, 221. C.

Conditions of peace unjuſt, 152. I.

Conduct of *Moſes*, 71. B. C.

Conduit under ground from *Antonia*, 420. F.

Confederacy, 135. B. 161. G. 183. C. D. 234. G. 241. N. 307. K.

Conference, 363. L. 577. D.

Confeſſion of *Achar*, 124 I. of the women, 596. O.

Confidence of *Adad*, 230. B. of *Joram*, 238. F. of *Ochozias*, 235. N.

Confirmation of *Moſes*, 67. B. of *Saul*, 150 N.

Conflict of the *Jews* with the *Cæſarians*, 622. M. of *Placidus* with the fugitives, 699. F. of the *Jews* with the *Romans*, 725. D. 768. L.

Confuſion of tongues, 33. C.

Confutation of *Manethon's* words, 724 N. of *Lyſimachus*, 797. A. B. of *Appion*, 799. F. of *Poſſidonius* and of *Apollonius*, 802. O.

Congratulation, 429. F. 463. C. D.

Conqueſt of *Canaan* made difficult, 96. L. effected, 125 E. &c.

Conſent of parents, &c. asked in marriage, 43. B. and 46. K.

Conſpiracy of *Corah* and his followers, 99. F.

Conſpiracy, 246. D. 248. E. 243. I. 258. D. 411. N. 504. M. N. 594. I.

Conſpiracy in robbery, 619. D.

Conſpirators puniſhed, 470. H.

Conſtancy of the *Eſſeans*, 612. M. of the *Jews*, 617. A. 741. C. 790. M. 814. H. of *Eleazar*, 818. L.

Conſultation about the Ark, 147. A.

Conſultation againſt *Joſeph*, 14. L. of *Herod* with *Archelaus*, 590. M. of *Ceſtius* with the Princes, 625. B. of *Titus*, 734. N. of *Veſpaſian*, 707. D. of *Judas*, 736. O.

Contempt of Religion. *See* Piety contemned.

Contempt of *Saul*, 151. G.

Contempt of God wherein it conſiſteth, 157. F. G.

Contempt of death, 459 F.
Contempt of God loſs of a Kingdom, 157 F.
Contents of *Jeremies* Book, 260 C. D.
Contents of the Antiquities, 25 D. 26 M N.
Contention of the *Samaritans* and *Jews*, 333 I K.
Contention between *Abrahams* and *Lots* ſhepherds, 36 N.
Contention whence, 587 G.
Continuance of the Laws amongſt the *Jews*, 811 C.
Core a certain meaſure, 97 E.
Corn of the Philiſtines ſpoiled, 141 A.
Corn provided by *Herod*, 413 L.
Corn burnt in *Jeruſalem*, 712 M.
Corruption of *Ventidius*, 384 F. of *Scaurus*, 565 B. 575 C. of *Silo*, 575 F. of *Antipater*, 588 M. of *Alexander*, 589 G.
Corruption among the *Greeks*. 781 A.
Coſt of *Agrippa* in building the wall, 718 K.
Coſtabarus uſurpeth 409 O. preſerved by his wives interceſſion, 410 B.
Covenant of God with *Noah*, 32 K.
Covenants of the *Eſſeans*, 613 D.
Covenant of *Abraham* with *Abimelech*, 39 G. of *Laban* with *Jacob*, 48 H. of *Joſhua* with the *Gibeonites*, 124 O.
Covetouſneſs of *Cleopatra*, 580 K. of *John*, 5 D. of *Florus*, 621 F,
Council called, 593 D. 606 M.
Counſel held againſt *Joſeph*, 18 M.
Counſel to be ſought at Gods hands, 43 E.
Counſel of *Rebecca* to *Jacob*, 44 L. of *Joſeph* to King *Pharaoh*, 55 F. of *Raguel* to *Moſes*, 78 H I. of *Balaam* to *Balac*, 106 O. of *Achitophel*, 189 G. of *Chuſai*, 190 K. of the Elders, 218 E. of the young men, *ibid.* F. of *Salom*, 593 B.
Counterfeiting of *Euricles*, 591 E.
Counterfeiters of Letters fee'd, 598 M.
Countrey of the *Amorites* poſſeſſed by the *Hebrews*, 105 B.
Country beyond the Flood deſcribed, 659 D.
Countries inhabited, 13 G. 14 H I. *&c.*
Courage of the *Jews*, 727 D. 635 E. of *Eleazar*, 666 O. of *John*, *&c.* 685 G.
Courteſie of *Rebecca* to *Abrahams* ſervant, 42 K L. of *Rachel* to *Jacob*, 45 G. of *Raguel* to *Moſes*, 78 H I. of *Abigail* to *David*, 169 B. of the Witch to *Saul*, 171 F G.
Court of the Tabernacle, 81 B C.
Court of *Jeroboam*, 219 K.
Courtiers of *Saul* found *David*, 161 B.
Cowardize of *Vonones*, 479 E. of the *Jews*, 740 M.
A Cow brings forth a Lamb, 753 B.
Cow-dung the *Jews* food, 738 N.
Craft of a Boy, 754 L.
Craſſus warreth againſt the *Parthians*, 368 B. robs the treaſury in *Jeruſalem*, *ibid.* B. ſlain, 368 G.
Creation of the World, 27 E.
Creatures made, 27 F. and firſt named, 28 H.
Cry of ſeditious *Chore* and his accomplices, 99 F.
Cries of women and children, 665 K. of the *Jews*, 752 I.
Crown of Gold, 378 E.
Crows fed *Elias*, 226 C.
Cruelty of *Athael* foretold, 240 G. effected, 245 M. of *Athalia*, 244 D. of *Manahem*, 250 D. of *Manaſſes*, 258 B C. of *Nebuchadnezzar*, 261 M. of *Bacchides*, 558 K. of *Alexander*, 354 F. of *Antigonus*, 577 G, of *Cleopatra*, 580 I, of *Herod*, 590 L, of the *Damaſcens*, 637 F G, of the thieves, 636 H, of the *Idumæans* and Zealous, 695 E, of the ſeditious, 711 B, of the thieves, 736 H, of *Simon*, 736 L,
Cumanus ſpoileth villages, 533 G. feareth the peoples rage, 618 O, corrupted, 534 M, baniſhed, 535 B,
Cunning of *David* in playing on the Harp, 159 A,
Cups of Gold, 210 B, 302 I,
Curſe againſt him that builds *Jericho*, 123 D,
Cuſtom of the Country, 46 M,
Cuſtom obſerved in Sacrifices, 91 E,
Cuſtom of the War, 118 H I,
Cuſtom in *Samaria*, 239 N,
Cuſtom laudable in a King, 289 N,
Cuſtom to puniſh ſlayers of themſelves, 672 N,
Cuſtom of the *Romans*, 725 F,
Cuſtom of the Prieſt, 782 L M,
Cut-throats among the *Jews*, 538 L,
Cyprus a Caſtle, 584 N,
Cyrenæus taxeth *Judæa*, 474 I,
Cyrus King of *Perſia*, 271 O, overthroweth *Baltazar*, and taketh *Babylon*, 271 O, diſmiſſeth the *Jews*, 274 E, *&c.* permitteth to build City and Temple, 274 G, his decree touching the Temple, 280 F G.
Cyzicenus King of *Syria*. See *Antiochus*.

D.

Dagon fell down, 146 L,
Days of Creation ſix, 27 F G, the ſeventh ſanctified, *ibid.* G the day lengthened, 125 C,
Dalila ſoundeth *Sampſon*, 141 G. betrayeth him, 142 H,
Damaſcens kill ten thouſand *Jews*, 637 F.
N. Damaſcenus teſtimony of *Abraham*, 36 I,
Damaſco Country of *Abraham*, 36 I.
Damſels entice the *Hebrews* to Idolatry, 107 D,
Dan the ſon of *Jacob*, 46 N. what it ſignifieth, *ibid.* N, his iſſue, 61 B.
Daniels auſtere life, 268 A, expoundeth *Nabuchodonoſors* dream, 268 G, advanced to honour, *ibid.* 269 K L, his fellows caſt into the furnace, 269 M, interpreteth the writing, 271 N, caſt into the Lyons den, 272 D, his viſion of the Ram and Goat, 273 K L, his predictions of the *Roman* Empire, 273 N,
Darius King of the *Medes*, 270 G, ſurprizeth *Babylon*, 271 O, cauſeth *Daniels* enemies to be caſt to the Lyons, 272 E,
Darius, ſon of *Hyſtaſpis*, maketh a vow, 276 E, performeth it, 278 B, propounds three queſtions, 276 E. his Letters for building the Temple, *&c.* 278 D, 281 I, he reſtores the veſſels, *&c. ibid.* B, his Epiſtle to the Prefects of *Syria*, 281 I.
Darius, King of *Perſia*, overthrown, 294 C,
Darkneſs ſeparated, *&c.* 27 E,
Darkneſs of *Egypt*, 69 G,
Dart of *Saul*, 69 G,
Darts profit not the *Jews*, 723 E,
Dathan rebellious, 102 H, he with his company were ſwallowed up, *ibid.*
Daughters of *Salpades* inheritance, 109 F.
Daughters of the *Midianites*, 107 B, allure the *Hebrews* to Idolatry, 107 D,
David anointed King, 158 N, ſeized with Gods Spirit, *ibid.* cauſeth *Sauls* vexation, *ibid.* O, killeth a Lyon and a Bear, 160 H, overcometh *Goliah*, 160 M, killeth ſix hundred *Philiſtines*, and marrieth *Michol*, 161 D, vanquiſheth the *Paleſtines*, 163 B, diſcovereth *Sauls* affection towards him, 163 E, complaineth to *Jonathan*, *ibid.* G, receiveth *Goliahs* ſword, 165 C, counterfeiteth madneſs, and why, 165 D, his care of his parents, *ibid.* E, defendeth *Cilla*, 167 B, flieth to the *Ziphians*, *ibid.* C, eſcapeth *Sauls* hands, and how, *ibid.* E, twice ſaveth *Sauls* life, 167 G, and 169 G, teſtifieth his innocency, 170 B, ſpareth *Nabals* flock, 169 G, incenſed againſt *Nabal*, and why, 168 N, is appeaſed, 169 G, upbraids *Abner*, 170 H, dwelleth at *Siceleg*, and ſpoileth the *Sarrites*, *&c. ibid.* M, recovers his wives, and ſlays the *Amalechites*, 173 B C, lamenteth *Saul* and *Jonathan*, *&c*, 175 E F, choſen King by one Tribe, *ibid.* F, requireth *Michol*, 176 N, purgeth himſelf of *Abners* death, 177 G H, ſurprizeth *Jeruſalem*, 179 D, vanquiſheth the *Philiſtines*, 160 L, tranſporteth the Ark, and how, *ibid.* O, intended to build a Temple, 181 H. gave God thanks, *ibid.* D, revengeth his Embaſſadours, 183 F, marrieth *Bethſabe*, 185 B, repenteth his ſin, *ibid.* D, mourneth for his ſon, *ibid.* E, expelleth his Kingdom, 188 M, his entertainment at *Mahanaim*, 177 C, commandeth to ſpare his ſon, 191 B, bewaileth *Abſalons* death, 192 K, granteth *Amaſa* pardon, 193 B, his concubines ſequeſtred, 194 L, diſtributed offices, 195 L, delivered out of peril, *ibid.* N, perſwaded to abſtain from war, 196 A, his Champions, *ibid.* D, *&c.* ſends *Joab* to muſter the people, 197 C, of three puniſhments offered, chuſeth the plague, *ibid.* E, prayeth for the innocent people, *ibid.* G, commanded to build an Altar, 198 I, gathereth ſtore of Iron, *&c. ibid.* M, counſelleth *Solomon* to honour God, *ibid.* O, groweth old and numb, 199 C, numbereth the Levites, 200 N, confirmeth the Kingdom to *Solomon*, *ibid.* I, commendeth *Solomon* to the Tribes, 201 I, his counſel to *Solomon*, 202 C, willeth *Solomon* to puniſh *Joab*, *ibid.* D, commendeth *Berzillais* ſons to *Solomon*, *ibid.* his age, reign and virtues, *ibid.* E.
Dancing of the Maidens of *Iſrael*, 160 N, of *Davids* before the Ark, 180 O,
Danger of the *Iſraelites*, 710 E, 721 K, of *David*, 162 K, 163 B,

163. B. 167. C. D. E. 167. F. of the *Sephorites*, 3. A. of *Jacims* Son, 3. G. of *Joseph*, 9. D. 188. K. 639. F. G. of *Herod*, 603. B. of *Titus*, 712.
Dead lye unburied, 735. F.
Dead body raised, 247. K.
Dealing of *Laban* with *Jacob*, 47 F. G.
Dealing of *Saul* with *David*, colourable, 161. A. B. C.
Death of the Fathers, 30. L. 31. A.
Death of the seven brethren, 815. D 820. L. 821. C. D.
Death of *Abraham*, 43 D. of *Isaac*, 49. F. of *Rachel*, *ibid.* D. of *Jacob*, 62. I. of *Joseph*, 62. K. of *Moses*, 120. I. K. of *Samuel*, 168. L. of *Solomon*, 218. C.
Death of the first begotten, 70. K.
Death of the Leader, discomfort to the Soldier, 233. K.
Dearth of Victuals propheſied, 226. B.
Debate compromitted, 173. D.
Debate of the *Jews* and *Samaritans*, 333. I.
Debate of *Herod* with his Sons, 587. A.
Debate betwixt the Ladies, 595. D.
Debora a Propheteſs, 134. L. encouraged *Barach. ibid.* M.
Deceaſe of *Herod*, 603. A. B.
Declamation of *Sentius*, 514. H. I.
Deceit of *Florus*, 622. K. of *John*, 689. F. of the *Jews*, 714. N. O.
Deciding of hard controverſies referred to *Moſes*, 78. H.
Decree of the *Romans*, 225. L. of *Cyrus*, 280. F. G.
Decree of Deſtiny, 728. K.
Dedication of the Tabernacle and Prieſts, 89. D. E.
Defence of *Moſes*, *&c.* 806. L.
Defence of *Nicholaus*, 607. B. 610 M. 471. B.
Defy of the Enemy, 159. D 162. L.
Deflouring of *Dina*, 49. B. of *Thamar*. 186. K. L.
Deflouring of a Virgin, 115. B.
Deliverance of the *Iſraelites* out of *Egypt*, 70. K. from danger, 72 K.
Deluge, or Floud, 30. O. the cauſe thereof, *ibid.* when it hapned 31. A. B. deſtroyed all, ſave thoſe in the Ark, 30. N. decreaſed, 31. D.
Demetrius exhortatory Letter, 300. A.
Demetrius Seleucus ſlayeth *Lyſias* and *Antiochus*, 323. M, maketh himſelf King, *ibid* M. ſendeth *Nicanor* againſt *Judas*, 324. D. ſendeth *Bacchides* againſt *Jonathan*, 328. G. maketh peace with *Jonathan*, 329. M. fighteth with *Alexander*, and is ſlain, 332. B.
Demetrius Nicanor, overcometh *Alexander*, 336. C. obtains the Kingdom, *ibid.* B. incurred the hatred of his Soldiers, *ibid* F. diſcomfited 339. B. taken priſoner, 340. D. put to flight, refuſed by his Wife, dieth, 347. H. I.
Demetrius Eucærius, King of *Damaſcus*, 353. O. overcometh *Alexander*, 354. D. beſiegeth his Brother *Philip*. 355. I.
Departure of *Iſrael* from *Egypt*, 70. K. and 71. B. of *Ceſtius &c.* 636. M.
Depulſion of the *Jews* liberty, *&c.* 626. L.
Deſcription of the Thieves Caves, 576. O. of *Ptolomais*, 616. L. of *Galilee*, 659. B. of the countrey beyond the Flood, 659. D. of *Samaria*, *ibid.* E. of *Jury*, 659. D. of the lake of *Genezar*, 678. C. of *Jeruſalem*, 717. D. F. of *Jericho*, 781. D. E. of *Antonia*, 722. K. of the Temple and Porches, 804. K. L. good Deſerts of *David*, 162. L. M. not to be forgotten, *ibid.* M. 574. H. I.
Deſire of Gold, 433. B.
Deſolation thorow *Jeruſalem*, 699. B. C.
Deſolation lamented, 765. D.
Deſtiny, 728. E.
Deſtruction of *Sodom*, 39. B. of *Senacheribs* Hoſt, 156, B.
Deſtruction of all things foretold, 30. I.
Deſtruction of *Judea*, 255. L.
Deſtruction of the *Jews*, 772. M.
Deſtruction of *Jeruſalem*, 730. I. See *Jeruſalem*.
Determination of God, 744. L.
Detractation of Writers, concerning the *Jews*, 77. F. &c. 792. H. I. *&c.* 793. D. 795. D. E. F.
Device of *Joſeph* againſt the Ram, 666. M. of *Artorius*, 748. I.
Devotion of the *Iſraelites*, 141. G.
A Dew deſcended from Heaven, 78. B. called *Manna*, *ibid.* B.
Diadem of *Aſia*, refuſed, 335. N.
Difficulties of the *Hebrews*. See Dangers.
Dignity Royal, concealed, 151. C.
Diligence of the *Romans*, 660. N.
Dina the Daughter of *Jacob*, 47. B. raviſhed by *Sichem*. 498. deſired in marriage by him, but denied, *ibid.* and M. 49. C.
Diophantus counterfeiteth Letters, 592 N.
Diſcipline of the *Romans* 660 N, *&c.*
Diſcomfiture of *Sauls* Army, 173 E F.
Diſcontents renewed, 624 I.
Diſcord in *Jury*, 586 I.
Diſcord domeſtical 183 B C D E, 426 H I 433 E.
Diſcord whence ariſeth, 587 F.
Diſcord between the *Idumæans* and Zealous, 706 L.
Diſcord of the *Jews* and *Alexandrians*, 802 K.
Diſcourteſie ſhewed, 151 E.
Diſcretion of *Gideon* 136 L, of the *Roman* Soldiers, 682 K.
Diſeaſe called by the *Egyptians*, *Sabbatoſis*, 799 D.
Diſeaſes of *Herod*, 602 L.
Diſmiſſion of the *Iſraelites*, 247 M N.
Diſobedience of *Saul* 157 B C, of the *Iſraelites ibid.* C D E, of *Jadon* 220 E, of *Jonas*, 249 I.
Diſobedience 115 E, cauſe of calamity 129 F, *&c.* 130 M *&c.* 133 B. *ibid.* 143 B 144 L *&c.*
Diſpleaſure of God againſt *Balaam* 155 F G, againſt *Saul* and his people 157 F, againſt the *Chuthites* 254 B, againſt *Senacherib*, 256 C D.
Diſpleaſure of *Titus* 733 F G, of *Balac* againſt *Balaam* 105 F G, of *Saul*, againſt *David* 162 K, pacified 162 N, of *Florus* againſt the *Jews* 623 F, of the *Iſraelites*, 149 D.
Diſpoſition of the Army, 45 A.
Diſproof of the zealous faction, 691 C. of *Appions* 799 A, 802 L.
A Diſſembler, 639 A.
Diſſention at *Tarichea* 679 C, between *John* and *Simon*, 732 K.
Diſtinction of the *Hebrews* Government, 153 B.
Diſtribution of the *Jews*, 758 O.
Diſtribution of the ſpoils and prey 77 B C, 1109 A 124 L, 127 A.
Diſtribution of *Herods* Kingdom, 610 N.
Diſtreſs of the *Iſraelites*, 73 D.
Diviſion of the Land of *Canaan*, 126 I.
Diviſion of the Land between *Abraham* and *Lot*. 36 N
Diviſion of the Tabernacle 83 C, of the Temple 208 H, of *Judea*, 659 F, of the Prieſts 200 O.
Diviners baniſhed, 171 B.
Devil ſeeketh to aboliſh the Bible, 314 B.
Doctrine of *Elias* confirmed, 227 N.
Doctrine of the *Eſſeans*, 612 N.
Doeg, Maſter of the Kings Mules 165 C, accuſeth *Achimelech*, and why 166 I, ſlayeth the Prieſts, *ibid.* K.
Dogs lick *Achabs* bloud, 233 E, devour *Jezabels* Carcaſs, 243 I.
Domitian ſubdueth the *Germans*, 764 L.
Doris, *Herods* Wife 378 C, thruſt out of the Palace, 453 D. ſpoiled of her Jewels, 597 D.
Dorites place *Cæſars* ſtatue in the Synagogue. 521 B.
Dortus crucified, 535 B.
Dowry of *Salpates* Daughter, 109 F.
Dream of *Joſeph* 51 A B, of the Butler, 54 L of the Baker 54 M, of *Pharao* 55 B C, of a *Midianite* 135 G, *Nabuchodonozar*, 268 D, of *Herod* 578 H, of *Archelaus* 473 E, of *Glaphyra*, *ibid.* G.
Drowſineſs of *Abner* and his Soldiers 170 I.
Duty of a King, 158 N.

E.

EAgle of Gold 459 F, pulled down, 460 H.
Eagle the Enſign of the *Romans*, 662 M. a ſign of victory, *ibid.*
Seven full Ears of Corn, Seven thin or withered, what 550 E.
Earth created, 29 E richly endowed, *ibid.* covered with darkneſs, 29 D, curſed for mans ſake 28 N, called a virgin, and why, 28 H, ſwallowed up *Dathan* and *Abiram*, 102 H.
Earthquake 250 B, 148 M.
Earthquake killeth ten thouſand Men, 584 I,
Eaſter, or the Paſchal ſolemnized, 122 N.
Ebutius againſt *Joſeph*, 7 E.
Eclipſe, 460 M.
Edict in behalf of the Jews, 375 O.
Edict of King *Pharaoh*, 62 O. of *Cyrus*, 274 E.
Edict of reſtraint, 80 M.
Edict of *Saul* broken 155 E, of *Nebuchodonoſor*, 269 M.
Edom, a name given to *Eſau* 50 K, his Countrey, *ibid.* K.
Education of *Jacob* and *Eſau*, 43 E. of *Moſes*, 64 E.

Effect

Effect of God's Spirit, 158. O.
Effects of the evil Spirit, 158. O.
Egypt described, 708. I. K. length and bredth thereof, *ibid.* of whom so called, 786. I.
An *Egyptian* Prophet gathers 30000, 620 M.
Egyptian Priests circumcised, 806. K. L.
Egyptians pay the fifth part of their Profits, 62. H. sold their Possessions, 60. F. G to what things addicted, 62. M war against the *Ethiopians*, 65. A. require *Moses* for their Captain, 11. C. afflicted with Plagues, 69. and 70. weep at the departure of the *Hebrews*, 70. K. pursue them, 71. B. drowned in the *Red Sea*, 72. K. worship Beasts, 802. I.
Eglon subdueth the *Israelites*, 133. D. kill'd by *Ehud*, *ibid.* F.
Ehud kills *Eglon*, 134. H. puts the *Moabites* to flight, *ibid.* I. K.
Eye of God discovereth Sin, 561. G.
Eyes pulled out, 142. I. 265. H.
Ela Son of *Basa*, 225. K. slain by *Zamri*, *ibid.*
Elcana Father of *Samuel*, 144. I. loved *Anna*, 143. G.
Elders resolved to make *David* King, 177. C.
Elders Counsel rejected, 218. F.
Seventy Elders rule *Galilee*, 638. I. K.
Eleazar High-Priest praised, 2. H.
Eleazer, *Moses*'s Son, 67. G.
Eleazer, *Aaron*'s Son, 102. L. affixed his Censor to the Altar, and why, *ibid.* L. succeeds his Father, 104. I. dies, 128. O.
Eleazar kills an Elephant, 322. D. slain, 558. N.
Eleazar upbraideth *Hircanus*, 348. E.
Eleazar an arch Thief surprized, 620. K.
Eleazar exerciseth Cruelty, 619. C.
Eleazar one of the *Zealots*, 690. I. causeth the *Idumeans* to be sent for, *ibid.* L.
Eleazar kills himself, 704. K.
Eleazar taken, 768. M. whipt, *ibid.* exhorts the *Jews* to submit, 768 O.
Eleazar, Captain of the *Sicarians*, 771. C. besieged in *Massada*, 772. A. shews the *Romans* Tyranny, 776. H.
Eleazar brought to *Antiochus*, 817. F. whipt, 818. M. his Answer to *Antiochus*, 818. I. his Death, 819. A. B.
Election of a King, 113. B. C.
Eli High-Priest, 142. L. had wicked Sons, 143. E. his and their end foretold, 144. L. hearing of the Ark lost, died, 145. B. Genealogy, 145. C.
Eliab a Workman of the Tabernacle, 80. L. 89. C.
Elias fed by Crows, 226. C. entertained by the VWidow of *Sereptha*, *ibid.* D. restores the Widows Son, *ibid.* G. prophesieth Rain to *Achab*, 228. B. reproveth the Superstition of the People, 227. I. confirms his Doctrine, and slays *Baal*'s Priests, 228. A. B. flees from *Jezabel*, *ibid.* B. prophesieth Revenge to *Achab* and *Jezebel*, 229. B reproves *Ochozias*'s Messengers, 335. O. prayeth that Fire consume his Captains, 236. B. and foreshows his Death, *ibid.* B. is taken from Men, *ibid.* D.
Elimelech goes to *Moab*, and why, 142. M. his and his Son's Death, *ibid.* M. his Heritage seized, 143. D. E.
Elizeus calling, 228. E. foretelleth of Water and of Victory, 235. I. relieveth a poor Widow, and how, 237. O. adviseth *Joram* to beware of *Adad*, 238. A. B. discovereth his Amoush, *ibid.* B. leadeth the *Syrians* into *Samaria* 238. E. foretels plenty of Victuals, 239. L. also *Adad*'s Death, and *Azael*'s Cruelty, 240. G. visited by *Joas*, 247. H. foreshoweth his treble Victory, *ibid.* I. his Death and Buriall, thereof, 247. I. K.
Eloquence of *Moses*, 67. B. 74 K.
Embassadors of *David* abused, 183. C. of *Ezechias* ill intreated, 252. F. G. of *Jonathan* to *Demetrius*, 337. K. of *Herod*, 602. N.
Embassadours to *Pompey*, 363. E.
Embassadours sent to *Joseph*, 12. K 14. I. hope to get *Tiberias*, 16. L. their false Accusations, 17. B.
Embassage of *Moses* to the *Idumaans*, 103. E. to *Sehon*, 104. L. *Balacks* to the *Midianites*, 105. E. his and their first and second to *Balaam*, *ibid.* E. Embassage of the nine Tribes to the other two, 127. I. of the *Galaadites* to *Saul*, 152. K. of the *Syrians* to *Achab*, 229. L. Embassage of *Balad*, 257. L. of the *Jews*, 281. M. of the *Jews* to *Rome*, 470. K.
Emmor King of the *Sichemites* slain, 49. C.
Emperors of *Rome*, why called *Cæsars*, 214. M.
Emperors strife to be at Peace with the *Jews*, 729. C. 729. C. D.
Empire of *Rome* in an uproar, 705. D.
Empire of the *Persians*, 788. O.
End of Captivity, 274. E.
End of *Antiochus Epiphan.* miserable, 321. K.
End of the *Jews* answerable to their Lives, 771. F.
Engines 660. N. fired, 666. N. 734. H. 740. M.
Enemis of the *Israelites* to be destroyed, 111. A. and why, *ibid.*
Enemies how to be used, 810. O.
Enemies to be buried, 116. I.
Endeavour of *Agrippa*, &c. 626. H.
Enlargement of the Kingdom of *Israel*, 248. G.
Ennius Abraham's Friend, 37. F.
Enoch Son of *Jared*, 31. C. taken up to God, *ibid.* D. 236. D.
Enos, *Cain*'s first Son, 29. F.
Enosa the first City builded, 29. F.
Enquiry for *Jonathan*'s Kindred, 182. N.
Enfign of the *Romans*, 662. M. N.
Entertainment given to *Antipater*, 599. D. to *Vespasian* at *Rome*, 763. C.
Enumeration of the Countries subjected to the *Romans*, 626. N. 627. B. 628. I.
Envy of the Serpent, 28. L. of *Abimelech*, 43. F of *Leas* to *Rachel*, 46. M. of her to *Leas*, *ibid.* N. of *Joseph*'s Brethren, 50. O. of the *Egyptians* towards the *Israelites*, 62 M. of *Saul* against *David*, 160. N. of *Herodias*, 492. O. of *John*, 640. M.
Ephod, 87. B.
Ephraim Son of *Joseph*, 56. I.
Ephramites get *Bethel*, 129. E. displeased with *Jeptha*; are appeased, 129. B. slain by *Jeptha*, *ibid.* D.
Epicrates sells *Scythopolis*, &c. 348. A.
Epilogue of the Antiquities, 541. N.
Epitaphs, 135. F. and 178. H. 260. D.
Erection of the Tabernacle, 81. B.
Errour of *Epicures* confuted, 273. O.
Esay the Prophet, 256. B. comforts *Ezechias*, 256. B. foretold *Senacherib*'s Overthrow and Death, *ibid.* B. assureth *Ezechias* of Life, 257. I. K. foreshews the Captivity, *ibid.* M.
Esau Son of *Isaac*, 43. E. called *Seir*, and why, *ibid.* E. foretold to be Author of a Nation, 43. E. his Wives, 44. I. went a hunting, *ibid.* K. denied the Blessing, and why, 44. N. foretold to be mighty, yet his Brother's Vassal, *ibid.* N. wept for loss of the Blessing, *ibid.* D. selleth his Birth-right, 50. L.
Eschol Abraham's Friend, 37. F.
Esdras the Lawyer, 282. B. assembled the *Jews* in *Babylon*, 283. E. repairs to *Jerusalem*, &c. 283. H. his Prayers for the *Levites*, 283. K. reads the Law, 284. B.
Essæans a sect, 239. M. 477. E. 612. L. swear not, 613. C. have their Goods common, 612. M their Religion and Labour, 613. A. in compassion and helping their Choice, 613. C. observe the Sabbath, 616 H live long, *ibid.* I. they prophesie, 610. M. their Opinion of the Soul, 614 K. believe not the Resurrection, *ibid.* Marriage, 612 L. Apparel, 612. N. obey Governours, 613. C. just. 613. E.
Essen, what it is, 87. C. D
Esther made Queen, 287. H. resorteth to the King, and why, 289 I. accuseth *Aman*, and why, 290. F.
Estate of *Solomon*, declined, and why, 217. I. K.
Ethnarch a Governour, 610. I
Ethnicks punished, and why, 304 D. E.
Eve created, 28. I. tempted, transgresseth, *ibid.* L. her punishment, 28. N. cast out of Paradise, 29. A. her Children, *ibid.* B.
Evening what, 27. E.
Event of the Battel foretold, 171. E.
Event of Battel changeth, 746. I.
Evilmerodach releaseth *Jechonias*, 270 F. dies, *ibid.* F.
Evidence against *Antipater*, 598. L. M.
Eunuchs of what Gift deprived, 119. E.
Euphrates a River of Paradise, 28. K. called also *Phora*, *ibid.* *Euricles* wins *Herod*'s Favour, 440. M. relates *Alexander*'s Words to *Herod*, 441. B. 592. I K. gets Money by craft, 441. B. 592. H. plays the *Ambodexter*, 591. F G. 592. H. I.
Of Exactions a Mitigation craved, 405. B. C. denied, *ibid.*
Example to do Evil, 157 A. 221. C.
Example of the *Athenians*, &c. 6.6. M.
Excursions. *See* Incursions.
Excuse of *David*'s Absence, 164. O. of *Malchus*, 574. H. of the two Brethren, 589. D. of *Antipater*, 600. L. M.
Execration of *Saul*, 155. D. E.
Exercise of the *Romans*, 660. M. N.
Exhortation of *Moses* to the People, 71. F. 74. M.
Exhortation to maintain Liberty, 511. N. to contemn Death, 775. B.
Exhortation to be obedient to God's Will, 110. K.

Exhortation of *Saul* to War, 152. M.
Exhortation of *Solomon* to the People, 212. C. of *Azarias*, 214. M. of *Josaphat* to his Subjects, 234. E. of *Ezechias* to the Priests, 252. F. G. of *Matthias* to his Sons, 316. A. of the Princes to the People, 624. K. of *Samuel* to the People, 148. I of *Titus*, 741. C. of *Antiochus*, 817. G. 818. B. 825. I.
Expedition of the *Philistines* against the *Hebrews*, 154. E. 159. C. of *Josephat* against the *Syrians*, 232. B. of the *Arabians* against *Joram*, 241. N. of *Amazias* against *Joas*, 248. D. of *Ozias*, 249. M.
Expences of *Solomon*, 206 I.
Explication of Names of *Jacob*'s Sons, 46. N. O.
Exploits of *Titus*, 677. D. E. of *Domitian*, 764. H.
Exposition of Dreams. See Interpretation.
Expostulation of *Samuel* with the People, 153. D. E.
Expostulation against *Joseph*, 671. H.
Extremity of the *Jews*, 97. E
Ezechias King of *Juda* praised, and why, 252 F. his Ambassadors to the *Israelites*, 252 G. offereth a solemn Sacrifice, 253. H. I. reforms God's Service, *ibid.* subdues the *Philistines*, 253. K. hath his recourse to God, 256. B. prays, and is heard, 256. B. fell sick, 257. I. his Life prolonged, 257. K. entertaineth *Balaad*'s Ambassadors, *ibid.* L. his Death, 257. N.
Ezekiel prophesieth of Captivity, 260. D. fore-prophesieth the Destruction of the Temple, &c. 262. E.

F.

FAble devised by *Apion*, 804. N. O.
Fable of *Jupiter* and *Pallas*, 812. K.
Fact of *Herod* devised, 602. N.
Faction in *Tiberias*, 3. B.
Faction of *Chore*, 99. F. of the People, 225, M.
Faculty of Perswasion, 67. B.
Factious flee from *John*, 698. N.
Fadus, Governour of *Judæa*, 525. B. slew *Ptolomæus*, 527. D. kills *Theudas*, 532. D.
Fall of *Adam* and *Eve*, 28. L.
Fall of the Walls of *Jericho*, 123. B.
Fall of *Ochozias*, 235. N.
Fall of a Tower, 725. A. B.
False Prophets, 262. G. 263. H. suborned, 752. N.
Fame of *Solomon*'s Vertues, 213. E. F. of *Josaphat*'s, 235. M.
Fame of *Herod*, 585. B. C.
Family of the Priests destroyed, 166. K.
Famine of *Canaan*, 36. K. and 43. F. 56. K. and 57. D. of *Egypt*, 56. K. increased, and why, 61. F. of the *Jews*, 97. D. E. in the days of *Eli*. 141. I. inflicted on the *Israelites*, and why, 195. M. of *Samaria*, 239. I. 263. K. in *Judæa*, 496. M. in *Jerusalem*, 721. D. 738. M. 748. K.
Fasting of the *Israelites*, 148 K. of the *Jews*, 288. E. F.
Father of *Josephus* taken, 736. N.
Fathers before the Flood, 31. A. B. C. trained up their Sons in vertue, 30. I. and 31. A. B. C. their Age before the Flood, 31. A, B, C. their Death. *ibid.* why lived longer than we now, 32. M.
Fathers after the Flood, 35, C. D.
Favour of God to *Isaac*, 43. F. of the Keeper to *Joseph*, 54, K. of *Pharaoh* to *Joseph*, 55. G. of God to *Jacob*, 61. A. of God to *Moses*, 64. I. of the *Israelites*, 71. F. G. and 106. K. to *David*, 158. G. 162. I. of *Xerxes*, to the *Jews*, 242. C. of *Antiochus* to *Jonathan*, 318. G. of. *Cæsar* to *Joseph*, 24. N.
Fear surprizing the *Midianites*, 135. F. 118. H. 155. B. 235. L. M.
Fear of *Saul* touching *David*, 162. I. 165. F.
Fear of the *Jews*, 616. K. 757. G.
Fear giveth Confidence, 581. D.
Feast of *Pascha* instituted and celebrated, 700. L. 93. I. 533. D.
Feast of *Azyms*, 70. L. 253. H. 605. E.
Feast of Tabernacles, 92. I. 212. D. 279. K. 345. K.
Feast of *Pentecost*, 92, M. 467. C.
Feast of *David* to the People, 181. A. of *Ezechias* 243. H.
Feast of *Lots*. 292. F.
Feature of *David*, 159. A.
Felicity of *Solomon*, 215. C. D.
Felix Governour of *Judæa*, 535. D. punisheth Thieves, &c. 536. O. surprizeth *Eleazar*, 620. K. overthrows the *Egytians*, *ibid.* M. accused, 538. K.
Fellows of *Joseph*, 673. C. cast, *ibid.*
Fertility of *Galilee*, 649. C. of *Genezar*, 678. C.
Festival solemnized, and why, 318. G.
Festus discomfiteth a Deceiver, 538. M.
Fiction of the Zealous disproved, 691. C.
Fiction of *Apion* refuted, 799. A. 802. L.
Field of God, 48. K.
The great Field, 701. C.
Fight by the Sea, 678. F.
Fight of the *Hebrews* with the *Canaanites*, 98, N. of the *Syrians* with the *Jews*, 621. A. betwixt the *Romans* and *Jews*, 664. B. 671. H. of *Vespasian* with the *Jews*, 681. E. of the Citizens with the *Zealous*, 689. A. between *Simon* and the Zealous, 704. H. between *John* and *Eleazar*, 712. I. at the Feast of unleavened Bread, 714. I, &c. in the Temple, 742. N. of the *Jews* and *Romans*, 746. M.
Finishing of the Temple, 281. I.
Fire from Heaven kindles the Sacrifice, 66. M. consumeth *Solomon*'s Sacrifice, 212. B. and *Elias*, 227. O. also the two Captains, and their own Souldiers, 236. B. C.
First begotten amongst the *Egyptians* slain, 70. K.
First-Fruits, 92. M. 114. K.
First-begotten, his right 114. O.
Five Kings of *Sodom*. 37. B.
Flaccus disfavoureth *Agrippa*, 487. B.
Flight of the *Hebrews*, 98. N. 173 E. of the *Philistines*, 180. L. of the *Syrians*, 248. B. of the *Philistines*, 148. M.
Flocks of *Nabal* spared, 168. M.
Florus, occasion of the *Jews* revolt, 477. F. 622. K. succeeds *Albinus*, 542. K. worse than *Albinus*, *ibid.* L. cause the Wars, 742. M. 622. K. imprisoneth 12 of the chiefest *Jews*, 622. N. his deceit. *ibid.* scorns the *Jews* Gratulation, 623. A. requires his Obtractors to be yielded, *Ibid.* B. his Subtility and Treason, 624. I. takes the spoil, &c. 624. N. derided, 623. B.
Flood. See Deluge.
Floods of Paradise, 28. K.
Food of *Manna*, 75. B. C. descended from Heaven, *ibid.* A. ceased, and when, 122. N.
Footmen of the *Romans*, 661. C.
Force of the *Roman*'s Darts, 667. D.
Forces of the *Romans* to the *Jews* 626. N.
Force of Envy, 272 O. of Slander, 350. H.
Forces weakned and restored, 245. F.
Forces against the *Midianites*, 108. M.
Forces of *Susac*, 221. E.
Forgetting of Religion, cause of Calamity, 129. B. C. D. G. 130. L. M, &c. 131. C D, &c. 132. M. 133. B.
Form of the *Jews* Common-wealth, 281. L.
Fortitude of *David*, 162. I. K. of *Vespasian*, 681. E. of *Julian*, 743. C.
Fortress of the City, 688. A.
Fortune favoureth the *Romans*, 728. O.
Fountain of the Temple, 207. E.
Foundation of Covenant, 61. A.
Fountain-head of *Jordan*, 583. G. 678. B. 680. L.
Fountain near *Jericho*, 701. E.
Fountain of *Siloa*, 718. H.
Fountains flowed to *Titus*, 730. N.
Fraud of the false Prophet, 120. D.
Fraud paid with Fraud, 682. N.
Freemen not to marry Servants, 114. M.
Feigned Friendship of *Eurecles*, 591. G. F.
Friendship between *Isaac* and *Abimelech*, 44. H.
Friendship betwixt *Jonathan* and *David*, 163. G. confirmed, with an Oath, 164. K. L. of *Antiochus* with *Ptolomy*, 307 K. of the *Romans* with *Judas*, 325. L. of *Hiram* with *Solomon*, 786. N. 799 D.
Frogs, a Plague of *Egypt*, 60. B.
Fruit forbidden, tasted, 28. K. L.
Fruit of the *Egyptians* spoiled, 69. F.
Fruits of Trees under four Years growth, 113. C.
Fruits fall into Ashes, 702. M.
Fruit kept uncorrupt 100 Years, 772. F.
Fugitive *Jews* flee to *Antiochus*, 322. B.
A Fugitive discloseth the State of *Jotapata*, 670. E.
Fugitives requeste to *Vespasian*, 699. D.
Fulvia, *Saturninas* Wife, deceived, 482. I.
Funeral of *Jacob*, 62. K. of *Samuel*, 168. I. of *Abner*, 177. G. of *Herod*, 426. N. 603. D.
Funerals of the dead, 810. K.
Furniture of the *Roman* Horsemen, 661. D.
Fury of *Florus* Souldier, 623. F.

THE TABLE

G.

Gabaens luſt and villany, 130. L. would not deliver the authors thereof, 131. B. deſtroyed, and their City burned, 331. F.
Gibeonites ſend Embaſſadors to *Joſhuah*, 124. M. perſwade *Joſhuah* to make a league with them, *ibid.* M. appointed to publick Miniſteries, 125. A.
Gabinus overcometh *Alexander*, 266. D. 569. D. repaireth Cities in *Jury*, *ibid.* takes *Ariſtobulus*, 367. K. overcomes the *Nabathæans*, 568. L.
Gad the ſon of *Jacob*, 46. O. what it ſignifies, *ibid.* O. his children, 61. B.
Gadara beſieged and taken, 353. H. 663. B.
Gadareans, accuſe *Herod*, 416. B. entertain *Veſpaſian*, 699. G.
Gaal aſſiſted the *Sichemites* to gather their fruits, 137. D. E. baniſhed out of *Sichem*, *ibid.* F.
Galaad a pillar, 48. I.
Galaadites beſieged by *Naas*, 152. N. and ſuccoured by *Saul*, *ibid.* M.
Galba foretold to be Emperour, 491. C. ſlain, 703. B.
A *Galilean* ſlain, 619. C. his death cauſe of a tumult, *ibid.* E.
Galileans murthered, 533. L. revenge themſelves, *ibid.* their faith and love toward *Joſeph*, 6. H. deſire to invade *Tiberias*, 6. N. intreat *Joſeph* to ſtay, 12. O. their teſtimony of *Joſeph*, 15. E. flock to *Joſeph*, 641. A
Galilee deſcribed, 659. B. the length and breadth thereof, *ibid.* C.
Galley built by *Herod*, 577. C.
Gamala faithful to *Rome*, 623. G. how ſcituated, 680. M. inexpugnable, *ibid.* N. taken, 683. E.
Games *Circenſiam*, 505. I.
Ganges called alſo *Phiſon*, 28. K.
Gardens &c. about *Jericho*, 701. F.
Garden of pleaſure, 28. I. *Adam* placed there, *ibid.* I.
Garment of *Joſeph*, 53. E.
Garment of linen and woollen, 112. H.
Garment of the Prieſt, 210. C.
Garment of the High-Prieſts, 721. F.
Garriſon of the *Philiſtines* won, 154. I.
Garriſon placed in *Syria*, 182. I. in *Idumæa*, *ibid.* L.
Gideon called and encouraged, 435. D. his men and means, *ibid.* E. obtains the victory, and how, 136. H. kills *Oreb* and *Zeb*, and pacifies *Ephraim*, *ibid.* L.M.
Gehon a River of Paradiſe, 28. K. called alſo *Nilus*, *ibid.* K.
Germans Cæſars Guard, 410. O. reſort to the Theatre, 512. K. their fury pacified, *ibid.*
Germanicus poiſoned, 479. F.
Genealogy of *Noe*, 30. O. of *Abraham*, 35. C. of *Ely*, 145. C. of *Shadoc*, 204. I. of *Alexander* and *Ariſtobulus*, 618. M.
Generals of Armies, 121. E. 164. M. 176. H. 204. L. 255. M. 26. I. 283. F. 293. H.
Genezar the lake deſcribed, 678. C. the length and breadth thereof, *ibid.* D. E.
Gerſon Moſes ſon, 67. G.
Ghoſt of *Samuel*, 171. C. certifies *Saul* of his end, *ibid.* E.
Giants engendred, 30. M. horrible to look on, 129. C.
Giants extinguiſhed, 37. B.
Gifts of the Princes of the Tribes, 90. M. of the Kings to *Solomon*, 216. K. L.
Gifts of *Herod*, 585. B. 591. F. of *Antipater*, 574. I. 598. L.
Gimon a Prophet, 224. O. foretels the miſeries of *Baſa* and his race, *ibid.* O.
Giſcala burned, 3. F.
Gladneſs of *Anna*, 144. I.
Glaphira wife of *Alexander*, 422. O. *Archelaus* daughter, *ibid.* encreaſeth ſuſpicion, 589. B. examined, 441. I. ſent back to her father, 449. B. 594. E. her dream, 473. G.
Gleanings to be left for the poor, 113. E.
Gluttony of *Vitellius*, 710. K.
God created the world, 27. F. reſteth the ſeventh day, *ibid.* G. ſpeaks to *Adam*, 28. M. puniſheth him, *Evah* and the Serpent, 28. N. O. ſends the Deluge, 30. O. willeth the Earth to be inhabited, 32. O. appears to *Jacob*, 0. A. his Providence in ſaving *Moſes*, 64. H. and 64. N. appeareth to *Moſes*, 66. O. feeds the *Iſraelites*, &c. 75 B. C. comforteth *Samuel*, 149. E. certifieth him whom to create King, 150. M. ſends him to *Bethlem*, 158. K. appears twice to *Salomon*, 205. B. 212. E. ſpeaketh to *Elias*, 228. D.
Gods favour to the *Romans*, 628. K. 728. O. knows when to revenge, 730. M.
Godlineſs of Anceſtors remembred, 63 B.
Gods of *Laban* digged up, 49 D.
Gods of other Countries, 112. H.
Godolias Captain of the fugitives, 265. O. ſlain, 266. E.
Gold in great quantity, 77. G. 108. O. 123. B. 124. K. L. ſold for half the price, 754. K.
Golden Statue erected, 269. M.
Golden Eagle, 459. F
Golden Chain, 520. M.
Goliah the Philiſtine, 159. C. challengeth a ſingle combat, *ibid.* C. encountred and ſlain, 160. M.
Gomar, *Japhets* ſon, 33. G. his Progeny, *ibid.* G.
Gonorrhæa, a Running of the Reins, 93. C.
Good deſerts not to be forgotten, 162. L.
Goodlneſs of perſonage not reſpected, 158. N.
Goods that are found. 115. M.
Goods of *Archelaus* confiſcate, 611. G. common, 614. G. of *Aman*, 291. I.
Gorions death, &c. 697. A.
Government of the *Romans* how far, &c. 661. G.
Government of the Tribe of *Juda*, 129. A.
Of Governments the beſt kind, 112. A.
Governments of the *Hebrews* diſtinct, 153. B.
Government of the *Jews* changed, 567. G.
What Governour to be choſen, 78. I. 112. L.
The Governour *Moſes* commended, 120. K.
Governours of *Solomon*, 206. H. I.
Governour of both *Galilees*, who 638. I.
Grapes not to be forbidden the gatherers, 113. G.
Graſhoppers one of the plagues of *Egypt*, 69. F.
Gratuity of *Solomon*, 213. F.
Gratulation of the *Jews* ſcorned, 623. A.
Gratulation of the *Bethſamites*, 147. E. of *Herod*, 586. I. of the people, 463. A. B.
Gratus conflict, 463. M. *See* Fight.
Graves of concupiſcence. 95. G.
Grief cauſeth or hindereth paſſion, 816. H.
Ground about *Jericho* fruitful, 702, I.

H.

HAbit or form of *Elias's*, 236. B.
Habitations of *Iſaac's* ſons, 50. K. L.
Hail, one of the plagues of *Egypt*, 69. E.
Haman honoured by all, but the *Jews*, 287. I. his petition for the *Jews* ruine, *ibid.* his hatred againſt *Mordoche* 289. M. his treachery diſcovered, 291 H. judged to the Gallows, *ibid.* his good beſtowed on *Mordoche*, *ibid.* I.
Hand of *Moſes*, 67. C.
Hand of *Jeroboam* withered, 220. B. reſtored, *ibid.* B.
Handmaids of *Jacobs* wives, 46. M, N.
Harbours, 415. I.
Ill harveſt of the *Egyptians* deſtroyed, 69. F.
Hatred of *Joſephs* brethren, 50. O. of the *Egyptians* to the *Hebrews*, 62. M. of *Saul* againſt *David*, 160. N. of *Abſalon* againſt *Amnon*, 180. M. of the Souldiers againſt *Demetrius*, 336. G. of ſons to the father, 435. F.
Haven of *Caius*, 516. L.
Haven deſcribed, 517. D.
Heaven created 28. E. and how placed, *ibid.*
Hebrew Slave when to be freed, 116. M.
Hebrews Original, 35. B. of whom ſo called, *ibid.* C. their inſupportable ſervitude, 62. N. O. and *ibid.* G. chiefeſt of them meet *Moſes*, 68. H. perſwaded to obey, *ibid.* H. celebrated their Paſſover. 70. I. departed out of *Egypt*, *ibid.* K. and go thorow the *Red Sea*, 71. K. ſings ſongs of praiſe. 72. N. fight with the *Canaanites*, 58. N. overthorow the *Amorites*, 104. N. poſſeſs their land, 105. B. revolt from the Laws of their Fathers, 187. E. overcome the *Midianites*, 108. O. bound by oath to keep the Law, 119. B. overthrow the *Canaanites*, 135. E. bring the Ark into battel, 144. M. feed on bloudy fleſh, 155. E.
Hebron a place of burial, 41. F. 43. D. 49. F. 62. K.
Hebron the City taken, 120. C. *David's* royal ſeat, 179. E.
Hecataas, 36. H. writ a volume of *Abraham*, *ibid.* K.
Height of the Mountain *Itaburium*, 682. M. Temple, 208. M
Heirs of *David*, 181. D.
Helen, Queen of *Adiabena*, 928. L. repaireth to *Jeruſalem*, 530. K.

THE TABLE.

Heliopolis appointed for *Jacob*. 61. D.
Help of God, when moſt ready, 71. O.
Help of God, to be ſought for, 74. O.
Heraulds, 118. H.
Hercules his War, 42. I.
Herod made Governour of *Galilee*, 872. B. executeth *Ezechias*, 372. C. called in queſtion, *ibid.* F. 578. O. ſaveth himſelf by flight, 373. K killeth *Malichus*, 370. O. 570. O. expelleth *Antigonus* out of *Jewry*, 378. B. 571. C. marrieth *Mariamne*, *ibid.* accuſed, made *Tetrarch*, 380. B. C. 571. F aſſailed by the *Parthians*, 382. A. fleeth to *Malchus*, 383. K. made King, 384. C. leadeth his Army againſt *Antigonus*, 385. M. 571. C. his Proclamation, 385. M. 575. E. overcometh the *Galileans*, 386. D. 388. D. ſubdueth the Thieves, 387. I. K. 576. M. repaireth to *Antonius*, 391. K. wounded, 388. G. beſiegeth *Jeruſalem*, 389. K hindreth the ſpoil of the City, 391. I, bribeth *Antonius*, *ibid.* L. preferreth his favourites, 392. D. honoureth *Hircanus*, 393. N. maketh *Ananel* High-Prieſt, 393. O. taketh the Prieſthood from *Ananel*, 395. I. contriveth *Ariſtobulus's* death, 363. N. his counterfeit ſorrow, 396. E. goeth, to *Antony*, 39 C. committeth his Wife to *Joſeph*, *&c. ibid.* C. D. E. inſtateth *Cleopatra*, &c. 399. C. levieth an Army, 400. B. overcometh the *Arabians*, 402. G. 582. K. diſmayed at *Antonies* overthrow, 403 M. practiſeth *Hircanus* death, 404. D. baniſheth *Antipater*, 585. F. repaireth to *Cæſar*, 405. K his ſpeech to *Cæſar*, *ibid.* entertaineth *Cæſar* and his Army 406. B lincenſed againſt *Mariamne*, 407. I againſt *Pheroras*, 590. N. cometh to *Jericho*, 576. I. takes *Sephoris*, 576. L. his Buildings and works, as Theaters, 410. G. Caſtles 412. B. 414. G. 415. I. 415. L. 416. F. 417. H. H. 584. M. 585. A. diſtributeth Corn among the People. 413. L. remits the third part of Tribute, 417. H. weareth the people, 417. K. re-edified the Temple, 418. A. B. *&c.* ſaileth into *Italy*, 422. L. giveth Wives to his Sons, 422. O his liberality, 423. B. 424. G. openeth *David's* Sepulchre, 433. B crediteth all tales, 436. I. weary of his life. & why, 437. D. fortunate abroad, and unfortunate at home, 436. M. beheadeth *Pappus*. 578 O. accuſeth his Sons before *Cæſar*, 427. E. 428. I. K. 587. B. giveth ear to Accuſers, 441. A. B. accuſeth his Sons, 444. K. 593. D. ſtrangleth them, 594. K. accuſeth *Pheroras's* Wife, 451. D. ſendeth *Antipater* to *Cæſar*, 452. I. tortureth the Bond-Women. 453. B. putteth away his Wife, 454. K. calleth *Antipater* from *Rome*, 454. M 998. N. bringeth him in queſtion, 455. D. impriſoneth *Antipater*, 458. L. maketh his Will, 459. D. E. 467. I. certified of his Brothers death, 578. H. commandeth the nobles to be ſlain, 460. N. his liberality, 460. O. 579. G. bemoaneth his Sons, 594. N. betrotheth his Nephews, *ibid.* G. 595. I. loved *Antipater* above the reſt, 600. I. blotteth him out of his Teſtament, 601. E. putteth him to death, 603. A. his own death and burial, 462. K. *&c.* 603. D.
Herod fortifieth Cities, 478. I. buildeth *Tiberias*, 478. N.
Herod diſmiſſeth *Aretas* Daughter, 484. M. marrieth *Herodias*, *ibid.* N. repaireth to *Rome*, 493. C. accuſed and baniſhed, *ibid.* D. E.
Herod created King of *Chalcis*, 519. E. killeth *Silas*, 524. F. his authority to create the High-Prieſt, 528. K.
Herodias envieth *Agrippa*, 402. O. baniſhed, 493. E.
Herodian, a Caſtle, 573. D. 585. A.
High Prieſts Ornaments, 871. B. *&c.* garment, 721.
High Prieſt ſince *Sadoc*, 265. M.
Hill of witneſs, 48. I.
Hiram his League, 179. D. his Embaſſadors to *Solomon*, 206. N. promiſeth him Wood, 207. B. receiveth great quantity of Wheat, 117. D. *ibid.* propoſeth hard queſtions, 213. F.
Hircanus High Prieſt, 334. G. beſiegeth *Ptolomy*, *ibid.* maketh peace with *Antiochus*, 345. M. taketh Money out of *Davids* Monument, *ibid.* N. ſurprizeth Cities of *Syria*, 346. C. conquereth the *Idumeans*, *ibid.* O. beſiegeth *Samaria*, 347. M. takes it, 348 B. diſcontented with the Phariſees, 348. B. followeth the Sadduces, 110. G. his death, *ibid.*
Hircanus, *Joſephs* Son, 309. M. Treaſon intended againſt him, 310. F. accuſed, and why, 310. F. his Apology, *ib.* his jeſts, 311. B. C. aſſailed by his brethren, 311. E. afflicteth the *Arabians*, 312 K. his buildings, *ibid* K. kills himſelf, *ibid* L.
Hircanus, High Prieſt, 566. N. 357. H. content to live a private life, 360. I. his Embaſſage to *Scaurus*, 362. B. repaireth the walls of *Jeruſalem*, 376. F. honoured by the *Athenians*, 371. I. foretold of his death, 373. H. his Embaſſadours brought into the Senate, 375 M. taken priſoners, 381. N. highly honoured, 393. N. his death, 404. C.
Hire of a Harlot, 111. G.
Hire not to be detained, 117 D.
Hiſtory of *Dina*, 49. B.
Hiſtories recited, 729. C.
Hiſtories of Antiquities, 780. K.
Hiſtoriographers refuted, 792. K. L. 793. F. 794 K. N. 795. F. 796. F. 797. A. B. hide *Antiochus* perjury, 803. D.
Holy oyntment, 89. C.
Holocauſt, or burnt Sacrifice, 91. B.
Homer, ancienteſt *Greek* Writer, 781. B.
Homicide committed, 112. O.
Honourable drawn before Tyrants, 732. I.
Honouring of ſtrange gods, look Idolatry.
Honours of *Joſeph*, 55. G. and 60. M.
Honour of the Magiſtrate, 111. L. 626. K.
Honour change manners, 166. M.
Honour of *Mordocheus*, 289. C. D.
Honour due to Parents, 810. L.
Horſes taken, 127. A.
Horſemen of *Solomon*, 206. K.
Horſemen brought Letters to *Joſeph*, 13. D.
Horſemen of the *Romans*, 661. D.
Hoſpitality of the *Eſſeans*, 612. N.
Hoſt, look Army.
Houſhold-ſtuff, 127 A.
Houſes full of dead Men, 735. F. 758. K.
Humanity becometh a King, 169. C.
Humanity of *Balaam*, 105. D. E. of the three Kings, 237. L. of *Cæſar*, 607. D. of *Titus*, 744. N.
Humanity of *Titus* counted cowardize, 727. B.
Humanity of the *Romans*, inciteth the *Jews* againſt them, 754. O.
Hunger killeth many, 727. D.
Hurt of the General diſmaieth Souldiers, 133.
Hymns ſung to God, 253. H.

J,

Jabiſites beſieged, 152. H. promiſed aſſiſtance, *ibid.* L. bury the bodies of *Saul* and his Sons, 174. K. praiſed, 175.
Jabin, a King of *Canaan*, 134. K. ſubdueth the *Iſraelites*, *ibid.* L. his Army put to flight, 135. A.
Jacob the Son of *Iſaac*, 43. E. his greatneſs foretold, *ibid.* held his brothers heel, 43. E. ſteals the Bleſſing, 44. M. fleeing to *Laban*, ſeeth a Viſion. 45. B. voweth a Sacrifice to God, *ibid.* D. arriveth at *Charran*, *ibid.* A. talks with *Rachel* and *Laban*, *ibid*, F. *&c.* requireth *Rachel*, &c. 46. K. deceived, 46. L. departeth privily from *Laban*, 47. B. accuſeth *Laban* of ill dealing, 47. F. maketh a Covenant with him, 48, H. ſendeth meſſengers to his brother *Eſau*, 48. K. is reconciled to him, and how, *ibid.* M. wreſtleth with an Angel, *ibid.* N. ſacrificeth, 42. D. bewaileth *Joſeph*, 52. M. ſendeth his Sons into *Egypt*, *&c.* 56. K. would not part without *Benjamin*, 57. D. rejoyceth at *Joſephs* proſperity, 60. M. his journey into *Egypt*, 61. B. meeteth *Joſeph*, and talks with *Pharaoh*, 61. D. bleſſeth his Sons, and dieth, 62. I.
Jaddus High Prieſt, 293, K. meets *Alexander*, 295. H. and in what manner, *ibid.* ſhews him *Daniels* prophecy, 295. L.
Jadon propheſies againſt the Altar at *Bethel*, 220. B. reſtores *Jeroboams* hand, *ibid.* B. breaks Gods Commandment, 220. F. ſlain of a Lion, *ibid.* F. his prophecy detracted, 220. F.
Jael kills *Siſera*, 134. O.
Jair governeth *Iſrael*, 138. L. was rich, and had thirty Sons, *ibid.* B.
James accuſed and ſtoned, 539. D.
James, *&c.* betrays his Country, 704. K.
Japha taken, 669, C.
Japhet, *Noahs* eldeſt Son, 23. B. his iſſue, 22. G. covered his Fathers ſhame, 34. O.
Jaſon warreth againſt *Omas*, 713. I. K.
Javan and his Progeny, 10. I.
Javelin of *Saul*, 163. B
Jaziel a Prophet, 235. I. aſſureth *Joſaphat* of the victory, *ib.* I.
Ibes, enemies unto Serpents, 65 D.
Ichabod, when born, 145. G. and why ſo called, *ibid.*
Idolaters plagued, 108. L. M.
Idolatry of the *Iſraelites*, 107. D. 219. M. of *Solomon*, 216. O

THE TABLE.

Of *Joram*, 211. I. of *Jezebel* and *Achab*, 214. B. of *Amaſias*, 24 A. and 248, B. of *Achaz* 251. I. of *Jeroboam*, 219. L. M. of the *Ægyptians*, 792. I.

Idols to be deſtroyed. 111. A.

Idumæa the Country of *Eſau*, 50. L.

Idumæans revolt, 241. K. admit circumciſion, 346. D. pardoned by *Varus*, 09. F. 20000 come to *Jeruſalem*. 690. O. ſhut out of the City, 692. M. object reproaches againſt the Citizens. *ibid.* pitch their tents near the walls, *ibid.* N. enter the City by night, 693. F. depart out of *Jeruſalem*, 696. N. conſult of their ſubmiſſion, 757. B.

Jealouſie, 93. F.

Jealouſie of *Herod*, 568. N.

Jebuſites expelled. 179. E.

Jechonias made king of *Juda*, 261. N. revolteth, 262. B. taken priſoner, *ibid.* releaſed, 270. F.

Jehu King of *Iſrael*, 218. D. 242. B. ſlayeth *Joram* and *Ochozias*, 242. F. G. deſpiſeth Gods Laws, 245. M. dieth, *ibid.*

Jehu the Prophet, 234. E. reproveth *Joſaphat*, and why, *ibid.* E. *Jeptha*, Judge of *Iſrael*, made a vow, 138. O. overcometh the *Ammonites*, 139. A. ſacrificeth his Daughter, 139. B. killeth 40000 of the *Ephramites*, *ibid.* C. D. dieth, *ibid.*

Jeremy foretelleth the Captivity, 260. D. keepeth at *Jeruſalem*. *ibid.* B. prophecieth the deſtruction thereof, 261. L. admoniſheth *Joachim*, *ibid.* I. perſwadeth the *Jews* to yield, 263. K. impriſoned in a pit, *ibid.* his counſel to the King, 264. B. ſet at liberty, 266. B.

Jericho the City ſurveyed, 121. E. the walls thereof fell down, 123. B. deſtroyed, *ibid.* C. never to be re-edified. *ibid.* D.

Jeroboam rebelleth, 217. N. fore-ſhewed to reign over ten Tribes *ibid.* O. fled into *Egypt*, 218. B. recalled, *ibid.* C. proclaimed King, 219. I. perſwaded the people to Idolatry, *ibid.* L. his hand withered and was reſtored. 220. B. his impiety, 222. C. his puniſhment fore-prophecied, *ibid.* E. his expedition againſt *Abias*, 223. I. dieth, 224. H.

Jeroboam the Son of *Joas*, 248. F. warred againſt the *Syrians*, and inlarged his Kingdom, 248. G. dieth, 249. L.

Jeruſalem taken, 179. D. *Davids* royal City, *ibid.* E. ſurprized, 221. E. beſieged, 235. M. 263. K. 264. D. 579. A. taken and burned, 265. K. ſurprized. 297. N. tributary to *Rome*, 365. L. taken by *Joſius*, 390. F. deſcribed, 713. E. F. 758. G. *&c.* ſecond time burned, 755. F. ſix times ſpoiled, 760. H.

Jeſſe begat *David*, 143 E.

Jeſus High-Prieſt, 279. H.

Jeſus High-Prieſt, 213. H. deſpoſed, 213. I.

Jeſus Chriſt Crucified, 840. M.

Jeſus Captain of Thieves, 7. B.

Jeſus conſpireth againſt *Joſeph*, 8. N his talk with him, 17. F.

Jeſus exhortation to the *Idumæans*, 691. A. 691. F.

Jeſus his exclamation againſt *Jeruſalem*, *&c.* 753. E. his death, *ibid.* G.

Jewels of great price, 42. N.

Jews more ancient than the *Greeks*, 784. M. arguments thereof, *ibid.* came not of the *Egyptians*, 795. B C. when got *Judæa* and built *Jeruſalem* 796. O. truſty to their Princes. 801, I. why eat not ſwines fleſh, 806. I.

Jews impiety reproved, 221. F. their Captivity, 265. L. 267. K. depart from *Babylon*, 278. F. in danger to be exterminated, 286. B. lament, 288. C. faſt and pray, *ibid.* E. F. revenge them on their enemies, 292. C. led away captive 297. N. ſet at liberty, 289. K. tormented, 314. C. ſlain on the Sabbath, 315. N brought out of *Galaad* 320. C. diſcharged of tribute, 243. L. terrified, 251. M. Lords of *Syria*, *&c.* 343. E. ſhut their gates againſt the *Romans*, 364. L. honoured by Kings of *Europe* and *Aſia*, 373. N. ſlain, 381. I. favour *Herod* for his bounty, 413. N. complain to *Agrippa*, 423. G. *Jews* Embaſſage to *Cæſar*, 431. F. 50000 ſlain, 582 K. cauſe of the wars, 527. D. *Jews* ſlain about the Temple, 533. E. plagued, 2. N. conſtrained to make war, *ibid* M. revolt from the *Romans*, 11. E. valiantly defend themſelves, 279. B 3000 ſlain. 606. H. call *Archelaus* in queſtion, 610 I will not conſent to *Pilate* to alter their Laws, 615. D. their fight with the *Samaritanes*, 623. A. ſedition and ſlaughter among them, 621 B. their requeſt to *Agrippa*, 625. E. refuſe *Cæſars* ſacrifices, 629. F. take *Antonia*, 630. M. ſpoil the Villages and Cities of *Syria*, 632. K. *Jews* againſt *Jews*. *ibid.* M. ſlain, 632. 633. 634. H. *&c.* overcome the *Romans*, 635. D. beſiege *Askalon*, 658. I. 10000 ſlain, 658. L. 8000, ſlain, 658 M. repulſed, 666. I. pour ſcalding oyl upon the *Romans*, 668. M. 1200 ſlain, 669. D. 40000 periſht at *Jotapata*. 671. E. flie into the City, 677. C. 9000 ſlain, 683. F. turn their weapons againſt themſelves, 686. I. drive the *Romans* from their camp, 713. B. ſhewed the tortures of the fugitives, 732. O. curſe *Cæſar*, 733. E. embowelled for Gold, 737. F. upbraid God, 736. H. afraid, *ibid.* K ſurpriſe the *Romans* Horſes, 746. L. burn the Porch of the Temple, *ibid.* O. eat their girdles, ſhoes, *&c.* 748. L. overcome the *Romans*, 747. L. arrogant in calamity, 756. K. refuſe to ſubmit themſelves. *ibid.* F. 40000 ſaved, an infinite number ſold, 757. D. ſlain in *Syria* and *Ægypt*. 775. D. burn their goods, 775. L. the number of captives and ſlain, 759. B.

Jezabel builded a Temple to *Bel*. 226. B. ordained Prieſts and Prophets, *ibid.* B. killed the true Prophets, 227. K. complotted *Naboths* death, 218. F. G. perſecuted *Elias*, 228. B. her death fore-ſhewed, 228. *I.* devoured by dogs, 243. I.

Image of a godly Prince, 259. M. N.

Image of Gold, 269. M.

Imitation in ſin, 159. B. 219. M. 221. D. 250. E. 258 D.

Immanity of the *Idumeans* and *Zealous*, 694. I of *Simon*, 704. M.

Immunity granted to the *Jews*, 335. B.

Impiety of *Elies* ſons, 143. F. of *Baſa*, 224. O. of *Achab* and *Jezabel*, 226. B. 228 B of *Amri* and his Predeceſſors, 225. M. of *Achaz*, 241. I. 252 B. of *Ochozias*, 246. B. of *Ozias*, 259. A. of *Phaceias*, 250. E. of *Ozeas*, 255. C. of *Manaſſes*. 258. B. of *Joas*, 260. L. of *Joachim*, *ibid.* F.

Impiety cauſe of calamity, 129. B. 130. L. M. 131. C. D. 132. M. 221. D. 222. E. 224. I. 225. M. N. 229. I. 242. A. 248. A. 251. K. 252. B. 258. B. 260. E. 261. M. N. 262. D. E. 263. H. I. *&c.* 264. D. E. *&c.* 265. H. I.

Imprecation for building *Jericho*, 123. D.

Imprecation of *Saul*, 155. D.

Inceſt, 94. H. of *Lot*, 39. D. of *Ammon*, 183. C.

Inchanters Baniſhed, 171. B.

Incloſure before the Temple, 210. D.

Inconſtancy of fortune, 682. I.

Inconveniences under a King, 149. F. G.

Incouragement of *Moſes*, 67. C. of *Joſhuah*. 119. D.

Incredulity puniſhed, 240. E.

Incurſions of the *Amalechites*, 135. B. of the *Philiſtines*, H. of *Adar*, 217. M.

Indebted Acts and devices, 763. B.

Indulgence cauſe of ſin, 157. D.

Induſtry of the *Romans*, 660. N.

Ingratitude of the *Sichemites*, 137. B of the *Iſraelites*, 153. D. of *Nabal*, 168, N. of *Demetrius*, 336, B. of *Malchus*, 574, H.

Inhabitants of *Nob* ſlain, 166, K.

Inhabitants of Countries, 33, F. 34, L.

Inheritance of *Jacob and Eſau*, 50. L. M. of *Salphades* daughters, 113. E.

Inhibition of *Cambyſes*, 276. B.

Iniquity, 577. B. of the *Jews*, 740. H.

Injuries of *Florus*, 477. F.

Injury to *Davids* Embaſſadors, 183. O. to *Thamar* 186. L.

Injuſtice of Law makers, 814. I.

Innocency of *David*, 168. 170. L.

Inſolence, 248. A. B. 250. B. 250. D. 733. D.

Inſtitution of Circumciſion, 38. L. 70. L. of the Paſſover.

Inſtruments of Muſick, 210. C.

Interpretation of *Joſephs* dream, 51. C. of the Butlers, 24. M. of the Bakers, 24. O. of *Pharaohs*, *ibid.* E. F. of *Nebuchodonoſors*, 269. O. of the hand-writing, 271. N.

Interpreters royally entertained, 302. O.

Intent of *Florus* manifeſted, 624. M.

Intention of *Saul* againſt *David*, 160. I. M. 163. B. 164. M

Inteſtine diſcord, 686. I.

Invective againſt murtherers, 178. M. againſt the *Zealous*, 687. F. of *Joſeph* againſt the *Jews*, 730. K.

Inventor of Muſick, who, 29. G.

Inventor of the Art of Forging, *ibid.*

Firſt Inventors of Letters, 781. A.

Invocation of God in trouble, 74. O.

Joab General of *Davids* Army, 176. H. diſcomfiteth *Abner*, *ibid.* I ſlayeth *Abner*, 177. D. diſcomfiteth the *Syrians*, 189. F. reconcileth *Abſalon* to his father, 188. H. I.

Joab and the Army enter the City mournfully, 192. M. his Oration unto *David*, *&c.* *ibid.* C. ſent out againſt *Siba*, 194. M. killeth *Amaza*, N. *ibid.* rebuked, propoſeth conditions of peace, 194. L. one of *Adonias* coadjutors, 199. D. ſlain, 204. L.

THE TABLE.

Joachas King of *Israel* ſubdued, 246. F. G. and why, *ibid.* his repentance and prayer, *ibid.*

Joachim King of *Juda*, 260. E. paid tribute, *ibid.* 261. I. revolteth and is ſlain, 261. I. not buried, 261. M.

Joachin King of *Juda*, 261. N. See *Jechonias.*

Joas King of *Iſrael*, 247. H. called *Eliæus* his father. *ibid.* H. his treble victory, *ibid.* K.

Joas ſaved, and how, 244. D. created King of *Juda*, 244. E. his piety during *Joiadas* time, 245. L. repaireth the Temple, *ibid.* N. his impiety after *Joiadas* deceaſe, 246. E. ſtoneth *Zacharias*, *ibid.* G. boughr his peace, 246. D. dieth, *ibid.*

Joatham his works about the Temple, 250. F. acts of War, *ibid.* K. 251. I.

Joaz King of *Juda* taken priſoner, 260. E. his impiety and death, *ibid.* F.

Jobel a Maker of Tents, 29. F.

Jochabel, *Moſes* Mother, 63. E. ſecretly hid him three months, *ibid.* F. appointed to be his Nurſe by *Pharaohs* daughter, 64. K.

Jodes killeth *Eglon*, 133. F. ſubdueth the *Moabites*, and ruleth *Iſrael*, *ibid.* 134. I. K.

Joel and *Abia* govern the Commonweal, 149. B.

Joiada High Prieſt, 240. C. createh *Joas* King, 240. D. ſweareth King and people to ſerve God, *ibid.* L. deceaſeth, 246. B.

John releaſeth *Iſmaels* captives, 267. R. refuſeth counſel, *ibid.* I.

John High Prieſt ſlayeth his brother, 293. I puniſhed, 293. K.

John, *Jonathans* brother ſlain, 328. D.

John Baptiſt ſlain, 485. B.

Johns acts in *Giſchalis*, 5. M. his treaſon, 6. I. ſeeketh to murther *Joſeph*, 5. M. he and the Embaſſadors reſort to *Jeſus*, 15. A. his followers forſake him, 21. F. a trecher and murderer, 639. B. flieth into *Giſchala*, 641. A. perſwadeth the *Tyberians* to revolt, 641. N. moveth to rebellion, 684. I. reſerved to be at the ſiege of *Jeruſalem*, 685. A. ſweareth to the people, *&c.* 689. E. breaketh his oath, *ibid.* G. aſſaulted on both ſides, 712. M. putteth the *Zealous* to flight, 714. I. ſeizeth the Temple, *ibid.* raileth upon *Joſeph*, 744. I. apprehended, 749. E. is condemned to perpetual priſon, *ibid.* F.

John, Captain of the *Idumæans*, 724. M. ſlain, *ibid.* M.

Jonas cauſe of a tempeſt, and why, 249. I. devoured of a whale, and caſt out, 249. K. preacheth to the *Ninevites*. *ibid.* K.

Jonathan, *Sauls* ſon, 154. I. entred the enemies camp, and ſlew them, 155. B. C. breaketh the Edict, *ibid.* D. counſelleth *David* to flie, 162. I. pacifieth *Sauls* diſpleaſure, and certifieth *David* thereof, 162. L. M. diſcovereth *Sauls* hatred to *David*, and how, 164. L. reneweth his covenant, 167. C.

Jonathan Governour of the *Jews*, 328. B. revengeth his Brothers death, 328. K. aſſaileth *Bacchides* by night, 329. I. putteth *Apollonius* to flight. 334. E. appeaſeth *Demetrius* 336. G. putteth *Demetrius* to flight, 339. H. reneweth friendſhip with the *Romans*, *ibid.* I. *&c.* fighteth with *Demetrius*, 340. A. repaireth *Jeruſalem*, *&c. ibid.* G. taken by *Triphon*, 340. F. 559. B. ſlain, 342. C. 559. C.

Jonathans letters to *Joſeph*, 13. C.

Jonathan challengeth a combat, 747. B. ſlayeth *Pudens*, 747. C.

Joppe a retreat for thieves, 674, K. taken, *ibid.* N.

Joram King of *Juda*, 237. N. ſerved Idols, 241. I. murdereth his brethren, *ibid.* I. dieth miſerably, 241. M.

Joram King of *Iſrael*, an impious man, 236. D. asketh aid, *ibid.* E. in diſtreſs with two other Kings, *ibid.* E. F. relieved, and how, 237. H. overcame the *Moabites*, *ibid.* L. beſieged, 238. F. threatneth *Eliæus*, 239. K. certified of the enemies flight, 239. O. his expedition to recover *Ramath*, 241. O.

Jordan yieldeth the *Iſraelites* paſſage, 190. N. his fountain, 680. L.

Jehoſaphat, King of *Juda*, his piety, 311. M. his expedition with *Achab*, 232. B. M reproved, 234. E. reneweth the true ſervice of God, *ibid.* E. prayeth, and why, 235. I. obtaineth victory, and how, 235. K. L. his ſhips caſt away, *ibid.* M. aideth *Joram*, 236. E. dieth, 237. M.

Joſeph ſon of *Jacob*, 47. A. envied of his brethren, 50. O. dreamed a dream. 52. O. ſold by his brethren, 52. L. reſiſted his miſtreſs twofold temptation, 53. A. E. accuſed and caſt into priſon, 54. H. K. expounded dreams, 54. M. O. counſelled the King how to prevent famine, 55. F. advanced to honour, and married a wife, *ibid.* G. ſounded his brethren, and why, 56. M. ſent them away, but detaineth *Simeon*. 57. B. C. banqueteth them and *Benjamin*. 58. H. ſtayeth their journey, and accuſeth them, *ibid.* I. K. L. attacheth *Benjamin*, *ibid.* N. maketh himſelf known to his brethren, 60. I. K. reſorteth to *Pharoah* with his brethren, *&c.* 60. burieth his father, 62. I. giveth charge concerning his bones, *ibid.* dieth, *ibid.* I.

Joſeph preventeth calamity, and how, 308. I. *&c.* Embaſſadour to *Ptolomy*, *ibid.* N. tributes of *Cæloſyria* committed to him, 399. I. his wealth and children, *ibid.* N. ſendeth his ſon *Hircanus* to *Ptolomy*, 310. C. his death, 311. F.

Joſeph, *Herods* brother, ſlain, 388 C. D.

Joſeph, *Herods* Uncle, 397, C. ſlain, and why, 388. I. K. L.

Joſephus of the Prieſtly line, 433. D. 543. A. ſtudious from his infancy, 1. E. expert in the *Greek* and *Hebrew* tongues, 542. O. a *Phariſee*, 1. F. his ſhipwrack, 2. H. dehorteth the *Jews* from ſedition, *ibid.* K. remaineth in *Galilee*, 4. N. procureth the ſafety of the Kings goods, 5. C. would not be bribed, 5. F. ſurpriſeth *Jeſus*, 7. D. his care of Religion, 7. D. tranſporteth Corn into *Galilee*, 8. H. lobboureth to reſtore *Ptolomies* goods, 8. M. moveth the People to compaſſion, 9. B. his Oration *ibid.* C. eſcapeth from danger, 9. D. diſmiſſeth the *Tarichæans*, 9. G. politickly taketh *Tiberias*, 10. L. diſmiſſeth the *Tiberians*, 11. B. his dream, 12. N. his anſwer to *Jonathan*, 13. F. beſetteth the ways of *Galilee*, 14. M. objecteth treachery to the Embaſſadours, 15. C pacifieth ſedition, 16. I. ſends 100. Embaſſadors to *Jeruſalem*, *ibid.* B. certifieth the *Galilæans* of *Jonathans* treachery, 18. K. taketh *Simon*, 19. C. ſurpriseth *Tiberias*, *ibid.* D. proſecuteth his Hiſtory, 21. D. aſſaileth the walls of *Sepphoris*, 22. O. putteth the Kings ſouldiers to flight, 23. C. his accident, 23. D. diſchargeth captives, 24. I. entertained by *Veſpaſian*, 24. K. envied, *&c. ibid.* maketh ſeventy Elders Rulers in *Galilee*, 638. I. fortifieth the City with walls, 638. K. inſtructeth the *Galilæans* in War, *ibid.* cometh to *Jotapata*, 663. E. defendeth *Jotapata*, 663. G. 664. E. F. 665. C. burneth the engines, 666. M. leapt into a trench, 671. L. conſenteth to *Nicanor*, *ibid.* M. his ſpeech to his fellows, 672. H. reſorteth to *Veſpaſian*, 673. D. foretelleth *Veſpaſian* of his future honours, 673, F. rewarded by *Veſpaſian*, 674. H. impriſoned, *ibid.* delivered, 109. C. wounded in the head, 737. B. his ſpeech to the people, 744. I. preſent at the Wars of the *Jews*, 783. D. ſold his books to many, 738. E.

Joſias reſtored Gods Service, 258. E. rooteth out Idolatry, *ibid.* F. cauſeth the book of the Law to be read, 259. L. burneth falſe Prophets bones, *ibid.* M. celebrateth the Paſſover, 268. A. is ſlain, *ibid.* B.

Joſhuah Captain over the *Iſraelites*, 76. N. with *Caleb* appeaſeth the people, 96. M. appointed the ſucceſſour of *Moſes*, 109 B. paſſeth over *Jordan*, 122. L. buildeth an Altar, 122. M. compaſſeth about the City of *Jericho*, 122. O. burneth the City, 123. C. pronounced them accurſed that re-edifie it, *ibid.* D. prayeth unto Ged, 123. F. taketh and burneth *Achan*, 124. K. maketh a covenant with the *Gibeonites*, 124. O. ſlayeth five Kings, 125. C. ſlayeth the Kings of *Canaan* and their Army, 125. D. ſendeth men to meaſure the Land, 126. K devideth it by lots, 126. *&c.* his Oration to the two tribes and half, 127. D. exhorteth the people to keep the Law, 128. M. dieth, *ibid.* N.

Jotapata beſieged, 663. E. 664 G. valiantly defended, 665. B. C. 666. H. *&c.* 667. A. *&c.* 668. O. 669. A B. *&c.* taken, 670 F. 671. H.

Jotham, ſon of *Gedeon*, 167. B. upbraideth the *Sichemites* *ibid.* B. adviſeth them to reject *Abimelech*, 137. C.

Journey of the *Hebrews*, 70. L. 71. B. 72. K. N. 73. B.

Joy of *Jacob*, 61. D. of the *Egyptians*, 62. H. of *Anna*, 144. I of the *Jews*, 278. C. D. *&c.*

Ipſan governed *Iſrael*, 139. D. his children, *ibid.* E.

Iron bed of *Og*, 105. B.

Iron wook forbiddeu, 136. I.

Iſaac promiſed, 38. L. and *ibid.* O. is born, 39. G. why he was called *Iſaac*, *ibid.* G. legitimate ſon of *Abraham*, 40. I. maketh a covenant with *Abimelech*, 44. I. ſhould have been offered, 41. B. marrieth *Rebecca*, 43. C. dieth, 49. F.

Iſachar, ſon of *Jacob*, 47. A. what it ſignifies, *ibid.* A. his Sons 61. C.

Iſboſeth, *Sauls* Son, proclaimed King, 176. H. his army diſcomfited, *ibid.* I. reproved *Abner*, and why, 176. N. traiterouſly ſlain, 138. L. M.

Iſha, what it ſignifies. 28. I.

Iſis Prieſts hanged, 481. C. D.

Iſlands, *&c.* called *Cethim*, 34. L.

Iſhmael ſlew *Godolias*, 266. E. taketh many Priſoners, 166. F.
Iſhmael Abraham's Son, 34. K. circumciſed, *ibid.* L. his State and Progeny foretold, *ibid.* L. his Name, what, 36. K. Baniſhed, and why, 40. K. his Sons, 40. L.
Iſrael, a Name given to *Jacob*, and why, 48. M.
Iſraelites Servitude, 62. M. their male Children put to death, 62. O. grievouſly afflicted, 67. E. and 68. L. celebrated the Paſſover, 70. I. K. departed out of *Egypt*, 72. O. are exhorted to put their Truſt in God, 71. F. go thorow the *Red Sea*, *ibid.* ſing Songs of Praiſe to God, 72. M. diſtreſſed in the Deſart, 78. A. murmur, and why, *ibid* E. fed with Manna forty Years, 75. D. incenſed againſt *Moſes*, and why, *ibid.* E. F. wander in the Wilderneſs forty Years, 97. A. aſſail their Enemies, 98. L. War againſt the *Amalachites*, 75. I. and get great Spoils, 77. C. come to *Sinai*, *ibid.* D. hear God ſpeaking to them, 79. E. builded the Tabernacle, 80. L. aſſail their Enemies, and are overcome, 93. *M.* N. put the *Amorites* to flight, 103. B. ſlay *Sehon*, and *Og*, 103. A. B. C. ſerve ſtrange Gods, 107. D. commanded to deſtroy their Enemies, 111. A. B. H. bound to keep the Law, 119. B. enjoyed the Fruits of the Earth, 122. N. took *Jericho*, 123. B. alſo *Ainan*, 124. K. overcame the *Canaanites*, 125. E. divided their Land amongſt them, 126. K, &c. reproved for ſparing the *Canaanites*, 129. G. twice overthrown, 131. D. ſlay all the *Benjamites* ſave ſix hundred, 131. F. give them four hundred Virgins for Wives, 132. I. their Puniſhment, Prayers, and faſt, 148. I. K. L. their report to *Samuel* of his Sons, 149. D. deſire a King, *ibid.* reſcue *Jonathan*, 156. I. ſpare the Cattel of the *Amalechites*, 157. B. revolt from *Roboam*, 219. I. the Godly return to him, 221. B. their Tranſlation, 250. E. 253. N. diſpoſſeſſed of their Country, and why, 253. N.
Iſſue of *Iſaac* foretold, 38. L. what ſhould effect, *ibid.* L. of *Abraham* by *Chetura*, 41. G. of *Jacob*, 46. N. O.
Iſſue of the War, 608. O.
Ittam a place of Recreation, 216. *M.*
Jabal, Inventer of *Muſick*, 29. G.
Juda the Son of *Jacob*, 46. N. his Counſel to ſel *Joſeph*, 52. L. urgeth his Father to ſend *Benjamin*, 57. D. maketh a Speech before *Joſeph*, 59. B. his Children, 61. B.
Judæa made tributary, 260. B. deſcribed, 659. F. length and breadeth thereof, *ibid.* G. deſolated, 740. I.
Judas Maccabeus, 316. C. ſlayeth *Apollonius*, and diſcomfiteth the *Syrians*, *ibid.* E. F. his Oration to his Souldiers, 317. *M.* twice diſcomfiteth *Lyſias*, 318. B. C. D. purged the Temple, 318. E. 319. H. warreth with the neighbouring Nations, 319. I. K. ſuccoureth the *Jews* in *Galaad*, 319. C. 320. D. his admirable Victory, *ibid.* D. beſiegeth the Caſtle in *Jeruſalem*, 321. N. and why, *ibid.* his League with *Antiochus*, 323. I. ſlayeth *Alchimus* Partakers, 325. K. putteth *Nicanor* to flight, 225. H. covenanteth Peace with the *Romans*, 325. K. abandoned of his *Men*, *ibib.* N. is ſlain, 326. C. 559. B.
Judas the *Eſſean* a Propher, 350. H. 561. D.
Judas the Arch-Thief, 468. L.
Judas Galilæus ſect, 476. M.
Judge corrupted with *Money*, 278. E. F.
Judges Qualities, 112. L. their Office, 234. E. placed in every City of *Juda*, *ibid.* E.
Judgment-ſeat in ſeveral Cities, 149. A.
Julian his Valour and Death, 743. D. E.
Julius Ant. for the *Jews*, 432. L.
Jupiter Enyelius Reliques, 33. D.
Juſtice is God's Power, 112. K.
Juſtice of God, 254. C. leaves nothing unpuniſhed, 598. H.
Juſtice oppreſſed, 149. D.
Juſtice neglected, 565. A. B.
Juſtice of the *Eſſeans*, 613 E.
Juſtification of *Samuel*, 153. C.
Juſtus inciteth the People to Rebellion, 3. D. reproved, 19. F. his Country *Tyberius*, 20 K. accuſed, 23. E. condemned to Death, 20. N. his Book when publiſhed, 52. B. deſireth to command *Galilee*, 22. M.
Izates King *Adiabena*, 529. A. learneth the Service of God, *ibid.* diſſwaded from Circumciſion, 259. B. writeth to the *Parthians*, &c. 531. A. calleth upon God, 532. L. delivereth the Kingdom to his Brother, 532. M. dieth, *ibid.*

K.

KEeper of the Priſons Entreaty of *Joſeph*, 54. K.
Kind of living moſt miſerable, 731. E. F.
Kindneſs of *Agrippa*, 11. C.
Kinds of Sacrifice, two, 91. A.
Kindneſs pretended, 598. N.
Kindneſs of *Herod*, 59. F.
Fat Kine and lean, what they ſignify. 55. D.
King deſired, 150. I.
King's Field, 37. F.
Five Kings of the *Midianites* ſlain, 108. O.
Of a King to be elected, what things are required, 113. B.
The Kings of *Canaan* war againſt the *Hebrews*, 125. D. they and their whole Army put to the Sword, *ibid.* E.
31 Kings overcome by the *Hebrews*, 126. H.
Kings of *Egypt*, why called *Pharaohs*, 214. M. N.
Kings of *Alexandria*, called *Ptolomies*, 214. M.
King of *Moab* ſacrificeth his Son, 237. I.
King enjoyned by Oath to ſerve God, 245. I.
Kingdom of *Solomon* rent, 217. O. 219. H.
A Kingdom how continued, 158. N.
Kingdom promiſed to *Jehu's* Poſterity, 240. B.
Kingdom of *Herod* divided, 172. D. E.
Kingdom not given, but the Honours thereof, 587. C.
Kingdom of *Agrippa*, 618. L.
Kindred, 43. B. 45. F.
Kinſman, 47. E.
Knowledg of celeſtial Bodies, 30. K.
Knowledge of Good and Evil, 28. L.

L.

LAban, *Bethuel's* Son, 45. E. conſenteth to *Rebecca's* Marriage, 43. C. entertaineth *Jacob*, 45. E. appointeth him Maſter of his Shepheards, 46. I. deceiveth him, *ibid.* L. purſueth after him, 47. C. maketh a Covenant with him, 48. H. his Goods, 47. B.
Labour of the *Eſſeans*, 613. A. of the *Roman* Souldiers, 660. N. ceaſeleſs, 735. C.
Ladder of *Jacob*, 45. B.
Ladies at variance, 595. E.
Lake *Aſphaltites*, 37. C. deſcribed, 702. K. the Property thereof, 702. K.
Lake of *Genezar*, 679. H.
Lakes *Aſphaltites* and *Tiberias*, 701. D.
Lamech his Wives and Iſſue, 29. F.
Lamech, *Methuſalah's* Son, 30. O.
Lamentation of *Eſa*, and why, 44. N.
Lamentation of *Jacob*, 52. M. of the *Hebrews*, 113. F.
Lamentation of thirty days 115. E.
Lamentation for *Abner*, 177. F. for *Ariſtobulus*, 381. L.
Land of the *Ammorites* poſſeſſed, 105. B.
Land-marks not to be removed, 113. B.
Land of *Canaan* divided by Lots, 126. K.
Land of *Sodom* where, 702. M.
Lap of *Saul's* Garment cut, 167. G.
Largeſs of *Titus* to his Souldiers, 761. B.
Largeneſs of *Jewry*, 790. N.
Laver how ſuſtained, 209. M. round Lavers, *ibid.* N.
A Law muſt cruel, 62. O.
Laws made by *Moſes*, 111. B. C.
Laws of Adultery and Jealouſy, 93. F. of the ſeventh Year, 94. L. of the Fathers forſaken, 107. E. of the Plough, 113. D. of like for like, 117. B. of Violence, 116. *M.* of War, 118. H. I. againſt Wall-breakers, 422. I. againſt Forſakers of their places, 734. K. of Poyſon, 117. A.
Laws of the *Jews* of great Antiquity, 814. K.
Law-makers of the *Gentiles* 814. I.
Laws of the *Gentiles*, 814. L.
Lea, *Laban's* Daughter, 46. ſubſtituted in *Rachel's* place, *ibid.* L. bare to *Jacob's* four Sons, *ibid.* N.
League of *Iſaac* with *Abimelech*, 44. I. of *David* with *Hiram*, 179. E. of him with *Solomon*, 207. D. *Hircanus* with the *Romans*, 336. I. K. 346. D. E.
Learning of *Daniel*, 267. O. of *Joſeph*, I. E.
Legacies, of *Herod*, 462. K.
Legions of the *Romans*, 660. K. 711. C.
Lending upon Uſury unlawful, 116. I.
Length of the Ark of *Noah*, 30. N.
Length of the Temple, 208. *M.*
Lenity of *Saul*, 153. A.
Lenity of *Magiſtrates*, 157. D.
Lepers driven out of the City, 39. G. 239. N. 259. B. and 250. B. C.
Leproſy of *Ozias*, 250. B.

Letters

Letters of *David*, 184. L. of *Senacherib*, 256. C. of *Artaxerxes* for the ſecurity of the *Jews*, 291. L. of *Ptolomy*, 390. E. of *Eleazar*, 301. B. of *Demetrius*, 336. E.
Levi Son of *Jacob*, 46. N. ſlew the *Sichemites*, 49. C. his Sons, 61. B.
Levite's Wife, 130. H. I. abuſed, dieth, &c. 130. M. N.
Tribe of *Levi* ſacred to God, 93. A.
Levites ſing Hymns, 235. K. numbred, 200. N.
Liberality of the Enchantreſs, 171. G. of *Herod*, 585. B of *Helena*, 530. K. of *Izates*, *ibid.*
Liberty of the *Iſraelites*, 73. D. reſtored, 133. C.
Liberty of Speech, 231. L. 582. M.
Liberty a precious thing, 514. I.
Liberties granted to the *Jews*, 800. L. M.
Library of *Ptol. Philadelphus*, 298 D.
Lice a Plague of *Egypt*, 69. C.
Lie of *Poſidonius* confuted, 802. O.
Lie of *Apion* concerning our Oath, 805. B. C.
Life of *Moſes*, 807. B.
Life of Subjects like to their Princes, 221. C.
Light created, 27. E. called Day, *ibid.* E.
Lightnings horrible, when, 78. O.
Lightnings on the Enemies, 148. M.
Limits of the nine Tribes and half's Poſſeſſion, 126. K, &c.
Limits of a Kingdom enlarged, 248. G.
Line of *Achab* rooted out, 243. M.
Line of *Joſeph*, 1. B.
Linnen and Woollen Garment, 112 H.
Logion, or Rational of the High-Prieſt, 87. C.
Longinus breaketh into the Jews Army, 726. H.
Loſs of the Ark, 144 N. and why, *ibid.*
Loſs of *Saul*'s Kingdom foretold, 157. F. and why, *ibid.*
Loſs of the Empire of *Aſia*, 249. K.
Loſs of the General diſmays the Souldiers, 233. K.
Lot Son of *Aram*, 35 D. had choice of the Land, 36 O. led away Captive, 37 C. reſcued, 11 E. receiveth Angels, 38 A. fled to *Zoar*, 38 C. committed Inceſt, *ibid.* D.
Lot's Wife, 39. C.
Lots caſt, 124 I. 116 K, &c. 151 E. 155 G.
Lots caſt to kill one another, 776 L 673 C.
Love of Women blindeth, 107 E. and cauſeth to ſerve ſtrange Gods, *ibid.* E. F. 216 G. 217 H.
Love of *Jonathan* toward *David*, 162 I. 164 H. 164 K. of *Joſeph* to his Country, 731 C.
Lovers of Order, &c. 806 O.
Luſt of *Putiphar*'s Wife, 53 A. F. of the *Gabeans*, 130 L. M. of *Cains*, 516 L. of the *Egyptians*, 36 L.
Luſty *Jews* reſerved, 758 N.
Lybia of whom called *Africa*, 42 H.
Lycurgus among the *Lacedæmonians*, 811 E.
Lyſias General of *Antiochus*'s Army, 317 I. invadeth *Judæa*, 318 G. is overcome, 318 C. once again invadeth *Judæa*, *ibid.*
Lyſimachus killeth *Apollodotus*, 353 L. betrayeth *Gaza*, *ibid.*

M.

Machærus killeth many *Jews*, 387 M. fortifieth *Gath*, 388 D. his Iniquity, 577 D.
Madneſs counterfeited, 165 D.
Midianites Embaſſage to *Balaam*, 105 E. their Daughters ſeduce the *Hebrews*, 107 D. put to flight and ſlain, 108 L. ſubdue the *Iſraelites*, 135 C. kill one another, 136 K.
Madus and his Progeny, 33 G.
Magicians could not expound the Dream, 268 E. F. 269 N.
Magicians deceive many, 537 C. work much Miſchief, 670 N.
Magiſtrates to be obeyed, 110 L. M. to be honoured and reverenced, 112 L. M. 626 K. 882 N. their Duty, 234 E.
Magog Author of the *Scythians*, 33 G.
Magnanimity of *Herod*, 430 N. of the *Romans*, 802 M.
Magnificence of *Solomon*, 215 D. 216 M. of *Ezechias*, 253 H. I. of *Herod* 585 C. of *Veſpaſian*'s Triumph, 766 I.
Maidens of *Iſrael* ſing and dance, 160 N.
Malchus King of *Arabia*, 574 H. repelled *Herod*, *ibid.* A. repented him of that dealing, 575 B.
Male Children put to death, and why, 62 O.
Maledictions of *Moſes*, 118 M. N.
Malefactors executed, 540 I.
Malice of *Pharaoh*, 62 O. of *Doeg* and *Saul*, 166 K. L. of the *Ziphians*, 169 D. of the *Egyptians* to the Jews, 792 I.
Malichus layeth wait for *Antipater*, 376 F. poyſoneth him, 377 H. ſlain, *ibid.* N.
Mambres Abraham's Friend, 37 F.
Man created, 27 G. called *Adam*, and why, 28 H. impoſed Names on the Creatures, 28 I. placed in Paradiſe, 28 I. tranſgreſſeth, *ibid.* H. caſt out of Paradiſe, 29 A. Author of his own Death, 32. K.
Manahem foretels *Herod*'s Reign, 417 N.
Manahem King of *Iſrael* his Acts, 250 D. bought his Peace, *ibid.* E. dieth, 250 E.
Manahemus chief of the Rebels, 631 A. ſlain, 631 E.
Manaſſes marrieth *Senaballat*'s Daughter, 293 K. retaineth his Wife, *ibid.* K. L. enjoyeth his Deſire, 294. F.
Maneſſes Joſeph's Son, 56 I.
King *Manaſſes* Impiety, 258 B. led away Priſoner, 258 C. repenting, is reſtored, *ibid.* C. his Acts, 258 D. dieth, *ibid.*
Mandate of *Cyrus*, 275 K.
Manethon an *Egyptian* Writer, 784 N. ſheweth the coming and departure of the *Jews*, &c. 786 K. his fabulous Reports, 792 L. his Lies confuted, 793 E. his Words repeated, 798 K.
Manna, what, 75 B. Food of the *Iſraelites*, 75 C how much to be gathered, *ibid.* C. when it ceaſed, 122 O.
Manner of Purification, 103 G.
Manners of the *Egyptians*, 62 N. of the *Eſſeans*, 612 M. 613 C. of the *Idumæans*, 650 M. of the *Athenians*, 813 D. of the *Perſians*, 813. G.
Manoach's Wife ſaw an Angel, 139 F. foretold of a Son, and inſtructed, *ibid.* F. is ſeen of both, 140 H. I.
Man-ſlaughter, 109 E.
Mara, what, 73 F.
March of the *Romans*, 662 L. M.
Mariam Moſes's Siſter, 63 G. watcht him, *ibid.* G. fetched his Mother, 64 K. her Death, 103 G.
Maraochæus Eſther's Uncle, 286 G. diſcovered the Traitors, 287 I. K. his lamenting, and why, 288 A. B. honoured, 290 D.
Marriage, when to be contracted, 114 M.
Marriage with an Harlot forbidden, *ibid.* M.
Marriage with a Bond-woman, 115 D.
Marriages made, 594 N. broken, 595 D.
Mariamne Wife of *Herod*, 378 C. committed to *Joſeph*, 397 C. accuſed, excuſed her ſelf, 398 D. E. diſpleated with *Herod*, 496 E. coldly entertained *Herod*, 407 I. upbraided *Herod*, 586 K. accuſed, and put to Death, 408 M. 586 N.
Marphad ſacked *Syria*, 37 B. killed Giants, *ibid.* B.
Marſus Governour of *Syria*, 522 H. diſpleaſed, *ibid.*
Martial Diſcipline, 638 L. M. 660 M. N.
Maſons, how employed, 207 D. F.
Maſſacre of the Jews, 632 I, &c. 633 C, &c. 634 K, &c 736 M. N, &c.
Maſſada a ſtrong Caſtle, 771 C. for what occaſion builded, 773 A. battered with the Ram, 773 C.
Matter for the building of the Tabernacle, 80 L M.
Matter committed in truſt, 117 C.
Matthias refuſeth to commit Idolatry, 315 K. ſlayeth an Apoſtate, *ibid.* rooteth out Idolatry, 313 N. his Death, 316 D. maketh War againſt *Antiochus*, 558 K.
Matthias raiſeth Sedition, 460 I. burned, *ibid.* L.
Matthias cruelly handled, 736 M.
Meaſures found out, and by whom, 29 F.
Medimnus, a certain meaſure, 97 E.
Meeting of the *Hebrews* thrice a Year, 111 F.
Melancholy of *Herod*, 602 M.
Melchiſedech King of *Solyma*, 47 E. entertaineth *Abraham*, &c. *ibid.* praiſeth God, and receiveth the Tenths, 47 E.
Men thronged to death, 618 O.
Menelaus High-Prieſt, 313 I. warieth againſt *Jaſon*, *ibid.*
Mephiboſeth obtains the Poſſeſſion of *Saul*, 182 O. purgeth himſelf of *Sibas* ſlanders, 193 E. reſtored to the half of his Poſſeſſions, 194 I.
Merchandiſe brought to *Solomon*, 216 K.
Merchants of *Arabia* buy *Joſeph*, 52 K. ſold him to *Putiphar*, *ibid.* N. of *Tharſis*, 235 M.
Mercy hurtful in War, 726 N.
Mercy of *Varus*, 609 F. of *Titus* towards *Joſeph*, 673 E. to his Enemies, 685 F.
Meroe a ſtrong City of *Ethiopia*, 65 F.
Meſſengers ſent to *David*, 163 C. to *Nabal*, 168. N.
Meſopotamia troubleſome to Travellers, 42 K.

Meſopotamians ſubmit themſelves, 184 i.
Method of morality and diſcipline, 808, i.
Methuſala, Enoch's ſon, 30. how long he lived, 31 c.
Mice devour the fruit, &c. 146 m.
Micheas reproveth Achab, and why, 231 i. how rewarded, *ib.* i. foretelleth Achab's death and Seduchiah's puniſhment, 232 d. e. his allowance, 233 h.
Michol daughter of Saul, 162 i. given to David in marriage, *ib.* i. conveyeth David away, 163 c. deceiveth Saul's meſſengers, 163 o. reſtored to David, 174 o. mocked at him, 181 a.
Midwives of Egypt, 620.
Mildneſs of David, 168 i.
Military Diſcipline, 638 l. m. 660 m. n.
A mind furniſhed with virtues, 158 l.
Miniſteries of the Gabeonites, 125 a.
Miracles, 681 k. l. 220 b. 227 n. 226. d. 226 n. 237 o.
Miracle of the Sun's going back, 257 l.
Miracle of Elias, 701 e.
Miſa King of Moab, 237 l. put to flight, *ibid.* l. ſacrificeth his ſon, *ibid.* m.
Miſdemeanor of the wicked, 30 n. of Samuel's Sons, 149 d. of a ſoldier, 618 n. 619 h.
Miſery of the Iſraelites, 62 m. 63 e 68. h. 74 o. foreprophefied, 222 e. of the Jews fore-told, 259 k. of Judea, 476 m. of the Jews prophefied, 628 n. of the people, 732 m. 739 g.
Three Miſeries aſſail Jeruſalem, 698 o.
Mithridates King of Parthia, 355 i.
Mithridates King of Pontus ſlain, 363 m.
Mithridates warreth with the Egyptians, 370 b. commendeth Antipater to Cæſar, *ibid.* b.
Moabites put to flight, 134 i. war againſt Joſaphat, 234 g. kill one another, 235 l.
Module of the Temple, 201 m.
Module of the Tabernacle propoſed to Moſes, 80. m.
Moderation of Saul, 151 e. of David, 170 i.
Moderation in abundance hardly kept, 248 b.
Monarchy of the Aſſyrians deſtroyed, 257 l.
Mony taken out of David's Tomb, 345 n. diſtributed. 728 i.
Monobazus King of Adiabena, 528 l.
Moon made, 27 f. her end and motion, *ibid.* f.
Monument of the Prieſthood confirmed, 102 l.
Monument of Jonathan, 343 d. of David, 345 n. of John the high Prieſt, 723 c.
Morning, what, 27 e.
Moſes the ſon of Amrem, 36 b. fore-told to afflict the Egyptians eſtate, and advanceth the Iſraelites, 62 n. caſt into the flood, 63 g. taken out thereof, *ibid.* h. called Moſes, 64 k. adopted by Pharaoh's daughter, ſpurned the Crown, *ib.* m. conducted the Ægyptians againſt the Æthiopians, 65 c. his victory, *ib.* the Jews Law-maker, 26 n. more ancient than other Law-makers, 791 a. fleeth to Raguel, and why, 66 k. marrieth his daughter. *ib.* ſent to deliver the Iſraelites, 67 d. confirmed in his calling, *ibid.* a. b. perſwadeth Pharaoh to diſmiſs the Iſraelites, 68 i. worketh miracles, *ibid.* k. l. m. inſtitureth the Paſſover, 70 i. k. conducteth the Iſraelites, 71 b. c. exhorteth them, *ib.* f. prayeth to God, 72 i. leadeth them thorow the red ſea, *ib.* k. praiſes God, *ib.* n. ſacrificed to God, in Sinai, *ib.* o. beſeecheth God to ſweeten the waters, 73 g. putteth the people in mind of God's benefits 74 m. imploreth God's help, *ibid.* o. ſtriketh the Rock, bringeth out water, 75 f. encourageth the Iſraelites, 76 l. lifting up his hands &c. 77 a. aſcendeth Sinai, 78 m. how long remaineth there, 80 h. faſted, *ib.* asketh counſel of God, &c. 90 o. numbreth the people, 94 o. ſendeth ſpies to ſearch the land, 96 i. retires the people into the deſart, 99 a. ſendeth forces againſt the Madionites, 108 m. appointeth to Joſhua his ſucceſſor, 109 b. exhorteth the people to obedience, 110 l. ſweareth them to keep the law, 119 b. exhorteth Joſuah, *ibid.* d. dieth, 119 f. g.
Mother eateth her child, 249 i. 748 o.
Mother of the ſeven brethren, 824 n. 825 b. 826 h. i. &c.
Mourning of Ruben for Joſeph, 52 l. of the Romans, 637 b. of them in Jeruſalem, 711 a.
Mourning for thirty days, 115 e.
Mourning for Moſes's death, 119 g. for Saul and his Sons 174 f. for Abner's, 177 g. for Herod's, 462 n. o.
Mountain of Sinai, 66 n. 77 e.
Mounts builded, loſt, 734 h.
Mounts raiſed near the Temple, 746 k.
Multiplication of Jacobs poſterity, 63 d.
Multitude of buſineſs, 77 g. of dead carcaſſes, 740 h.
Mundus defileth Paulina, 481 d. &c. baniſhed, *ibid.*
Murmure of the Iſraelites, 74 i. 96 m.
Murther of Simeon and Levi, 49 c.
Murther of Azael, 176 k. of Abner, 177 e. of Joram's brethren, 241 l. of infants foretold, 240 g.
Murther of Saul puniſhed, 175 e. of Iſboſeth, 178 l.
Muſick by whom invented, 29 g.
Mutability of fortune, 682 h. i.
Mutiny in Chore and his complices, 99 d. e. &c.
Mutiny about the golden Eagle, 460 h.
Mutiny againſt Archelaus, 463 f. g. &c.

N.

Nahas King of the Ammorites, 152 i. his outrages offered the Iſraelites, *ib.* i. propoſed hard conditions of peace, 151 i. k. granteth to the Inhabitants of Jabes a truce, *ib.* k. is ſlain, 152 o.
Nabal's flock ſpared, 168 m. his curriſh anſwer to David's men, *ibid.* n. died for grief, 169 d.
Nabathæa the countrey of Iſmael's poſterity, 40 l.
Nabathæans ſpoiled, 3 o. b.
Naboth falſly accuſed, 228 f. ſtoned to death, *ibid.* g.
Nabuchadonozor King of Babylon, 260 g. vanquiſheth Nechao, *ib.* 261 h. extracteth tribute and ſlayeth Joachim, 261 h. eſtabliſheth Joachin King, *ib.* n. beſiegeth and deſtroyeth Jeruſalem, 264 d. 265 h. dreameth a dream, 268 d. erecteth an Idol. 269 m. converſed with beaſts, *ib.* o. conquereth the Rebels, 787 e. builded a palace, 788 i beſiegeth Tyre, *ibid.* n. his death, 270 a.
Nadab, Aaron's ſon, burned, and why, 90 i.
Nadab, Jeroboam's ſon, 224 h. his impiety and death, *ibid.* i.
Name of Saul famous, 152 o.
Naming of the creatures, 28 h.
Names of Regions and Nations, 33 f.
Naomi her ſorrow, 142 n. returneth into her countrey, 143 n. her counſel to Ruth, 143 b.
Norbanus for the Jews, 432 l.
Narration of the Arabian wars, 443 a.
Nathan the Prophet, 181 b. forbiddeth David to build the Temple, *ibid.* c. reproved David, 185 c.
Nativity of Jacob and Eſau, 43 i. two Nations proceed of them, *ibid.* e.
Nation of the Jews mixed with all people, 747 b.
Nations whence deſcended, 33 g. &c.
Nature forbids a man to kill himſelf, 672 l.
Nature of the Idumæans, 690 m.
Navy of Solomon, 215 b.
Naum the Prophet, 250 g. foretelleth the overthrow of the Aſſyrians, *ibid.* g.
Nazarites, 103 e.
Nechao his exploits, 260 c. is overcome, *ibid.* g. 261 h. 262 f.
Neceſſity of ſharp weapon, 663 f.
Neglect of God's ſervice cauſe of all evil, 219 n.
Negligence of Saul's guard, 169 f. g.
Nehemiah his ſadneſs, and why, 284 e. inciteth the people to build the walls, 285 i. his ardent care in building them, 285 k. his death, *ibid.* n.
Nemrod, 33 a. b. ſun of Chus, 34 m.
Nephanes and Sabach, David's Captains, 196 b. c.
Nephews of Jacob 61 b. of Herod 594 m.
Nephthalim the ſon of Jacob, 46 n. his ſons, 61 b.
Nero proclaimed Emperour, 536 k. his murthers, *ibid.* l. 620 h. amazed at the acts of the Jews, 657 e. ſendeth Veſpaſian to govern Syria, 657 f.
Nicanor laboureth to ſurpriſe Judas, 324 e. ſlain, 325 i.
Nicanor known to Joſeph, 671 m.
Nicanor wounded, 723 c.
Nicaule Queen of Æthiopia, 215 c. reſorteth to Solomon, *ibid.* d. wondereth and praiſeth Solomon's wiſdom, 215 d. e. giveth him preſents, *ibid.* f.
Nicholaus's Oration, 424 i.
Nicholaus the Hiſtoriographer reproved, 433 c.
Nicholaus accuſeth Syllæus, excuſeth Herod, 442 n. proſe-

cureth the King's accuſation, 456 m. excuſeth Archelaus, 466 k. 607 b. defendeth Herod and Archelaus, 459 b. 607 b.
Nicon, the Romans great Ram, 725 c.
Nigar ſlain, &c. 697 b.
Nilus, 28 k maketh Egypt fertile, 61 f. how far navigable, 684 k.
Nineveh admoniſhed, 249 k. her deſtruction propheſied, 250 f. effected, 251 h.
Niſan a month with the Hebrews, 70 i.
Noah the ſon of Lamech, 30 o. admoniſheth the wicked, *ibid.* l. buildeth the Ark, n. ſaved with all his houſhold, *ibid.* o. ſendeth out a Crow and a Dove, 31 e. the tenth from Adam, 30 o. ſacrificeth to God, 31 e. prayeth to God, 32 i. is heard, *ib.* k. God's covenant with him, *ib.* k. his age, 31 l. his three ſons, 32 o. his kind of life, 34 o. was drunken and derided, 34 o.
Nob a City of the Prieſts burnt, 169 c d.
Nobility ſlain by the Thieves, 686 m. 12000 ſlain, 695 f.
Nobility of the Jews fly to the Romans, 744 n.
Nobles repair to David, 178 o.
Nobles ſhut up by Herod, 460 n. 602 n. releaſed, 462 m. 603 b.
Nothing attempted by the Romans raſhly. 661 d. 682 k.
Number of the children of Iſrael, 70 l. from twenty to fifty years of age, 89 b. of David's ſouldiers, 179 a. of workmen, 207 d. e. of Jews that returned from captivity, 275 f. l. of high Prieſts, 540 n. of the captives and ſlain in Jeruſalem, 759 b. c.
Nuptial feaſt, 46 l.

O.

Obed-Edom's felicity, 180 n.
Obed begat Jeſſe, 143 e.
Obed a King of Arabia, 354 b. diſcomfits Alexander, *ibid.*
Obediah hideth the Prophets, 227 i.
Obedience of Abraham, 40 o.
Obedience to Magiſtrates, 110 l. m.
Obedience of the Roman ſouldier, 661 a. b.
Obimes, Jeroboams ſon, 222 d. falleth ſick and dyeth, *ibid.* g.
Obodas King of Arabia, 435 b. given to idleneſs, *ibid.* c. 438 o.
Obſequies of Herod, 462 n.
Obſervers of God's Laws rewarded, 26 i.
Occaſion of the Jews war, 625 a.
Occaſion of victory, what, 661 f.
Occaſion of violences, 687 e. f.
Occurrences of Kingdoms, and Commonweals, 25 f. and 106 m.
Occurrences of Jeremy, 260 d. e.
Ochozias King of Iſrael, reproved, and why, 235 n. o. his ſouldiers conſumed, *ibid.* m. 236 b. his death foretold, 236 c.
Ochozias King of Judah, 241 n. viſiteth Joram, 242 c. ſlain, *ibid.* g.
Office of Judges, 112 l. m. of an Hiſtoriographer, 359 g. of the Prieſts, 707 a.
Off-ſpring of Noah, Abraham, &c, look progeny.
Og King of Galadine, 105 b. is ſlain with his army, *ib.* b. his high ſtature and great ſtrength, *ibid.* b.
Oyl in the pot multiplied, 226 d. 237 o.
Scalding Oyl thrown on the Romans, 668 m.
Olda the Propheteſs, 259 i.
Old man killeth his wife, &c. 387 k.
Old and weak Jews ſlain, 758 n.
One ſacred City, one Temple, and one Altar, 111 b.
Onias high Prieſt, 296 b.
Onias high Prieſt, 307 l. paid not his tribute, *ibid.*
Onias high Prieſt's ſon, 323 i. wins the favour of Ptolomy, 332 g. buildeth a Temple in Egypt, 333 h. 777 n.
Onias ſtoned to death, 361 b.
Ophni ſon of Eli, 143 e. his impiety and wickedneſs, *ib.* e. is ſlain, 144 n.
Opinion of the Eſſeans and Grecians of the ſoul, 614 k. l.
Opinion of the Phariſees and Sadducees, 477 b. c.
Opinion of the wiſeſt Greeks, &c. 807 f.
Oppreſſion of the Iſraelites, 133 a. o. *ibid.* m. 135 b. 138 m. 139 f. of the Jews, 631 e. f. 622 h. &c. 623 a. b. &c.
Oracle of God to Joſhuah, 124 h.
Oracles of the Prophets to be reverenced, 233 l.
Oration of Abraham, 41 b. of Ruben, 56 m. and 59 o. of Juda, 59 b. &c. of Joſeph, 60 i. k. of Moſes to the people, 79 b. to the ſeditious, 100 i. &c. of Zambrias, 110 h. of Moſes before his death, 107 g. of the Gabeonites, 124 n. of Joſhuah, &c. 127 b. of Phineeſs, 127 g. of Samuel, 148 i. 151 b. of Saul, 165 f. of Abias, 223 k. of Herod, 401 b. 402 a, &c. 581 b. 582 l. of Nicholaus, 424 i. 425 k. 456 m. 587 f. of Agrippa, 626 g. of Joſeph, 640 i. 672 k. &c. of Titus, 676 m. 684 l. of Ananus, 687 e. &c. of Jeſus, 691 a. of Cæſar, &c. 717 b of Joſeph to the Jews, 728 n. 729 a. of Titus to the Jews, 754 n. &c. of Eleazar, 773 f.
Orchards. 701 f.
Order of the Romans, 660 n.
Order of the ſuperior bodies, 30 i.
Order of the Army &c. 95 a. b.
Order of the Carpenters, Maſons, &c. 207 d. e.
Order of the Cities of Galilee, 638 m. n.
Order of Titus's Army, 711 d. e.
Ordinance of Artaxerxes. 287 n. o. 291 l. m.
Ordinance of the Fathers tranſgreſſed, 107 e.
Oreb ſlain, 136 l.
Original of the Hebrews, 35 b.
Original of the Troglodytes, 42 h.
Original of the Iſraelites miſchiefs, 253 n.
Original of the Grecian laws, 807 e.
Original of the Jews laws, 815 b.
Ornaments of the high Prieſt, 87 a. b. c. &c.
Ornaments of Solomon's Palace, 213 c.
Oronna or Orphana a Jebuſite ſpared, 179 g. giveth David his floor, 198 i. k.
Oſeas King of Iſrael, overcome, 252 o. made tributary, *ibid.* c. taken priſoner, 253 m. his ſubjects tranſported, and why, *ibid.* n. o.
Oath how in time paſt taken, 42 k.
Oath taken to obſerve the law, 119 b. 259 m,
Oath how and when to be kept, 132 i.
Oath of Jonathan to David, 164 k. l.
Oath of Senacharib falſified, 255 m.
Oath obſerved, 452 m.
Otho Emperor, 705 f. ſlain, *ibid.*
Overthrow of the Sodomites, 33 a. b. of the Amorites, 104 m. of the Hebrews, 98 n. and 173 f. of Antony 403 m.
Outrages of Elies ſons, 143 f. of Naas offered the Iſraelites, 152 h. of Azael, 245 m. 246 f. g. of Floru's Soldiers, 623 c.
Outward court of the Temple, &c. 721 d.
Oxen ſeven, what do ſignifie, 55 e. how many taken at once, 109 a. not to be muzled, 113 f. Ox that ſtriketh, 117 b
Oza ſuddenly ſtricken dead, 180 n. and why, *ibid.*
Ozias King of Judas' warlike exploits, 249 l. m. acts and ſtudies, *ib.* n. o. ſtricken with a leproſie, and why, 250 b. enjoyned to depart the City, *ib.* and 250 b. his death and burial. 250 c.

P.

Pacorus ſendeth horſmen to Antigonus, 380 f. 572 i. his perſwaſion to Phaſelus, 381 i. his treaſon and ſubtilty, *ib.* k. l. 572 m.
Pageants built, 766 l.
Painters cauſe multitude of gods, 813 a.
Paleſtine whence took his name, 34 m.
Philiſtines overcome the Iſraelites, 139 f. 144 m. invade the Iſraelites, 144 i. are overcome, 155 c. d. 190 m. 180 i. k.
Palace in Tiberias burned, 543 a.
Palace built in Jeruſalem, 414 b.
Palace of Solomon, 212 g.
Palace of the King, 719 d, burned, *ibid.* e.
Palm-trees, 701 d. f.
Pamphilian Sea divided it ſelf, 72 n.
Pappus beheaded, 389 k. 578 o.
Paradiſe 28 i. where ſituate, *ibid.* k. adorned with all ſorts of Plants, *ibid.* l.
Parents compelled to murther their children, 63 a.
Paricide a publick injury, 457 d.

Paricides, 256 f.
Parthians reſtore Antigonus, 380 f. 373 f. complot treachery againſt Phaſælus, 381 k. l. ſurpriſe him and Hircanus, *ibid.* n. lay a plot for Herod, 382 a. loſe Armenia, 483 d.
Parts of the Temple, 209 i.
Paſcha or Paſſover of the Hebrews, 70 i. k. celebrated, 253 h. 269 a. 281 k.
Paſſage of the Iſraelites over Jordan, 122 l. m.
Paſſages ſtopped up from the Hebrews, 71 d.
Patience of Joſeph, 54 k.
Paulina deceived and defiled, 481 c. d.
Peace bought, 245 n. 250 e.
Peace of the Iſraelites, 206 i. of the Jews, 231 n.
Peace better than War, 691 d.
A Penalty moſt cruel, 61 o. &c.
Penalty of a woman married for a Virgin, &c. 114 m.
Penalty publiſhed, 156 d. what it wrought, *ibid.*
Penſioner to Saul, David, 159 b.
Penitent obtain mercy, 731 a.
Penury of water, 582 i. ſee want.
People of Iſrael afflicted, 62 m. 63 a. b. 67 a. 68 i. k. departed out of Egypt, 71 b. exhorted to put their truſt in God, *ibid.* f. g. and to obey the will of God 110 i. k. &c drive away the Cattle of the Amalechites, 167 b. require mitigation of their burthen, 218 d. revolt from Roboam, 219 i. are tranſported, and why, 253 n. fly with their money, 731 c.
People enjoyned by oath to ſerve God, 245 k. 259 m.
People of Judah bleſs God, 235 k. l. and why, *ibid.* l.
Peoples love to Joſeph, 18 h.
People permit not Pilate to alter their laws 615 d.
People exclaim againſt Florus, 624 h. die for want, &c. 727 e.
Perfection of mind reſpected, 158 l.
Perjury of Florus, 622 k.
Peroration of Herod, 581 e. of Joſeph, 672 o.
Perplexity of the Iſraelites, 71 d.
Perſwaſion of Jeroboam to Idolatry, 219 m.
Perſwaſion of falſe Prophets dangerous, 233 l. m.
Perſwaſion of Rapſaces, 255 o.
Peſtilence one of the plagues of Egypt, 69 e.
Peſtilence deſtroyeth Senacherib's Army, 256 f.
Peſtilence a great affliction, 263 k.
Petra a City of Arabia, 573 d.
Petronius's charge for placing Caius's ſtatue, 494 l. &c. executeth it not, and why, 494 m. n. certifieth the Jews of Cæſar's threats, 616 n, writeth to Caius, 496 i. receiveth Letters of Caius's death, 497 e. 617 d. his Letter to the Dorites, 521 c.
Phaceias King of Iſrael, 250 e his impiety and wickedneſs, *ibid.* e. ſlew 120000 Jews, 251 l. took Achaz's ſon Priſoner, *ib.* m. was ſlain, 252 c.
Pharao enamoured of Sara, 361. plagued, *ib.* m.
Pharao his dreams, 55 b. c. delivereth Joſeph from bonds, *ib.* c. advanceth him to great honour, 55 g. rejoyceth at the arrival of Joſeph's brethren, 60 m. enquireth Jacobs age, 61 e. reſtored the profits of his ſubject's lands, 62 h.
Pharao killed the male children, 62 o. would have killed Moſes, 64 n. and 66 k. his death, 67 f.
Pharao counſelled to diſmiſs the Hebrews, 68 i. not moved with miracles, layeth heavier tasks on them, *ib.* l. adviſed once more, *ibid.* m. driveth away Moſes, 70 h. diſmiſſeth the Iſraelites, *ib.* k. his hoſt drowned, 72 k.
Phariſees a Sect, 339 m. 477 a. greedy of revenge, 357 i. exempt from ſwearing, 417 l. would not ſwear obedience, 451 c. 463 d. their opinion, 614 n.
Pharos a tower, 708 m.
Phaſælus his government, 372 c. vanquiſheth Fœlix, 377 o. 571 b. made Tetrarch, 380 c, 571 e. taken priſoner, 371 n. daſheth out his brains, 383 i.
Phaſælus Tower and City, 530 n. 584 n.
Pheroras made Tetrarch, 416 g. accuſeth Alexander and Ariſtobulus, 426 l. refuſeth the Kings daughter, 433 g. blamed for Alexanders offence, 438 l. pardoned, *ibid.* deceived, 450 m. refuſeth to put away his wife, 451 f. baniſhed, 596 m. falleth ſick and dieth, 452 m. 596 n. his wife accuſed, 452 o. ſhe confeſſeth the poyſon, 453 f.
Philip rebelleth againſt Antiochus, 322 f. is ſlain, 323 k.
Philip King of Syria, 355 i. beſiegeth Demetrius, 355 h.
Philip Herod's ſon, 471 d. hath part of the Kingdom, 471 d. repaireth Cities, 478 e.
Philo Judæus' defence, &c. 494 i.
Philiſtines overcame the Iſraelites, 139 f. exacted tribute of them, 139 f. put to flight, 148 m. invade the Iſraelites, 154 k. are overcome, 155 b. c. and 160 m. diſcomfit Sauls army, 173 f. overcome by David, 180 i. k. by Ozias, 249 l. by Ezechias, 253 k.
Phineas the ſon of Eleazar, 108 k. ſlayeth Zambrias and Chosbi *ib.* l. overthrew the Madionites, 108 l. m. his Oration to the two tribes and half, 127 g. ſucceeded Eleazar, 128 o. foretold the Iſraelites their victory, &c. 131 d.
Phineas Elies ſon, 143 e. his wickedneſs and impiety, *ib.* e. is ſlain, 144 n. his wife then bare Ichabod, 145 c.
Phiſon a flood of Paradiſe, 28 k. called alſo Ganges, *ibid.* k.
Phora 28 k.
Phraates King of Parthia ſlain, 478 o.
Phul King of the Syrians, 250 d. for mony made a peace, *ibid.* d.
Piety profitable, 224 n. o.
Piety of Anceſtors remembered, 63 b.
Piety contemned, cauſe of calamities, 132 n. 133 d. 144 k. &c. 168 i. 252 c. d.
Piety of Aſa, 224 i. of Joſaphat, 231 m. of Jotham, 250 f. of Ezechias, 252 d. of Joſias, 258 f. g. and 259 h. i. &c. of Matthias, &c. 315 i.
Pigeons dung ſold, 238 g.
Pilate ſucceedeth Gratus, 480 i. bringeth Cæſar's ſtatues to Jeruſalem, 480 i. not admitted, 480 k. crucifieth Chriſt, 480 m. putteth Samaritans to flight, 482 l. accuſed, *ibid.* ſendeth the ſtatues from Jeruſalem, 480 k. beateth the ſeditious, 615 f.
Pillage taken, 255 l.
Pillars raiſed, 30 k.
A Pillar called Galaad, 48 i.
Pitcher of water, 169 g.
Pit to be fenced, 117 c.
Pit of ſwearing, 40 h.
Pits bituminous, 37 b.
Pity of Joſeph towards his brethren, 60 i.
Placidus repulſed at Jotapata, 692 i. his victory, 682 o. burneth Bethenabris, 700 i.
Placing of the veſſels, &c. in the Temple, 250 b. c. and 210 d. 211 h. l.
Plagues of Egypt, 680. 69 a. b. c. d. e. f. g. 70 k.
Plague in David's time, 197 f.
Plague invadeth Judea, 409 k. 412 g.
Plat-forms erected, 669 a.
Plants ſprang at firſt out of the earth, 27 f.
Plants not of four years growth, 113 c.
Plato admired, 811 d. permitteth not Poets, &c. 813 b.
Pledge to be reſtored to the poor, 116 k.
Plenty fore-ſignified, 55 e. f.
Plotting of Antipater, 433 e.
The Plough found out, and by whom, 29 b.
Poem of Homer, 781 b.
Poets cauſe multitudes of gods, 813 a.
Poyſon tryed, &c. 458 k. l. 601 b.
Policy of Rebecca, &c. for her ſon, 44 l. of Jacob to pacifie his brother, 48 m. of the Gabeonites, 124 m. of Joſeph, 9 e. 10 k. 13 e. of Jonathan, 16 m. of Joſeph, 642 h. 665 c. 668 h. 101. m.
Politianus meets with Agrippa, &c. 625 c. inciteth the people to peace, *ib.* e.
Pompey Governour of Syria, 362 d. marcheth againſt Ariſtobulus, 363 l. 364 h. beſiegeth Jeruſalem, 364 l. committeth Ariſtobulus to priſon, *ib.* 565 g. taketh the Temple, 365 k. beſtoweth the Prieſthood on Hircanus, *ib.* 366 o. ſpoileth not the Temple, *ib.* d. 566 m. carrieth Ariſtobulus to Rome, 567 a. beheadeth conſpirators, 566 n. o.
Popedius accuſed, 505 f.
Popularity of Alcimus, 324 b. c.
Porch of the Temple, 208 m. fired, 747 a.
Port of Cæſarea, 415 i.
Port made by Herod, 584 i. k.
Portion of Salpades daughters, 109 f.
Portion of Judea, 659 f.
Poſſeſſion of Canaan propheſied of, 62. i.

Poſterity of Iſmael, 40 l.
Poſterity of Giants extinguiſhed, 37 b.
Poſterity of Jethro poſſeſſed of Land, 129 d.
Poſterity of Noah repleniſhed the world, 32 o.
Poſterity of Eſau, 50 l. of Jacob, 61 b.
Poyſon not to be uſed, 117 a.
Power given to ſave, 59 f.
Power of God every where, 230 f.
Power of Kings, Wine and Women, 277 i. k. l.
Power of the ſoul, 774 l.
Power of David and Solomon, 805 f.
Practice of Simeon and Levi, 49 c.
Prey that the Iſraelites got in war, 77 b. c. 109 a. 123 c. 124 l.
Prayer of Noah, 32 i. of Amram, 63 b. of Moſes 72 i. 101 d. &c. of Joſhua, 123 f. of Samſon, 142 k. of Solomon, 211 k. of Samuel and the Iſraelites, 148 k. l.
Praiſe of Abraham, 43 d. of Jacob, 62 i. of Joſeph, 62 k. of Joſhua, 77 c. and 128 n. of Moſes, 120 k. of Samuel, 168 l. of Saul, 172 k. of David, 222 e. of Solomon, 218 c. of Joſaphat, 235 m. of Nehemias, 285 k. of Ananus 694 n. of Eleazar, 819 d.
Praiſe given to God, 70 k. l.
Prediction of things to come, 118 m.
Preparations for war burned, 322 b.
Preſents of Abraham, 42 k. of Jacob, 57 e. of the Egyptians, 70 k. of Abigail, 169 b. of the Meſopotamians, 184 i. of the Queen of Æthiopia, and of Kings, 215 f. 216 l. of Ptolomy to the Interpreters, 392 o. of Herod, 591 d.
Preſervation of Moſes, 63 g. 64 n. of Daniel and his companions, 269 n.
Preſervation from blood-ſhed, 169 b.
Preſidents in every City, 112 k. and what manner of men they out to be, *ibid.* k.
Pride of Amaſias, 248 a. of Ozias, 249 o. of Senacherib, 255 n. of Nebuchodonoſor, 69 an. of Balthaſar, 271 h. of John, 698 m.
Prieſt's veſtures, 85 m. Prieſt regiſtred, 782 m.
Prieſts abſtain from wine, 721 f. 790 o.
Prieſts executed, and why, 754 m.
High Prieſts number and ſucceſſion, 540 n.
Prieſthood confirmed to Aaron and his ſons, 102 k.
Prieſthood to be tranſported, fore-ſhewed, 144 k.
Princes of Syria, 280 a.
Principality affected by Adonias, 199 d. by Coſtabarus, 409 o. 698 m. 705 d. 711 f.
Priſcus ſlayeth Jonathan, 747 c.
Priſoners diſmiſſed, 251 n.
Priviledges granted to the Jews, 305 b. 373 o. &c. 374 b. c. d. 375 h. i. k.
Problems of Hiram, &c. 786 m.
Prodigies preceding Jeruſalem's deſtruction, 753 a. b. c.
Profeſſors of wiſdom burn themſelves, 774 n.
Progeny of Japheth, 33 g. of Canaan, 34 n. of the Sons of Sem, 35 a. of Cham's ſons, 34 k. of Jacob, 61 b. of Aaron, 540 n. of Herod, 485 d 486 h. i.
Prohibition of arms and iron-work, 154 i.
Profit how great redounded to King Pharaoh, 61 f.
Promiſe of God's aſſiſtance, 110 k. l.
Promotion of Joſeph, 55 g.
Propheſie of Jacob touching his poſterity, 62 i. k. of the ſacred Secretary, 62 n. of Balaam, 106 k. of Samuel, 144 l. 157 f. of Achias, 217 k. 218 o. of Jadon, 220 a. of Olda, 259 k.
Propheſie of the Captivity and deliverey, 263 h. i.
Prophet Moſes a good Governour, 120 k.
Prophet Nathan, 181 c. 185 c. Achias, 217 k. Jadon, 217 o. Samæus, 221 f. Azarias, 224 m Elias, 227 h. Gimon, 224 m. Elizæus. 236 g. Eſay, 256 b. Jeremy, 260 c. Ezechiel, 261 n. Jonas, 248 g. Naum, 250 g. Aggæus and Zacharias, 280 d. Micheas, 232 d.
Falſe Profit diſcrediteth the true, 220 f. 232 e.
Falſe Prophet deceiveth the people, 537 d.
Proſperity of Joſeph, 55 d. of Solomon, 215 d. e. f. g. &c. of Jeroboam, 249 l.
Proſperity maketh proud, 247 a. 249 o.
Proſpect ſtopt up, 538 n.
Providence of God in ſaving Moſes, 63 f. g. 64 n. of the Iſraelites, 119 c.
Proviſion of victuals, 179 c. 576 h. i.
Proviſion for the Prieſts, 285 m.
Proviſion of things neceſſary for war, 660 m. n.
Proves againſt Antipater, 457 b. c. 601 b. c.
Prudence of Joſeph, 55 c. 56 l. of Solomon, 206 k. of Joſephus, 665 a. b.
Ptolemais deſcribed, 616 l. beſieged, 351 b. taken, 352 d.
Ptolomy Lagus obtaineth Egypt, 297 m. ſeizeth Jeruſalem by a ſtratagem, *ibid.* 298 n. led the Jews away captive, *ib.* n. o.
Ptolomy Philadelphus cauſed the Jews to be tranſlated, &c. 297 n. his library, 298 d. his Proclamation, 299 k. his liberality, 300 c. his Epiſtle to Eleazar, &c. 300 e. his gifts given to the Temple, 301 d. e. 302 i. &c. 303 h. &c. his banquet, 303 n.
Ptolomy Euergetes King of Egypt, 307 l. incenſed against Onias, *ibid.*
Ptolomy Philopater warreth againſt Antiochus, 305 e. his death, *ibid.* f.
Ptolomy Epiphanes King of Egypt, 312 g. his children, *ib.*
Ptolomy Philometor circumvented, 313 h. ſuccoureth Alexander, 335 i. his death complotted, *ib.* k. refuſeth the Diadem of Aſia, *ib.* n. his fight and death, 336 b.
Ptolomy ſlayeth Simon, 344 b, impriſoneth Hircanus's mother and brethren, *ib.* his cruelty againſt them, 344 d. murthereth them, 344 e.
Ptolomy Phyſcon, 347 h. the Syrians requeſt to him *ib.*
Ptolomy Lathyrus, 347 n. aideth Antiochus, *ib.* cometh to aid the Ptolemaidans, 351 e. beſiegeth Ptolemais, and why, 351 f, overthroweth Alexander, 352 c. driven out of Egypt, 352 f.
Ptolomy Mennæus fined, 362 f. adopted Antigonus, 378 b.
Ptolomy's wife robbed, 538 k. is ſlain, 577 b.
Puniſhment of Adam and Eve, 28 n. of the Serpent, *ib.* m. of Sodom, 39 b. c. a falſe witneſs, 112 n. of Homicide committed, *ibid.* n. of Saul, 157 e. of Jadon, 220 e. of Senacherib, 256 f. of Nebuchadnezzar, 260 g.
Puniſhment for honouring of falſe Gods, 217 i. 251 k. l.
Puniſhment of Ariſtobulus, 350 i.
Puniſhment of Raviſhers of Virgins, 810 i.
Purgations of women, 48 i.
Of Purifications the manner, 123 g. 124 h.
Purification uſed in the ſacrifices, 809 f.
Purifications of the body, 810 i.
Purſuit of Laban after Jacob, 47 c. of the Egyptians after the Hebrews, 71 b.
Potephar an Egyptian Lord bought Joſeph, 52 n. o.
Publick Records burnt, 763 b.

Q.

Quadratus Governour of Syria, 619 e. decideth the Jews and Samaritans debate, *ib.* f.
Quails fell amidſt the Hebrews camp, 75 b. 95 g.
Qualities of the Egyptians deſcribed, 62 m.
Quantity of gold, 216 i.
Queen's houſe or palace, 213 c.
Queen of Æthiopia, look Nicaule.
Queen Vaſti refuſeth to come to the banquet, 286 d. depoſed, *ibid.* d. e.
Hard Queſtions diſſolved, 213 f. g.
Queſtions of Artaxerxes, 277 i. k. l.
Quintilius Varus Governour of Syria, 445 b. pacifieth the ſeditious, 467 b. delivereth the legion, 469 f. aſſiſteth the Romans, 609 b. taketh Cities and Caſtles, *ibid.* c. crucifieth the ſeditious, 609 e.

R.

Rachel daughter of Laban, 45 f. bringeth Jacob to her Father, 46 h. ſtealeth away her Father's gods 47 b. how ſhe hid them, 47 b. taught by Jacob to contemn them, *ib.* dieth in childbed, 49 d.
Race of the Canaanites to be rooted out, 126 n.
Race of Gyants remained, 129 d.
Race of Achimelech murthered 166 k.
Rage of Antiochus 817 d.
Raguel a Prieſt of Madian, 66 l. Father in law to Moſes, *ib.* m. cometh to Moſes in Sinai, 77 f.
Rahab hid the ſpies, 122 h. requireth of them an oath, and why

why, *ibid.* i. her and all hers ſaved, 123 c.
Reign of David, 202 e. f. of Solomon, 216 c. of Joſaphat, 237 m. of Herod, 462 k. of Tiberius, 615 g. of Caius, 617 e. of Agrippa, 618 l. of Claudius, 619 g.
Railing of Goliah, 159 d. e.
Rainbow a ſign of attonement, 32 l.
Rain fore-propheſied, 227 h.
Raiſing of a dead man, 247 i.
A Ram offered in Iſaac's ſtead, 41 e. f.
Ram, an Engine, 666 k. deſcribed, *ib.* ſhaketh the tower, 714 l.
Rampires builded by the Romans, 733 e.
Rapines committed by day, 686 l.
Rabſaces Chieftain of the Aſſyrian Army, 255 n. perſwadeth Ezechias to ſubmit, *ib.* o.
Raſis warreth againſt Achas, 251 k. ſeizeth Elath. *ib.* k. ſlain 252 a.
Rational, 87 d.
Raviſhment of Dinah revenged, 49 b. puniſhed, *ib.* c.
Rayment of Joſeph, 53 f. a proof againſt him, 54 i.
Rayment taken in war, 127 a.
Reading of the law, 284.
Reaſon deſcribed, 815 d. hath dominion over paſſions, *ibid.* d.
Rebecca daughter of Bathuel, 35 e. ſiſter to Laban, *ib.* e. ſheweth courteſie to Abraham's ſervant, 42 n. 43 a. procures his entertainment, *ib.* b. married to Iſaac, 43 c. brought forth two twins, *ib.* e. her deviſe for her ſon, 44 l.
Rebellion of Chore, 101 c. of Siba, 194 l. m. of the Antiochians, 337 l. m. of the Jews againſt the Romans, 629 b.
Rebellion of Scythians and Sarmates, 764 m.
Rebellious puniſhed, 102 l.
Rebels kill an Ambaſſador, 635 g.
Rebels conquered, 429 g.
Reconciliation of Abſalom, 188 i. of Herod and his ſons, 587 d. of Pheroras with Herod, 438 i.
Records of the Greeks for the Jews antiquity, 784 m. 785 a. &c.
Reformation of God's Service, 253 i. k.
Religion contemned, cauſe of calamity, 132 n. 133 d. 144 k. ſee piety contemned.
Religion renewed, 224 n.
Religion of the Eſſeans, 613 a.
Relicks of Jupiter taken away, 33 d.
Remiſneſs in puniſhing, cauſe of ſin, 157 d.
Renown of Solomon's virtues, 213 e. f. g.
Repairing of the Temple, 245 n. 259 h.
Repairing of the City Jeruſalem, 249 m.
Repentance of the people, 97 b. of Achab, 229 k. of David, 185 c. of Joachas, 246 e. of Manaſſes, 258 e.
Report of Joſeph's death, 675 a.
Report of the behaviour of Samuel's ſons, 149 d.
Repoſe 27 g.
Requeſt of Jonathan, 337 k. of the Jews, 610 l. m. of the Romans to Cæſar, 717 c.
Requital of courteſie, 42 m. 66 m. required, 122 i. performed, 123 c.
Reſolution of Joſeph's brethren, 51 e.
Reſtitution of things borrowed, 116 i.
Reſtoring of God's ſervice, 245 i. k. 258 d.
Returns of Jacob's ſons, 57 c, of the Spies, 96 k. 122 k. of Veſpaſian, 761 c.
Revenues of Prieſts, 103 c. of Mephiboſheth's lands, 183 b.
Revenues of Agrippa, 524 l. of Archelaus, 610 n. of Pheroras, 589 d.
Reverence of the Sabbath, 614 h.
Reverence of the Roman Souldier, 661 b. c.
Revolt from the Laws of the Fathers, 107 e.
Revolt of the ten Tribes, 219 i.
Revolt of the Germans, 764 i.
Reward of learned Preachers, 231 l. 263 m.
Reward of valiant men, 741 g.
Reward of ſuch as keep the Law, 811 b.
Rewards oppreſs Juſtice, 149 b.
Riches of the Madionites, 109 a. b. of the Ainites, 124 l. of David, 202 f. of Soloman, 215 c. d. e, of Ozias, 249 n.
Riddle of Samſon propounded to the Thamnites, 140 m. diſſolved, *ibid.* n.
Ripping of women's wombs fortold, 240 g.
River of Arnon, 104 k.
River Sabbaticus, 765 b.
Robbers puniſhed, 372 c. 416 b.
Robberies in Trachona, 416 a. winked at, 621 d.
Roboam entreated to eaſe the people's burden, 218 d. denied their petition, *ib.* f. abandoned of ten Tribes, 219 i. forbidden to make war, *ib.* i. builded ſtrong Cities, 221 b. his wives and children, *ibid.* b. impiety, *ibid*, maketh brazen ſhields, 222 c. dieth, *ibid.*
Rock yieldeth forth water, 75 f.
Road of the Philiſtines, 167 a.
Rod of Moſes turned into a ſerpent, 68 k. deveoureth the Egyptians rods, 68 l.
Rod of Aaron fructifieth, 103 a.
The Romans government how far it extended, 661 b.
Romans overcome the Jews, 558 i. k. ſack Jericho, 576 i. get a great prey, *ib.* k. skirmiſh with the Jews, 618 i. fire the porches, *ib.* i. have ſubdued the Athenians, &c. 626 n. yea the whole world, *ib.* m. and 627 a. &c. flee into the King's forts, 631 b. are ſlain, *ibid.* e. burn Joppa, &c. 634 n. burn the Temple gates, 636 k. overcome the Jews, 658 e. retire without their purpoſe, 668 o. enter Jotapata, 670 e. f. moved with no compaſſion, 670 g. their warlike diſcipline, 661 b. attempt nothing raſhly, 661 d. drive the Jews to their ſhips, 676 k. aſſault Gamala, 680 l. 683 b. c. many ſlain, *ib.* f. win Gamala, *ib.* f. fight with the Jews, 713 c. their fear and trouble, *ib.* f. overcome the ſeditious, 725 b. get the firſt wall, 725 o. driven out by the Jews, 723 b. hindred by the Jews, 728 l. plant their courts of guard, 735 d. fear the deſperateneſs of the Jews, 740 k. undermine the wall, 741 a. invade Antonia, 742 m. ſet Jeruſalem on fire, 755 f. enter Jeruſalem, 758 k. find treaſure in the vaults, 759 e. ruinate City and Temple, 760 k.
Dining Room fell down, 578 k.
Ruben the ſon of Jacob, 46 n. why ſo called, *ib.* his ſons, 61 b. his diſſwaſion, 51 e. and his perſwaſion, 52 k. intended to ſave Joſeph, 52 l. pleads before Joſeph, 56 m.
Rue of admirable greatneſs, 767 g.
Ruine of the Iſraelites ſought, 62 n. o.
Ruine of the Amalechites foretold, 77 d.
Rulers of Jeruſalem, 637 f.
Rumour of Herod's death, 397 f.
Rumour of the Emperour, 492 i. 511 g.
Ruth her love to Naomi, 142 m. married to Booz, 143 d.

S.

Saba chief City of Æthiopia, 65 f. called Meroe, and why, *ibid.* f.
Sabach and Naphanus, David's Captains, 196 b. c.
Sabbath, 27 g. called a day of reſt, and why, *ibid.* o.
Sabinus repaireth to Jeruſalem, 465 b. and why, *ib.* 606 i. 607 e. f.
Sabinus purſueth thoſe that ſlew Caius, 511 h. alloweth not of Claudius, 518 l. killeth himſelf, 519 b.
Sabinus took the Capitol, 710 e. ſlain, *ibid.* k.
Sabinus valiant, 742 h. ſlain, *ibid.* l.
Sacks of chaff, 666 m.
Sacred ſanctuary, 720 n.
Sacrifice acceptable to God, 157 e.
Sacrifice of Cain and Abel, 29 c.
Sacrifice of Noah, 31 e. of Jacob, 49 d.
Sacrifices of the Princes of the Tribes, 90 m.
Sacrifice of thankſgiving, 91 c.
Sacrifice for ſin, 91 d.
Sacrifice of Pentecoſt, 92 m.
Sacrifice of Solomon at the dedication of the Temple, 212 d.
Sacrifice of Samuel, 148 l.
Sacrifice of Exechias, 253 h. i.
Sacrifice of Herod, 581 g.
Sacrifice of the old Teſtament, 89 g. 809 e.
Sacrifice conſumed of it ſelf, 89 f.
Sacriledge of Achar, 123 e. puniſhed with death, 124 i. of Craſſus, 368 c. 568 m. of John, 738 k.
Sadoc ſent to David, 190 l. being purſued is hidden, 190 m.
Sadoc eſtabliſhed high Prieſt, 204 i. *ibid.* m.
Sadduces, a Sect, 339 m. 476 m. their opiuon, 477 c. d.
Safety of David reſpected, 162 k.
Sale of the Jews, 679 m.

Salmanaſar King of Aſſyria, 252 o. overcometh Oſeas, and why, *ibid.* d. taketh Oſeas priſoner and tranſporteth the Iſraelites, 253 m. ſpoiled Syria and Phœnicia, 253 o.
Salome accuſeth Mariamne, 497 k. accuſeth Alexander, &c. 426 l. enticeth her daughter, &c. 434 k. denyed to Syllæus in marriage, 435 c. d. excuſeth her ſelf, 434 o. marrieth Alexis, 449 b. diſcovereth conſpiracies, 450 o. releaſeth the Nobles, 450 m. 603 b. Princes of Jamnia, 618 o. dyeth, 464 l.
Solomons Coronation, 202 a. King of Iſrael, 203 d. requireth wiſdom of God, 205 b. marrieth a wife, 204 n. decideth the two women's debate, 205 a. b. buildeth the Temple, 207 f. prayeth to God, 211 k. m. exhorteth the people to praiſe God. 212 c. buildeth a Palace, *ib.* g. diſſolveth hard queſtions, 213 f. repaireth the walls of Jeruſalem, 214 k. buildeth Cities, *ibid.* k. maketh the Canaanites tributary, 215 b. buildeth a Navy, *ib.* b. remunerateth Nicaule the Queen, *ibid.* f. marrieth ſtrange wives, 216 o. committeth idolatry, *ibid.* o. his puniſhment denounced, 217 i. had enemies raiſed againſt him, *ibid.* k. dyeth, 218 b.
Saltis ſubdued the Egyptians, 785 a.
Samaria beſieged, 238 g. of whom ſo called, 225 n. taken, 347 m. deſcribed 659 d.
Samaritans hinder the building of the Temple, 275 n. o. 279 o. their offer rejected, *ib.* n. Jews enemies, 281 l. kinſmen to the Jews when, 295 n. diſdain the Jews, 314 d. ſend letters to Antiochus, *ib.* e. contend with the Jews, 333 i. k. accuſe the Jews, 534 n. their ſtrife with the Jews, 619 e. 11000 ſlain, 670 c.
Samæus reproveth the Jews impiety, 221 f. comforteth the people, *ibid.*
Samæus his admonition, 373 h. honoured, *ibid.* i.
Sampſon killeth a Lyon, 140 l. marrieth a wife, *ib.* m. propoundeth a riddle, *ib.* m. his acts againſt the Philiſtines, 141 d. e. f. prayeth, and why, 141 d. betrayed by Dalila, 142 h. the ſlaughter of the Philiſtines, and of himſelf, *ibid.* k.
Samuel his parents, 144 i. conſecrated to God, *ibid.* i. God called him thrice, *ibid.* k. fore-ſhewed the death of Eli and his ſons, 144 l. offereth ſacrifice, 148 l. comforteth the people, *ibid.* his victory and recovery of lands, 148 n. committeth the Common-weal to his ſons, 149 b. troubled and why, 140 e. bidden to create a King, *ib.* f. ſheweth the peoples eſtate under a King, *ibid.* anointeth Saul King, 150 o. juſtifieth himſelf, and why, 153 b. ſtriveth to reconcile Saul to God, 157 c. killeth Agag, 158 i. telleth Saul of Gods diſpleaſure, 157 f. anointeth David King, 158 n. his death, burial, and praiſe, 168 l.
Sanballat Governour of the Samaritans, 293 k. followeth Alexander, 294 b. buildeth a Temple, *ibid.* f.
Sanctuary, 93 b. 209 h. 211 i.
Sanctuaries or places of refuge for whom, 109 e.
Sand like glaſs, 616 m.
Sara daughter of Aram, 35. o. Abraham's wife, *ibid.* d. her beauty, 36 l. King of Egypt enamoured on her, *ibid.* b. bringeth Agar to Abraham, 38 i. her age when ſhe conceived Iſaac, 38. o. preſerved from Abimelech, and how, 39 e. brought forth Iſaac, *ib.* cauſed Iſmael to be expelled, &c. 40 k. l. affecteth Iſaac, *ib.* m. her death, 41 f.
Saræus High Prieſt took priſoner, 265 l.
Saturninus Preſident of Syria, 438 o. 439 a. permitteth Herod to enter Arabia, *ib.* b. his indifferent ſentence, 444 m.
Saul ſeeketh the loſt Aſſes, 150 k. anointed King by God's commandment, *ib.* o. confirmed therein, 151 b. hideth himſelf, *ib.* f. ſaluted by the people for their King, *ib.* f. promiſeth the Jebuſites aſſiſtance, 152 l. killeth King Naas, *ib.* n. ſacrificeth, and is reproved, 154 l. overcometh the Philiſtines, 155 c. would have ſlain Jonathan, 156 h. always a conqueror, *ib.* k. taketh and ſpareth Agag, 157 b. ſlayeth the Amalekites, and razeth their Cities, 156 o. offendeth God, 157 b. loſeth his Kingdom, and why, *ib.* f. denied pardon, renteth Samuel's garment, *ib.* g. ſlew the Philiſtines, 160 m. reſolveth to kill David, 162 i. darteth his Javelin at David, 163 b. propheſieth, 163 f. queſtioneth about David's abſence, &c. 164 n. maketh an Oration to his Captains, 165 f. purſueth David, 167 e. condemneth himſelf, and juſtifieth David, 168 k. purſueth David again, and his life ſaved, 169 f. baniſheth diviners, 171 a. by a ſorcereſs is foretold the event of the battel, *ib.* c. d. praiſed, 172 k. is ſlain, 173 f. g.
Scarcity fore-ſignified, 55 e. how to be prevented, 55 f. among the Iſraelites, 95 e. very great in Claudius his time, 97 d. e. in Samaria, 238 g. h.
Scarcity of corn, 413 i. k.
Scaurus maketh peace with Ariſtobulus, 362 b. Preſident of Cœloſyria, 363 n. his war againſt Aretas, 364 h. 565 a. bribed, *ibid.*
Science of the celeſtial bodies, 30 k.
Schiſar King of the Aſſyrians, 133 b. oppreſſed the Iſraelites, *ibid.* b.
Scopas General of Ptolomy's Army, 306 a. diſcomfited, *ib.* overcometh the Jews, 306 a. b.
Scythopolitans kill 3000 Jews, 634 l.
Sea of Pamphilia divided it ſelf, 72 n.
Red Sea divided at the ſtroke of Moſes's rod, 72 k. returning to his courſe, drowneth the Egyptians, *ibid.* l.
Brazen Sea, 209 l.
Sebas, 196 e.
Sebaſte a haven, 455 a.
Secretary or Prieſt's foretelleth Moſes's greatneſs, 62 n. willeth him to be killed, 64 n.
Security promiſed to Rahab and hers, 122 i.
Sects of the Jews, 339 m. 477 a. 612 l.
Secrets of Syllæus diſcloſed, 599 d.
Sedechias a falſe Propher, 231 e. contradicteth Micheas, *ib.* e. f.
Sedechias King of Juda, 262 d. revolteth, *ib.* ſeduced, *ib.* 263 h. &c. neglecteth the Prophets counſel. *ib.* o. ſurpriſed, 264 f. his eyes put out, 265 h. his death, *ib.* n.
Sedition againſt Moſes, 95 e. 99 b. and 100 i. of Chore for the Prieſthood, 99 d.
Sedition againſt Roboam, 219 h. of the Samaritans againſt the Jews, 298 b. among the people, 312 k. of the Jews, 494 n. betwixt Senate and people, 516 h.
Sedition at the Paſſover, 464 l. between the Jews and Samaritans, 534 l. for the Golden Eagle, 605 d. in Jeruſalem, 607 e. 621 d. between Greeks and Jews, 634 h. threefold ſedition, 711 f. took the City, 723 b.
Seditious more impious than the Sodomites, 724 h.
Seditious, 620 k. l. beaten, 615 f. bribe Albinus, 621 d. fly to the Temple, and why, 624 n. gave not ear to thoſe in authority, 629 f. put the Romans to flight, 675 e. agree among themſelves, 712 o. 724 i. challenge the ſodden child, 749 a. ſummon Titus to parley, 754 m. take away the King's Treaſure, 756 i. their utmoſt hope, 756 m. kept in Acra, and in Vaults, 757 f.
Seed of the Woman, 28 n. ſhall bruiſe the Serpents head, *ib.*
Seeds at firſt grew out of the earth, 27 t.
Seeds not to be mixed together, 113 d.
Sehon King of the Amorites denieth paſſage to the Hebrews, 104 m. overthrown by them, *ib.* o. is ſlain, *ib.*
Seir what it ſignifies, 43 e.
Seir Eſau's dwelling place, 49 a.
Seleucus Nicanor priviledgeth the Jews, 305 b.
Seleucus Soter reigneth in Aſia, 311 f.
Sem Noah's third ſon, 32 o. covereth his father's ſhame, 35 a. his progeny, *ib.* b.
Semochonitis a lake, 680 m.
Semiramis built not Babylon, 788 k.
Senaar a plain, 32 o.
Senabarus one of the five Kings of Aſſyria, 37 a.
Senacherib ſurpriſeth the Cities of Judah, 255 l. beſiegeth Jeruſalem, *ib.* m. his Army ſtricken with the Peſtilence, 256 f. himſelf ſlain, *ib.*
Senate perſwadeth Claudius to reſign, 516 i.
Senates decree, &c. 378 f.
Senate's anſwer to Agrippa, 617 f. their repair to Claudius, 618 i.
Senſeleſsneſs of Achaz, 252 b.
Sentence againſt Herod's ſons, 593 e.
Sephora Moſes's wife, 66 n.
Sephoris walled, 478 i. ſpoiled, 22 h. entertaineth the Romans, 635 b.
Sepulchre of David, 202 o. of Memnon, 618 l.
Serpents tempting of Eve, 28 l. his ſubtilty, *ib.* l. his puniſhment, *ib.* o. enemy to man, *ib.* o. wherein his ſtrength lyeth, and how eaſily killed, 29 a.

Serpents very hurtful deſtroyed, 65 d. e.
Servant of Elizeus, 238 c.
Servants of Solomon happy, and why, 215 e.
Servant of Abraham taketh his oath, 42 k. his prayer, and care in diſcarge of his meſſage, *ib.* k. and 43 a. b.
Service of God neglected, 252 b.
Service of forreign gods, 216 o. 248 b. 252 b.
Service of Antipater, 574 m.
Services of the Gabeonites, 125 a.
Servitude of the Egyptians great, 61 o. of the Hebrews inſupportable, 62 n. 67 a. and 68 i.
Servitude of the Iſraelites, 133 b. and why, *ibid.* 134 k. 729 e. &c.
Seth ſon of Adam, 30 i. a virtuous man, *ib.* i. left a godly iſſue, *ibid.* k. his age and death, 31 b.
Sethoſis King of Egypt, 786 h.
Seven men of Saul's kindred puniſhed, 195 n.
Seventy Jews with John and Simon ſent into Italy, 765 f.
Seventy Interpreters, 302 o. 801 a.
Severity of Herod, 416 e.
Sextus Cæſar Governour of Syria, 372 c. writeth in Herod's behalf, *ib.* f. ſelleth the Preſidents place, 373 l. ſlain, 376 b.
Sheep-ſhearing of Nabal, 168 n. of Abſolon, 180 o.
Shews at Cæſarea, 761 e.
Ships of Solomon, 216 k. of Joſaphat, &c. 235 m.
Shipwrack of Joſephus, 2 h.
Siba Manureth Mephiboſeth's lands, 183 b. accuſeth him and getteth his goods, 189 b.
Siba, ſon of Bochri, incenſeth the people to Rebellion, 194 l. by Joab, 195 k. his puniſhment, *ib.* l.
Sybils Propheſie of Babel, 33 d.
Sicarians, 771 c. beſieged, 772 a. authors of new calamity, 777 i. taken, *ibid.* k.
Sichima Joſhuah's habitation, 128 m.
Sichem deſloureth Dina, 49 b. deſireth to marry her, *ib.* m. is ſlain, *ib.*
Sichemites ſlain, 49 c.
Sichemites conſtitute Abimeleck their ruler, 137 b. baniſh him, *ib.* d. are ſlain, and their City ſackt, *ib.* g. h.
Sickneſs of Jeroboam's ſon, 222 d.
Sickneſs of Ochozias, 235 n.
Sickneſs of Joram, 241 l. m.
Sickneſs of Adad, 240 f.
Sickneſs of Ezechias, 257 i.
Sickneſs of Herod, 409 k. l.
Sicle, 89 a.
Siege of Jeruſalem, 179 c. 255 m. deferred, 703 c.
Signs of the law, 112 k.
Sign of Ezechias's recovery, 257 k. l.
Signs before the deſtruction of Jeruſalem, 753 b. c. d. e.
Sign of a true hiſtory, 782 h. i.
Signification of the golden head, 269 k.
Silas, Captain of the King's guard, 522 a.
Silas groweth into hatred, 522 k.
Silon corrupted with money, 386 a.
Silva beſiegeth Maſſada, 772 a.
Simei pardoned, 193 c. puniſhed, 204 m.
Simeon the ſon of Jacob, 46 n. why ſo called, *ib.* m. he and Levi ſlew the Sichemites, 49 c. left as a pledge with Joſeph, 57 c. his ſons,, 61 b.
Similitude, 137 b. 672 l.
Simon ſuccoureth the Galileans, 319 n. taketh Bethſura, 338 e. declared high Prieſt, 342 d. animateth the people againſt Triphon, *ibid.* e. his authority, 342 e. razeth the Caſtle of Jeruſalem, 342 f. maketh war againſt Antiochus, 343 f. traiterouſly ſlain, 344 b. 559 d.
Simon degraded, 454 i.
Simon affecteth the Crown, 468 m. 608 m.
Simon's counſel againſt Joſeph, 640 n. o. &c.
Simon killeth many of his countrey-men, 632 o. his parents and wife, &c. 633 a. b.
Simon the ſon of Giora committeth rapines and murders, 642 m.
Simon of Garaſa, 703 e. aſſembleth the thieves, *ibid.* ſpoileth Idumæa, 705 a. b. aſſaulteth the Temple, 706 o. his camp, 722 o. apprehended, 759 e. 761 f. kept for the triumph, *ibid.* drawn thorow Rome with an halter, 767 b.
Singing, ſock ſong.
Single Combat, 159 d.
Sin eſcapes not unpuniſhed, 169 d.
Sins of the Jews againſt the law, 730 l.
Sin cannot eſcape God's juſtice, 169 e. 761 g.
Siſara Captain of Jabin's hoſt, 134 k. put to flight and ſlain, *ibid.* n.
Scituation of the land of the Amorites, 105 b.
Scituation of the higher Galilee, 659 b.
Scituation of Jotapata, 664 b.
Scituation of Gamala, 680 m.
Scituation of Maſſada, 772 b.
Six thouſand Jews conſumed with fire, 752 m.
Skirmiſh of the Romans with the Jews, 608 i.
Skirmiſh between the Galileans and the Romans, 669 f.
Skirmiſh of Simon and John, 712 i.
Slaughter one of another, 136 i. 155 b. 235 l.
Slaughter on the Sabbath day, 632 h.
Slavery of the Hebrews, ſee ſervitude.
Slaughter of Achimelech and his Family, 166 k.
Slaughter of Ochozias's ſervants, 243 m.
Slaughter of Baal's Prieſts, 244 a.
Slaughter of Azarias, 420 g.
Slaughter of the Tapſians, 250 e. of the Army of Juda, 251 l.
Slaughter of the Moabites, 181 e. of Antigonus's faction, 382. of the Jews, 624 m. in the Temple, 712 k. 751 c. in the Vaults, 756 n.
Slanders touching the Jewiſh nation anſwered, 791 f. g. &c.
Sleep of Abner and his ſouldiers reproved, 169 g.
Sodom once a goodly City, 360. her deſtruction foretold, 38 o. burnt, 39 b.
Sodomites overcome by the Syrians, 33 a. b. taken and reſcued, *ibid.* d. their ſins, 39 a. b. ſtricken with blindneſs, *ib.* c. deſtroyed, *ib.* b.
Sohemus diſcovereth the King's ſecrets, 406 f. advanced, 407 m. put to death, 408 l.
Soil of Pærea, 659 d.
Souldiers ought to obey their Captains, 677 b.
Souldiers take meat out of the Citizens mouths, 730 f.
Souldiers rewarded, 460 n. 761 b.
Souldier ſheweth his privy members, 533 e.
Souldiers require a Monarch, 517 f. repair to Claudius, 518 k.
Souldiers diſmiſſed, and why, 247 n.
Souldiers of the Romans obey their Captains, 661 a. b.
Souldiers that came unto David numbred, 179 a. b.
Souldiers with their Captains conſumed, 236 b. c.
A Souldiers filthy fact, 618 n.
A Souldier burneth the book of the Scripture, 534 h. is puniſhed, 619 a.
Solemnity of the Paſſover, 70 k. 92 k.
Solemnity of the new Moon, 164 m.
Solemnity of tranſporting the Ark, 180 m. n. o.
Solyma the place where Melchiſedech was King, 37 e. after called Jeruſalem, *ib.* and 179 e.
Song of praiſe, and thankſgiving of the Iſraelites, 72 n.
Song of Moſes, 72 n.
Song of the women and Maidens of Iſrael, 160 n.
Son of Viſion, 46 n.
Sons of Noah, 32 o.
Sons of Abraham, 40 h. i. and 43 d.
Sons of Iſaac, 50 k.
Sons of Eſau, 50 l.
Sons of Jeſſe, 158 m.
Sons of Saul ſlain, 173 f.
Sons of David, 179 g.
Sons of Jacob hate their brother Joſeph, 50 o. go into Ægypt for to buy corn, 56 k. l. 57 f. impriſoned and accuſed of theft, 56 o. and 58 k. l. carry Preſents with them, 57 f. depart into Ægypt with their Father, 61 b.
Sorcereſs of Endor, 171 c. raiſed Samuel's ghoſt, *ib.* c.
Three ſorts of Sedition, 711 f.
Soſius hath charge of the Army, 388 c. leadeth an Army againſt Jeruſalem, 390 b. taketh Antigonus, 579 e.
Sovereignty to be given, 158 m.
Soul immortal, 672 m. 784 m. tyed to a mortal body, *ibid.* n.
Spear of Goliah the Philiſtine, 159 c.
Spectacle of compaſſion, 731 e.
Spies ſent into Canaan, 96 i. ſent to Jericho, 121 d. ſurvey

The City. *ib.* f. promiſed Rahab to ſave her and all that was hers, 122 h.
Spirit of God forſaketh Saul, 258 o. and an evil ſpirit troubleth him, *ib.* o.
Spirit of God entred into David, 158 o.
Spoils gotten in war, 77 c.
Spoils dedicated to God, 123 d. 225 m.
Spoil of the Temple, 246 d.
Spoils committed in the day, 686 l.
Spoils, &c. carried in triumph, 772 e. f.
Sports of Olympus, 431 b.
Stars made, 27 e. their end, courſes and motions, *ib.*
State of Jeruſalem troubled, 642 l. m.
Statue of gold erected, 269 m. commanded to be worſhipped, *ibid.* m.
Statue of Caius, 494 l.
Statue of divers metals, 269 m. beaten to powder, *ib.*
Statues of Cæſar, 480 i. k. Jews refuſe to admit them, *ib.*
Stature of Og, 105 b.
Stature of Saul, 151 f.
Stature of Goliah, 159 c.
Sterility foreſhewed, 55 e. f.
Stock of Baſa deſtroyed, 225 m.
Stone taken out of the mountain, 269 i.
Store of the Prieſt, where kept, 419 l.
Store of proviſion, 772 f.
Store of all ſorts of moveables, 124 l.
Store of Corn gotten, 240 d. e.
Store of victuals, 576 h. i.
Store of Engines and arrows, 767 f.
Storm, 693 b.
Stratagem of Moſes, 65 d. of the Ephraimites, 129 e. of Joab, 183 e. of Ptolomy, 297 n. of Joſeph, 9 d. of Ceſtius, 637 b. of Joſeph, 640 l. 641 e. 665 b. of the Jews, 747 e.
Straton's Tower, or Cæſarea, 412 c. 414 g.
Streights of Engaddi, 167 f.
Strength of Samſon, 141 e. and 142 k.
Strength of Eleazar, 666 o. of Netiras, &c. *ib.*
Strife among the Prieſts, 538 h.
Stripes thirty nine, 114 i.
Stuff to build the Tabernacle of, 80 l. m.
Subjection of the Iſraelites to the Moabites, 133 d. to the Canaanites, 134 k. to the Paleſtines, 139 f. to the Aſſyrians, 252 a.
Subtilty of the Serpent, 28 l.
Subtilty of Jacob, 44 k. of Lea and Rachel, 46 o. of Laban, 46 l. of Phara, 62 o. of King Naas, 151 g. of Michol, 163 c. of Saul, 168 i. of a woman, 187 c. of the falſe Prophet, 220 d. of Silo, 578 l. m. of Florus, 624 i.
Succeſſion of the high Prieſts, 540 n.
Succeſſor of Moſes, who, 109 b.
Succeſſors of Alexander, 297 m. n.
Succeſſors of David, 181 d.
Succeſſors of Nebuchodonoſor, 220 f
Sum of the Iſraelites taken, 197 c.
Sun of gold, ſilver, &c. towards the building of the Temple, 199 b.
Sun made, 23 e. the end, courſe and motion thereof, *ib.* e.
Sun ſtood ſtill, 225 c. goes back, 157 l.
Superſtition of the people reproved, 223 k. l.
Supplication of Moſes to God, 74 o.
Supplication of Joachas, 246 f.
Supplication of the Jews ſent to Caius, 617 c. d.
Supplication of the Iſraelites, 148 k. l.
Supplies ſent to Titus, 677 c.
Surpriſal of the Ark, 144 n. of Rabatha, 180 i.
Suſac invadeth Judea, 221 e. ſpoileth Jeruſalem and the Temple, *ibid.* g.
Suſtenance faileth the Iſraelites, 74 i.
Swearing amongſt the ancient Jews, 42 k. and the manner thereof, *ibid.* impoſed and why, 259 l.
Sword of Goliah, 160 m. 165 c.
Sycophants of Agrippa, 524 h,
Syllæus governeth the King's affairs, 435 b. deſireth Salome to wife, 435 c. d. accuſeth Herod to Cæſar, 439 e. deferreth the payment of Herods money, *ib.* condemned to die, 443 d.
Symoborus one of the five Kings of Aſſyria, 37 a.
Syrians war againſt Achab, 229 l. diſcomfitted, 239 c. *ib.* c. led away captive, 252 a.
Syrians againſt David, 181 g.

T.

Tabernacle builded, 81 b. erected in the deſart, *ib.* d. &c. dedicated, 89 d. and when, *ib.* d. placed in Siloe, 125 c.
Table ſet in the Tabernacle, 84 m.
Tables of the ten Commandments, 79 f. 80 k. placed in the Ark, 84 h.
Table of gold, 211 i. 301 e.
Talents, 565 a. 568 l. m.
Talents of Gold, 216 i.
Talent how much, 813 e.
Tales credited, 436 i.
Tallons law, or law of like for like, 117 b.
Talk betwixt God and Cain, 29 c.
Talk of Jacob with Rachel, 45 f.
Talk of Laban with Jacob, 46 h.
Talk of David with Goliah, 160 l.
Tapſians put to the ſword, 250 e. and why, *ib.* e.
Tarichea beſieged, 676 k. taken, 677 e. f.
Tarichеans vanquiſhed by ſea, 679 h. i.
Task of the workmen of Solomon, 207 d. e.
Task more grievous impoſed, &c. 68 l.
Taxation of the Jews, 476 k.
Tears of Eſau, 44 n.
Tediouſneſs of the Hebrews Journey, 73 d. e. f.
Teglaphalaſſar King of Aſſyria, 251 o. led away the Iſraelites captive, 252 a. ſlayeth Raſis, and taketh the Syrians priſoners, 252 a. gold and ſilver given him, *ibid.* b.
Temperance of Saul, 151 f.
Tempeſt after Samuel's prayer, 153 f.
Tempeſt cauſed by Jonas, 249 i.
Tempeſt drowned thoſe of Joppa, 674 m.
Tempeſt of miſeries aſſails Jeruſalem, 698 o.
Temple when builded, 207 f. height, length and breadth thereof, 208 m. with all the other things belonging thereunto, 209, when conſecrated, 210 g. ſpoiled, 221 g. cleanſed, 252 e. repaired, 249 h. burned, 265 i. k. began to be builded, 279 k. finiſhed, 281 i. dedicated, *ib.* g. deſolate three years, 318 f. repurged, *ib.* burned, 476 m. the ſtrongeſt fortreſs of the City, 688 h. builded on a ſtrong hill, 719 f. conſumed with fire, 750 m.
One Temple to be builded, and why, 111 c.
Temples of Idolaters to be deſtroyed, 111 a.
Temple on mount Garizim, 296 a. laid deſolate, 346 c.
Temples builded by Herod, 417 h.
Temple of Apollo, 431 a.
Temple of Iſis pulled down, and why, 481 f.
Temple builded by Veſpaſian, 767 c.
Temple of Onias ſhut up, 778 k.
Tempting of the Serpent, 24 i. of Joſephs miſtreſs, 53 a. b. &c
Ten Commandments, 79 e.
Tenths of the fruits, 111 g.
Tenths for the poor Levites and Feſtivals, 114 k.
Term of man's life, 35 e.
Term of exile for chance medley, 109 d.
Terror among the enemies, 235 l. 239 o.
Teſtament of Herod, 459 d. altered, 601 e.
Teſtimonies of the Jews antiquity, 786 o. 787 d. 788 n. 789 b. c. d. 791 c.
Thankſgiving of the Iſraelites for their deliverance, 72 n.
Tharbis the King's daughter of Æthiopia, 65 g. inamoured of Moſes, *ibid.* g. yieldeth the City of Saba, and is married to Moſes, *ibid.* i.
Thares Abraham's Father, 35 c. went out of Ghaldea to Charran, *ibid.* d. his age and death, *ibid.*
Thargal a Captain of the Aſſyrians, 37 b. ſacked Syria, and extinguiſhed the Gyants, 37 b.
Theatre built by Herod, 410 g.
Theft committed, how puniſhed, 116 l.
Thermuthis Pharaoh's daughter, 64 i. taketh Moſes out of the water, *ib.* i. adopteth him for her ſon, and preſerveth him from death, 64 m.
Theudas the Magician, 532 o. his perſwaſion to the people, *ibid.*
Thieves confident, 636 m.
Thieves apprehend Ananias kindred, 539 f.

Thieves taken by Herod, 438 n.
Thieves murder in the day, 620 l. work much miſchief, *ib.* n.
Thieves ſpoil the Country, 686 k. make a high Prieſt, 686 n
Thievery puniſhed, 416 b. 438 m n.
Things unclean, 93 b.
Thirſt oppreſſed the Iſraelites, 75 e.
Thirſt of the Arabians, 403 k.
Thirſt of Sampſon, 141 d. of David, 816 m.
Thobel a warrier, 29 c. invented the Art of Forging, *ibid.* g.
Thola a Judg of Iſrael, 138 i.
Tholomæus the Arch-Thief, 527 d.
Ten thouſand thronged to death, 618 o.
Thraldom of the Canaanites, 215 b.
Three admirable works, 721 b.
Three valiant Jews, 733 g.
Threefold ſedition divided into two parts, 714 k.
Thrice in the year the Hebrews ought to meet, 111 f.
Throne of Solomon, 213 d.
Thucidides Hiſtory, 781 e.
Tiberians meet Joſeph, 6 k. their Letters to Agrippa, 10 intend war againſt Joſeph, 180. ſubmit themſelves to Veſpaſian, 675 f. 676 b.
Tiberias builded, 478 n. in danger of ruine, 22 i. recovered, 641 c.
Tiberius Emperour, 478 m. rejecteth Venones ſuit, 479 e. puniſhed his Prieſts, 481 f. thruſteth the Jews out of Rome, 482 k, his league with Artabanus, 483. r. his death, 485 c. why he deferred to give audience to Embaſſadors and Priſoners, 488 n. &c. why changed not Governours, *ibid.* k addicted to the Mathematicks, 491 l. recommendeth the Empire to Caius, *ibid.* d. his Funeral, 492 l.
Tiberius a Governour of Judæa, 533 b. crucifieth the Sons of Judas, *ibid.* c.
Tiberius a Governour of Egypt, 708 n.
Tidings of Nero's death, 703 a.
Tigranes invadeth Syria, 357 n.
Tigris a River of Paradiſe, 28 k. called Diglat, *ibid.* k.
Tillage practiſed by Noah, 34 o.
Timber precious, 215 g.
Time of the Iſraelites deliverance, 71 b.
Time of the building of the Temple, 207 f.
Time of the Jews return, 275 l. and 278 f g.
Time of the Iſraelites tranſportation, 253 n.
Time of the Kings reign of Davids line, 265 i.
Time when Jeremiah lived, 260 d.
Time of the deſtruction of Jeruſalem and Temple. 265 k. 751 b. 752 i. 757 e. &c. 758 h i. 760 h.
Timotheus twice overcome, 320 a b.
Titus his mighty Army, 660 k. winneth Japha, 669 c. taketh Tarichea, 677 e f. entreth Gamala, 683 c. repaireth to Jeruſalem, and why, 710 m. putteth his enemies to flight, 712 l. in what places beſieged Jeruſalem, 717 e. circuiteth the walls, 723 b. commandeth them to be battered, 724 h. puts the Jews to flight, *ib.* m. taketh the ſecond wall, 726 o. 727 f ſurceaſeth the ſiege, and diſtributeth money, 726 i. crucifieth many Jews, 732 n. accuſeth the ſouldiers, 734 l. calleth God to witneſs, 736 i. dareth John to fight, 744 h. ſtriveth to ſave the Temple, 745 c. beholdeth the ſouldiers, *ibid.* f. reſtraineth his wrath, 750 h. granteth the Jews life upon condition, 755 e. promiſeth recompence to the ſouldiers, 760 n. celebrateth paſtimes, 765 b. lamenteth Jeruſalem, 765 e.
Torment of Eleazar, 818 m. and 819 b.
Torment of the Mother and ſeven Brethren, 820 h. &c. 821 a, &c. 121 d. 822 l. 822 m. 823 b. 824 i.
Tortures laid upon many, 436 m.
Touch of conſcience, 350 k.
Tower of Babel, 33 d.
Tower of white Marble, 312 k.
Towers erected, 214 k. 249 m. 718 o.
Tower of Antonia, 419 o.
Towers of Herod, 718 o. 719 a b.
Trachonites compelled to civility, 438 l. Rob again, *ib.* m. ſubdued by Herod, 439 c.
Trajan taketh Japha, 669 c.
Training up of Souldiers, 638 l. 660 l m n.
Traytor apprehended, 452 k.
Tranſgreſſion of vocation puniſhed, 250 b.
Tranſgreſſion of Saul, 157 c d.
Tranſgreſſors of Gods law threatned to be puniſhed, 2 i k. 157 e f g.
Tranſlation of the Bible, 303 n o.
Tranſlation of the Prieſt-hood fore-ſhewed, 144 k.
Tranſlation of the Iſraelites, 250 e. 252 a. 253 n. and when, *ibid.*
Tranſportation of the Kingdom, 157 f.
Tranſportation of the Ark, 180 m n.
Traveller to be directed in his way, 116 n.
Travellers not to be forbidden ripe fruit, 113 g.
Treaſon intended and diſcovered, 287 i k. 335 k l.
Treaſon practiſed, 225 k. 136 g. 248 e. 250 d. *ibid.* 580 m. 591 e f. 598 k. 624 i. 640 m.
Treaſury of the Temple emptied, 246 d. 252 a. 255 l.
Treaſure taken away, 368 b. 468 h.
Treble Wall, 717 f.
Tree of Life, 28 k.
Tree of Knowledg, *ibid.*
Trees fruitful not to be cut down, 118 l.
Trembling of the Earth, 250 b.
Tribe of Reuben, Gad, and the half tribe of Manaſſes require the land of the Amorites, 109 b promiſe to help their brethren, *ib.* c d. required to perform it, 121 e. are diſmiſſed, 126 i. builded an Altar, 127 e. their anſwer to Phinees, 128 f.
Tribe of Dan oppreſſed, 132 i. ſeek a place to inhabit, *ib.* n.
Tribe of Levi ſacred to God, 93 a.
Tribe of Judahs accuſation and excuſe, &c. 194 k l.
Ten Tribes revolt, and why, 219 i k. tranſported, and why, 253 n.
Tribunal of Solomon, 213 b.
Tribune a Captain over a thouſand, 160 o.
Tribute exacted of the Iſraelites, 139 f. of the Canaanites, 215 b.
Tribute impoſed, 181 f. 182 i. 235 n. 250 f. 252 c. 350 k. 261 i. 769 e.
Triple Golden Crown, 87 f.
Triumph of Titus and Veſpaſian, 766 h i.
Troglodytes of whom deſcended, 41 g.
Trophies of Herod, 411 l.
Trouble of mind, 158 o. 165 e.
Trouble of the Sorcereſs, 171 d. of Saul, *ib.* e f.
Troubles in France, 700 n.
Truce-breaker, 255 m. 262 b.
Truce granted the Inhabitants of Jabes, 152 i.
Two Trumpets of Silver, 95 c.
Truth of Joſephs Hiſtory, 237 d. 21 c.
Truth of God's Promiſes, 211 d.
Truth of God's Oracles, 240 e. 259 n.
Truth of Eliahs Prophecy, 242 f.
Truth prevaileth, 277 o. 278 a.
Tryphon requireth Antiochus, 337 i k. overcometh Demetrius, *ib.* o. breaketh covenant, 342 b. plotteth Jonathans death, 34. o f. his demands of Simon, 342 a. obraineth the Kingdom, 343 i k. ſlain, *ibid.* l.
Tumults in Jury, 468 l. 615 d. in the Army, 725 b. for a Galilean ſlain, 618 n o.
Turpentine-Tree that, &c. 704 o.
Twins brought forth at once, 43 e.
Tyranny of Antiochus, 314 b c. of Herod foretold, 392 e. effected, 416 d. of Caius, 503 f. of Varus, 532 h i l. 609 e.
Tyrannies breed miſchief, 514 k.
Tyrants enfeeble themſelves, 443 c.
Tyro impriſoned, and why, 445 d. accuſed of Treaſon, 445 e. 594 i. he and 300 Captains were ſlain, 445 f.

V.

Valerianus his ſpeech, 675 e.
Valley of benediction, 235 l.
Valour of Sampſon, 130 l. and 140 l. of David, 161 a. of Davids ſouldiers, 179 d. of Herod, 577 e. of Netyras and Philip, 667 a. of Veſpaſian, 681 e. Titus, 713 e. of the Jews, decreaſed, 740 m.
Vardanes perſuadeth Izates, 531 c. ſlain, *ibid.* d.
Variance of Women, 433 f.
Varus tyranny, 4 i k. aſſiſteth the Romans, 609 b. ſee Quintilius.
Vengeance to be taken on the Amalechites, 118 m n.
Ventidius ſifteth for money, 384 f. 575 c. ſendeth for Silon, 386 f. overcometh the Parthians, 387 m.

Vertue of the mind reſpected of God, 158 l.
Vertue of Abraham, 43 d.
Vertue of David, 202 e.
Vertue of Solomon, 206 k. 214 n. 215. a b c.
Veſpaſian arriveth at Tyre, 23 c. gathereth forces againſt the Jews, 658 n. cometh to Ptolemais, 658 o. helpeth the Sephorites, 659 a. filleth Galilee with ſword, and fire, *ibid.* c d. directeth the Romans march, 660 h. invadeth Galilee 662 e. beſiegeth Jotapata, 663 e. wounded in the ſole of the foot, 669 b. leadeth his Army to Jotapata, 669 b. taketh it, 610 f. taketh Joppe, 674 n. cometh to Agrippa, 675 c. overcometh the Taricheans, 679 h. conſulteth with his Chiefrains about the Jews, 679 h i. beſiegeth Gamala, 680 o. comforteth his Souldiers, 682 h f. expecteth Victory, &c. 697 e. viſiteth Judæa, 701 a. hath tydings of Nero's death, 703 a. invadeth Judæa, 705 e. elected Emperour, 708 h. 709 h. his vertues, &c. 707 d e f. diſchargeth Joſeph, 709 c. proclaimed Emperor, 710 l.
Veſſels of Gold and Silver given to Solomon, 216 i.
Veſſels of Gold and Silver taken, 109 a.
Veſſels pertaining to the Temple, 209 l m. 210 b.
Veſſels of the Temple carried away, 265 k. ſent back 275 h i.
Veſtments of the high Prieſts in Antonia, 482 o.
Veſtures of the Prieſts, 86 m n. 210 g.
Vexation of Saul by an evil ſpirit, 158 n.
Victory wherein it conſiſteth, 676 o.
Victory maketh proud, 248 a.
Victory of Placidus, 700 l. of the Jews, 717 a.
Victory of Moſes and the Egyptians, 65 e.
Victory of Joſuah over the Canaanites, 125 c d.
Victory of the Iſraelites over the Benjamites, 13 m.
Victory of Saul over the Ammonites, 152 n. over the Amalechites, 156 m n.
Victory of David over Goliah, 160 m. of him againſt the Philiſtines, 163 a. 180 k l.
Victory of Joab, 183 f. 191 d.
Victory of Achab againſt the Syrians, 230 c.
Victory of Amaſias, 247 o. of Joas, *ibid.* k. 248 d. of Veſpaſian, 679 h. of the Romans, 680 l. 683 e.
Victuals failed the Iſraelites, 95 e f. 239 i.
Victuals very plenty, 240 d e. 576 h i.
Villany moſt horrible, 130 l m.
A Village called Abrahams Houſe, 36 i.
Villages burned, 469 f g.
Vine of Gold, 362 d e.
Vineyard planted by Noah, 34 n.
Vineyard of Naboth, 228 f.
Vines to be planted, 113 d.
Violence not to be uſed, 116 m.
Virgins of the Midianites taken, 109 a b.
Viſion of Jacob, 45 b. 48 k.
Viſion of Joſeph, 91 a b.
Viſion of Pharaoh, 55 b c.
Viſion of Amram, 63 d e.
Viſion of Nabuchodonoſor, 268 d e.
Viſion of the Goat and Ram, 272 k l.
Viſion of Archelaus, 473 e f.
Viſion of the hand, 271 h.
Vitellius cometh to Jeruſalem, 482 n. remitteth the tribute, *ibid.* maketh Jonathan high Prieſt, 483 c. warreth againſt Aretas, 485 b.
Vitelius Emperor, 703 b. encampeth his Army in Rome, 707 c. forſaken of his ſouldiers, 709 f. ſlain, 710 k.
Ulcer one of the Plagues of Egypt, 69 e.
Uncle of Saul, 151 b.
Unconſtancy of Mans love, 151 c.
Unjuſtice death, 436 i k.
Unjuſt, 166 k. 227 m n. 436 i k.
Voice in the inner Temple, 753 d.
Vologeſus King of Parthia, 531 d. incited to hill Izates, 538 h i compelled to return, 532 l.
Volumnius Preſident of Syria, 439 a. arbiter between Syllæus and Herod, *ibid.* his ſentence, &c. 444 m.
Voluptuouſneſs of the Iſraelites, 107 b c.
Vonones diſcomfited, 479 c. ſubmitteth himſelf to Syllanus, 479 f.
Vow of Jeptha, 138 o.
Vow of Anna 143 g.
Vows of the Eſſeans, 615 i 6
Voyage of Veſpaſian by Sea, 761 d.
Urias Berſabes Husband, 184 i. refuſeth to repair to his Wife, and why, *ibid.* k. is ſlain, 184 n.
Uron, Miriams husband, 77 a. holdeth up Moſes hands, *ib.* a.
Uſe of the plough by whom found out, 29 b.
Uſe of the Sea and the ten Lavers, 210 a.
Uſury and Theft, 810 a.

W.

Ways paved, 216 m.
Weight of Gold brought, 213 e.
Weights found out, and by whom, 29 f.
Wall built about Jeruſalem, 735 b.
Firſt Wall taken, 725 d.
Second Wall taken, 726 o.
Walls of Jeruſalem finiſhed, 285 m.
Walls of Jericho fall down, 123 b.
Walls of Babylon 788 l. Walls of the Temple beautified with Gold, 208 o.
Want of water, 678 c.
Want of water and victuals, 73 d. 236 f. 238 g. &c. 412 g.
Warrantize of ſecurity promiſed to Rahab, 122 i.
War how to be undertaken, 118 h.
War intended for Liberty 688 k.
War between Antonius and Auguſtus, 581 b.
War between the ſeditious and peaceable, 630 h.
War of the Egyptians with the Æthiopians, 65 b c.
War of the Amalechites againſt the Iſraelites, 76 i.
War of the Philiſtines againſt the Iſraelites, 159 e. 171 b.
War of David, 180 i. 181 e.
War of Adad againſt Achab, 229 l. (223 i.
Civil War of the Iſraelites, 131 b c. *ib.* f. 135 d e. 219 i.
Wars of the Jews written at Rome, 783 e.
Water poured on the Earth, &c. 67 d.
Water turned into Blood, 67 d.
Water failed the Iſraelites, 73 d. changed, *ibid.* g.
Water of Bethleems well, &c. 196 g.
Water delivered by meaſure, 652 i.
Wearineſs of the Hebrews, 73 d.
Whale devoureth Jonah, 249 k.
Witch of Endor, 171 c.
Witch of Arabia, 596 n.
Wicked Man puniſhed, 169 b. 240 e f.
Wickedneſs moſt horrible, 130 m n.
Wickedneſs cauſe of calamity, 129 b. 130 l m. 131 c d 132 m. 133 b.
Widow of Sareptha, 226 d.
Widow of Obadias, 273 n.
Wife of Putiphar enticeth Joſeph to lie with her, 53 a b c accuſeth him to her Husband, 54 h i.
Wife of the high Prieſt, 94 k.
Wife of the dead brother, 154 c.
Wife of the Levite villainouſly abuſed, 130 m.
Wife of Phinees, 145 c.
Wife of Jeroboam, 222 d. goeth to ask counſel, and why *ibid.* d e.
Will of God to be obeyed, 110 k l.
Winding ſtairs, 209 h.
Wiſdom of the Law-maker, 26 m n. of Joſeph, 558 c d.
Wiſdom of Solomon, 205 b c. 215 d e.
Wiſdom of Daniel, 267 o.
A falſe Witneſs his puniſhment, 112 n.
Falſe Witneſſes ſuborned, 229 h.
Wives of Solomon numbred, 217 h. inticed him to commit Idolatry, 216 g. 217 h.
Wives of Herod, 449 e.
Wives of Eſau, 44 i.
Wives of Jacob, 47 b.
Wives of Lamech, 29 f.
Women Created, 28 i. tempted and fell, *ibid.* l. puniſhed, n.
Woman married for a Virgin, &c. 114 m n.
Two Women accuſe another, 205 d.
Women ſeduce Solomon 216 o.
Women at diſcord, 433 f.
Women eat their own children, 239 h i. 734 i k.
Women ſing Songs, 160 n.
Womens terms, 48 i.
Word of God not without Fruit, 252 g.
Work-Maſters of the Tabernacle, 72 n.
Workmen building the Temple, 207 a b e f.
Works of God, 809 d.

World made in six days. 27 e f g.
Wrastling of Jacob, &c. 48 m
Wrath of God against the Egyptians, 72 k l
Wrath of Saul against David, 162 i.
Wrath of David against Nabal, 168 m.
Wrath of God against the Jews, 741 d.
Wrath of Florus, 623 a.
Wrath of Herod, 586 n. 589 c. 675 b.
Wrath of Vitellius, 710 i.
Wrath pacified, 22 l. 562 n.
Wrath bridled, 750 h.
Writers why they omit of speaking of the Jews, 791 e.
Wrongs done by the Amalekites, 118 m.
Wrongs done by the Ammonites, 183 c.

X.

Xantique a month, 92 k.
Xerxes King of Persia favoureth the Jews, 282 b. his Letters to the Princes of Syria, *ibid.* c. granteth Nehemiahs request, 284 e f.

Y.

Years of Adam, 30 i.
Years of Jubilee, 94 m.
7 Years plenty and scarcity, 55 d e f.
Great Year, 32 m.
Years between the building and destruction of the Temple, 75 f.
Years of the Captivity of Babylon, 274 e.
Young-Men pull down the Eagle, 460 i. put to death, 602 k.
Youthly course of Manasses, 257 o.
Youthly course of Amos, 258 d.

Z.

Zabulon burned, 635 n.
Zabulon Jacobs Son, 47 a. what it signifies, *ib.* his sons, 61 b.
Zacharias stoned to Death, 246 c and why, *ibid.*
Zacharias Son of Achaz slain, 261 k.
Zacharias King of Israel slain, 250 d.
Zacharias encourageth the People, 280 d.
Racharias condemned by the Zealots, 696 i. acquitted *ibid.* l. slain in the Temple, 696 k.
Zacharias one of the chief of the Zealous, 690 l.
Zamaris the Babylonian Jew, 449 f.
Zambrias marrieth Chosby, 107 f. speaketh against Moses, *ibid.* g. slain together with his Wife, 108 k.
Zamri King of Israel, 225 m. rooteth out Basa's posterity, *ibid.* burneth himself in the Palace, 225 m.
Zaræus King of Æthiopia, 224 k. overthrown, *ibid* l.
Zeal of Phinees, 108 k l.
Zeal of the People, 259 h.
Zeal of Elias, 228 a b c
Zeal of Matthias and his Sons, 315 i.
The Zealous occasion of violences, 687 e. why so called, *ibid.* fight with the Citizens, 689 c. require help of the Idumæans, 690 m. their fiction disproved, 691 c. Tyrannize over the Living and Dead, 698 i. take Simons wife, 705 a. fight with the Idumæans, 706 l.
Zeb killed by Gideon, 136 l.
Zelpha Leas handmaid, 46 o beareth to Jacob Gad, and Asher, *ibid.*
Zenodorus liveth by spoil, 415 n. accused by Herod, 416 b c. his Country given to Herod, 438 l.
Ziphians promise to deliver David, 167 d. Labour again to betray David, 169 f.
Zoilus a Tyrant of Straton, 351 b.
Zorobabel Prince of the Jews, 279 h i. obtaineth praise and rewards, 278 a. and why, *ibid.*

An

An Exact and orderly Collection of all the Scriptures which are handled by *Josephus* in his History of the Antiquity of the Jews, set down in Chapter and Verse as they lie in the Bible, whereby a man may find on a sudden any thing wherein the Author doth either Expound, Enlarge, or Alter the words of Scripture. And hereby the Reader may turn to every Verse as familiar as to the Bible.

Genesis.

Chap.	Vers.	Fol.	Let.
1	1 *ad finem.*	27	e
2	2	27	G
	10 11	28	i
	13 14	28	K
	17	28	i
	19	28	h
	21	28	i
3	1 *ad* 9	28	K l
	12 *ad* 18	28	l m n
	20	28	H
4	1 *ad* 12	29	a b, &c.
	14 *ad* 24	29	d e f g
	25 26	30	h i
5	3 4 5	30	i K
	3 *ad* 24	30	l m n
	24 *ad finem.*	31	a b.
6	12 *ad* 13	30	m n
	14 *ad* 15	30	n
7	2	30	n
	4	31	d
	7 8	30	n o
	17 *ad* 20	31	e f g
8	1	31	d e
	7 8	31	d e
	16 17	31	e f
	20 21	32	i k
9	11 *ad* 15	31	l m n
	18 19	31	n o
	19 *ad* 25	34	n o
10	8 9	33	a b
	10 *ad finem.*	33	g, &c.
11	2 *ad* 9	33	b c D
12	1 *ad* 4	35	e f g
	7	36	k
	10	36	l
	11 *ad* 19	36	l m
13	1 *ad* 10	36	n o
14	1 *ad* 12	37	B c
	13 *ad* 20	37	d e
	20 *ad* 24	37	E f
15	1 *ad* 13	37	f g h
16	1 *ad* 7	38	i k
	9 10 16 17	38	K
17	1 2, &c.	38	l
18	1 *ad* 16	38	n o &c.
	17 *ad* 23	39	a
19	1 *ad* 8	39	B
	11 *ad* 26	39	c
	30 *ad* 38	39	c d
20	1 *ad* 6	39	d
	11 *ad* 16	39	f g h
21	1 2 3	40	m
	14 *ad* 21	40	i k
	30 31	40	k l
22	1 *ad* 4	40	m n o
	7 8 9	41	a b
	10 11	41	d e
	12 13 16 17	41	e f
23	*per totum.*	41	g h i
24	1 *ad* 23	42	K l m
	22 29 *ad* 60	42	N O a b
25	7 8	43	d
	21 *ad* 23	43	e
	24 25	43	e
26	1 2 6	43	f
	13 *ad* 16	43	f g
	19 *ad* 21	44	h
	26 *ad* 29	44	h i
	30 *ad* 35	44	i k
27	1 *ad* 5	44	k
	6 *ad* 30	44	l m
	20 *ad* 42	44	n
	42 *ad finem.*	44	m n
28	1 *ad* 10	45	a
	10 *ad* 19	45	b c
	20	45	c d
29	1 *ad* 9	45	d e
	9 *ad* 12	45	f g
	12 *ad* 23	46	h i
	22 23	46	i
	23 *ad* 27	46	k l
	27 *ad* 35	46	l m
30	14 15 16	46	n o
	18 24	47	a B
31	1 2 3	47	b
	19 23	47	b c
	24 26	47	c d
	31 *ad* 36	47	e f
	46 47	48	i
32	1 *ad* 7	48	k l
	13 *ad* 18	48	m
	24 *ad* 30	48	n o
33	1 2, &c.	49	a
	13 17	49	a b
34	2 3 4	49	b
	21 25	49	c
35	1 2	49	c d
	16 17 18	49	d e
	26	49	f
36	6 7	50	k l
	per totum.	50	l m
37	1 *ad* 4	50	n o
	5 *ad* 9	51	a b
	9 *ad* 21	51	c d e
	22 *ad* 34	52	h i k, &c.
39	7 9 10	52	o
	11 12	53	e f
	14 *ad* 23	54	h i k
40	5 6 *ad* 15	54	m n
	16 18	54	o
41	1 *ad* 17	55	b c
	18 *ad* 36	55	e
	42 43	55	g
	47 *ad* 55	55	f, &c.
42	1 *ad* 10	56	k l
	17	56	o
	21 24	57	b c
	36	57	c d
43	1 *ad* 14	57	d e
	11 16	57	e f
	16 29	57	f g h
44	2 *ad* 12	58	i k
	12	58	n o
	18 *ad finem.*	59	a b
45	1 *ad* 16	60	i k
	16	60	l m
	26 *ad* 28	60	m n
46	1 *ad* 5	61	a b
	6 *ad* 26	61	b c
	30	61	d
47	2	61	d
	3 *ad* 10	61	e
	16 *ad* 20	61	f g
49	33	62	i
50	13 14	62	k
	22 *ad* 26	62	k l

Exodus.

1	1 *ad* 11	62	m n
	16 22	62	n o
2	1 2 3	63	a b c
	1 2 3 to 10	63	d e
	3 4 5	64	h i
	9 10 11	64	l m n, &c.
	11 *ad* 14	66	k l
	16 *ad* 19	66	l m
	21	66	n
3	1 2 3	65	o
4	2 *ad* 9	67	c d
	10 *ad* 25	67	e f
	20	67	g
5	1 2	68	h
	5 *ad* 19	68	l m
6	6	68	m
7	10	68	o
	19	69	a
8	16	69	C
	24	69	D
9	3	69	e
	6	69	e
	10 23	69	e
10	14	69	f
	22	69	f
	28	70	h
12	2	70	h i
	16	70	i
	29 33	70	k
14	2 7 9	71	a b
	11 12	71	e
	13	71	f
	14	71	g
	15	72	h i
	21 22 27	72	k l
15	1 2 3	72	n o
	1 *ad* 22	74	l m
		72	h i
	23 25	72	o
16	1	73	d
	3	73	e
	15	73	e
	23	73	f
	15 16	73	g
17	1 *ad* 5	74	i k, &c.
	8 9 10	76	i k
	13 16	77	c d
18	1 2	77	f g
	13 *ad* 24	78	h i
	24	78	k
19	1 2 3 4, &c.	78	m n
	16	78	o
	25	79	B
20	1 *ad* 17	79	c
21	2 *ad* 7	116	l
	23	117	a
	28 *ad* 32	96	i k
22	14	116	i

A Table of *Josephus* directing to the Bible.

Chap.	Vers.	Fol.	Let.
24	18	80	h
28	12	80	H
	17 *ad* 21	88	K
29	1 *ad* 38	88	m
34	28	80	i k
35	23, &c.	80	k l
36	1 2 3	80	l
	2	89	c
	6	80	m
	8	89	a
	8 *ad finem.*	80	a b
37	1 *ad* 6	83	l
	16 *ad finem.*	83	g
38	1 *ad* 8	85	e
39	1 *ad* 12	86	m
	25	87	B
	6 *ad* 14	87	k
	10 11, &c.	87	d
	30	87	e f
	51	88	i
40	1 2 3	89	d

Leviticus.

1	2 *ad* 10	91	a b
2	14 *ad finem.*	92	m
8	*per totum.*	89	f
9	24	89	f
10	1 2 3 4	90	i
14	1 *ad* 8	93	K
19	13	117	b c
21	7 8 9	94	K
23	5 6	92	k
24	20	93	m
25	2 *ad* 8	94	l
	8 *ad* 14	94	m

Numbers.

1	23	72	f
5	15 *ad finem.*	93	f
6	1 *ad* 12	103	d e
9	15	95	b
10	2	95	b
	14	95	c d
11	1 2	95	e f
13	1 *ad* 24	96	l
	24	96	l
14	1 2 6	96	l m
	23 33	97	a
	43	98	n
16	1 *ad* 4	99	d
	8 *ad* 15	99	g h i
	31 *ad* 35	101	b c d, &c.
		102	f g
17	1 *ad finem.*	102	m n
18	8 *ad* 20	103	b c
10	*per totum.*	103	g
	10	113	h
20	1 14 *ad* 15	103	E
	21 *ad finem.*	104	m
	23 24	104	i
	35	104	l
21	13 14	105	c
22	1 *ad* 5	105	e
	25 21 *ad* 28	105	f g
	28 31	105	g
	35 36	106	h
23	1 *ad* 10	106	k l
	11 12	106	l
24	3 4	106	n
	10 11	106	n o
25	1 2 3	107	c d
	3	113	c
	6 7 8 9	107	e g k l
	16 17	108	l m
27	18	109	a
31	8 *ad* 18	109	a
32	1 2 *ad* 5	110	h
	8 9	126	n
35	34, &c.	109	d
	6 11 14	126	n
36	12	109	e f

Deuteronomy.

2	31	92	l
3	21	109	b
4	1 *ad* 43	110	h
6	6 7	112	k
15	12 *ad* 19	116	l m
16	1 10 13	111	f
17	15	113	b
19	2	126	n o
	14	113	b
20	15 *ad* 20	118	f
	11 *ad* 21	94	*per tot.*
22	10	113	d
	11	112	i
	23 24 25	115	b c
23	1	117	e f
	24	113	B
24	12 13	116	K
	21 22	113	e
25	3 4	113	c f
	5 *ad* 9	115	c
	19	118	m
26	1 2, &c.	113	c
29	1 *ad* 10	119	b
31	3 23	119	m
33	23	119	d
34	8 9	119	e f
	10	120	K

Joshua.

2	1 2 3	121	e
	4 6	122	h
3	1 2 3	122	K
4	1 2 3	122	m
	5 *ad finem.*	122	n
5	10 11 12	122	n
6	3	122	o
	20 *ad* 26	123	a b c
7	1	123	d
	5 *ad* 16	123	f g h
	10	124	h
	16 17 18	124	i k
	24 25	124	k
8	1 2	124	l
9	3	124	m
	6 15	124	n o
	21 23	125	a
10	1	125	B
	9 *ad* 13	125	b c
11	1 *ad* 5	125	c d
	7 *ad finem*	125	e f
	23	126	h
13	1 *ad* 12	126	i
	24 29	126	n
14	15 16 *per tot.*	126	k l
20	*per totum.*	126	o
	8 9	109	d
22	2 *ad* 6	127	a
	10 *ad* 16	127	d e f
	21	128	l
23	*per totum.*	128	m
24	19 33	128	n o

Judges.

1	1 *ad* 5	129	b c
	6 7	129	c
	16	129	e
	22 *ad* 26	129	e
2	1 *ad* 11	129	g
3	1 *ad* 11	133	B c
	12 *ad* 13	133	d e f, &c.
4	1 *ad* 21	134	k l m n
6	1 2 3, &c.	135	b c
	11 12 13	135	d
7	2 *ad* 22	135	e f g, &c.
	22 25	136	k l
8	7 10	136	l
	22 33	136	m
9	1 *ad* 15	137	a b
	23 *ad* 49	137	d e f, &c.
	52 *ad* 55	138	i k
10	2 *ad* 8	138	l m
11	1 *ad* 11	138	n
	30 *ad* 40	138	o
	39	139	B
12	1 *ad* 13	139	B c
13	1 2 3, &c.	139	f g
	9 *ad* 19	140	h i
	24	140	i k
14	1 *ad* 6	140	l
	12 13 14	140	m
	18 19 20	140	n o
15	4 5 6	141	a
	11 *ad* 15	141	c
	18	141	d
16	3	141	d
	6 *ad* 15	142	e f
	16 17 18	142	h
	25 *ad finem.*	142	i k
18	2, &c.	132	l
19	*per totum.*	130	h
	22 *ad* 26	130	l
	29	130	n
20	1 *ad* 25	131	a
	25	131	c
	29 *ad* 36	131	d e
	35	131	f
	41 *ad finem.*	131	g
21	12 *ad* 25	132	i
	20 *ad finem.*	132	k

1 Samuel.

1	10 *ad* 13	143	g
	20 *ad finem.*	144	i
2	12 *ad* 17	144	h
3	3 *ad* 10	144	k
	11 *ad* 21	144	l
4	1 *ad* 21	144	m n o, &c.
5	1 *ad* 6	146	l
	2 *ad finem.*	146	o
6	12 *ad* 18	146	d e
	19 21	147	f
7	3 *ad* 6	147	g
	6 *ad* 12	147	f
	10 14	148	k l
8	1 *ad* 6	149	b c
	6 *ad* 19	149	e f, &c.
9	1 *ad* 3	150	k
	6 *ad* 10	150	l
	15 *ad* 19	150	m
	22 24	150	n
10	1 *ad* 8	150	o, &c.
	17 *ad* 27	151	c d e f, &c.
11	1 *ad* 4	151	g
	3 *ad* 15	152	i k l m, &c.
12	3 4	153	B
	7 *ad* 18	153	c d e
	20 *ad finem.*	153	f
13	2 *ad* 12	154	i k l, &c.
	22 23	154	m n
14	1 *ad* 4	154	n o
	11 12	155	a
	12 *ad* 15	155	B e
	20 *ad* 26	155	c d
	27 *ad* 30	155	d e
	32	155	e
	37 *ad* 47	155	f g, &c.
15	1 *ad* 9	156	m n o, &c.
	10 *ad* 24	157	c d

A Table of *Josephus* directing to the Bible.

Chap.	Vers.	Fol.	Let.
	17 *ad* 22	157	e f
	23 *ad* 28	157	f g
	32	158	i
16	1 *ad* 11	158	k l m
	12 *ad* 21	158	n o
17	2 *ad* 15	159	c d
	26	159	f
	34 *ad* 37	160	i
	38 *ad* 53	160	k l
18	6 *ad* 9	160	n o
	17 *ad* 27	161	a b
19	3 *ad* 10	162	*per tot.*
	14 *ad* 21	163	d e f
20	1 *ad* 11	164	f g h
	16 *ad* 30	164	l m
	33 *ad* 43	165	a b
21	1 *ad* 13	165	c d
22	1 *ad* 19	165	d e f
	9 *ad* 21	166	*per tot.*
23	1 *ad* 14	167	b c d
	19	167	c d
	26 27 28	167	e f
24	5, &c.	167	g
	10 *ad* 17	168	k
25	1 *ad* 35	168	l m
	36 *ad finem.*	169	b c
26	*per totum.*	169	f, &c.
27	1 2	170	l
	8 *ad finem.*	170	l m
28	1 *ad* 5	171	b
	6 7 8 9	171	b c
	8 *ad* 14	171	c d
	16 *ad* 22	171	e f
29	3 *ad finem.*	171	f
30	1 *ad* 25	171	f g
31	1 2 3	172	i k
	4 *ad* 13	173	a b c

2 *Samuel.*

1	1 *ad* 15	175	e f
2	1 *ad* 15	175	f g, &c.
	17 *ad* 30	176	l
	30 *ad finem.*	176	l
3	1 2 *ad* 17	176	m n
	20 *ad* 26	177	c d
	27	177	d
	31	177	f g
	33 34 35	178	h i
4	1 *ad* 12	178	l m
5	*per totum.*	178	n o
		179	b c
6	1 *ad* 16	180	m n, &c.
7	1 *ad* 3	181	b
	5 *ad finem.*	181	d, &c.
8	1 *ad* 8	181	e f
9	1 *ad* 11	182	n o
10	1 *ad* 19	183	b c d
11	1 *ad* 8	184	i k
	14 *ad* 17	184	l
	18 *ad* 27	184	n o, &c.
12	1 *ad* 6	185	b
	7 *ad* 13	185	c d
	13 *ad* 24	185	e f g
	27 *ad finem.*	186	i
13	1 *ad* 29	186	k l, &c.
	30 *ad* 34	187	b c
14	1 *ad* 25	187	d e
	24 *ad* 33	187	f g
15	1 *ad* 6	188	k
	10 *ad* 14	188	l m
	24 *ad* 32	188	m n
16	1 *ad* 18	189	b c
	20 21 22	189	e f
17	1 *ad* 16	189	g
	17 *ad finem.*	190	m n
18	1 *ad* 7	191	c d
	8 *ad* 18	191	e f
	21 *ad* 33	192	i k
19	1 *ad* 9	192	m n
	13 14 15	193	b c
	22 *ad* 37	193	d e f
	41 42 43	194	k l
20	1 *ad* 10	194	n o
	16 *ad* 22	195	k
	23 *ad finem.*	195	l
21	1 *ad* 9	195	m n
	16 *ad* 20	196	a b
22	*per totum.*	196	d, &c.
23	8 9	196	d e
	13 *ad* 18	196	g h
	20	197	a
24	1 *ad* 10	197	c d
	12 *ad* 23	197	e f

1 *Kings.*

1	1 *ad* 5	189	c d
	11 *ad* 29	189	e f
	30	200	h
	33 *ad* 51	200	k l
2	1 *ad* 4	202	b c d
	17 *ad* 24	203	e f
	25 *ad* 35	204	h i
	38 *ad finem.*	204	m n
	1 *ad* 15	204	o a b
	16 *ad finem.*	205	d
	24 25 27	205	e f
4	1 *ad* 26	206	i k
5	1 *ad* 12	206	n o
	6 *ad* 10	207	a b
	11 *ad finem.*	207	d e
6	1 *ad* 5	207	f g
	22 *ad* 29	208	n o
7	1 8 9	209	l
	27 37 38	209	m
8	1 *ad* 5	210	e f
	22 *ad* 54	211	i k
	55 56, &c.	211	m n
	62 63 66	212	c
9	1 2	212	e
	6 *ad* 9	212	f
	11 12	213	f
	16 *ad* 21	215	a b
10	10 *ad* 18	215	c d
	4 *ad* 13	215	e f
	14 *ad finem.*	215	g
	27 28 29	216	m n
11	1 *ad* 23	216	o a b
	26 *ad* 35	217	n o
	30 40	218	i
12	1 *ad* 11	218	c d
	6 7 8	218	e
	8 *ad* 11	218	f
	18, &c.	219	h i
	21 22	219	i
	26 27 29	219	k l
13	1 *ad* 4	220	a b
	7 *ad* 10	220	d
	13 *ad* 32	220	e f
14	2 *ad* 18	222	c d
15	1 *ad* 14	223	o h
	15 17 21	225	i
16	1 *ad* 15	224	o
	28 30 31	226	a b
17	1 *ad* 16	226	c d
	17 *ad finem.*	226	f g
18	1 2	227	h
	13 17	227	k l
	21, &c.	227	l
	34 *ad* 40	227	n o
	45 *ad finem.*	228	b
19	4 *ad* 6	228	b c
	16 17 19	228	d e
20	1 *ad* 21	229	l m
		230	a b
	23 *ad* 27	230	e f
	31 *ad finem.*	231	h i
21	1 *ad* 28	228	f g h
22	2 *ad* 8	232	b
	6	232	c
	14 *ad* 28	232	d
	28 *ad* 38	233	i

2 *Kings.*

1	1 *ad* 10	235	m n
2	11	236	d
3	11 *ad* 17	236	e f
	22 *ad* 27	237	i k l
4	1 *ad* 7	237	n o
6	9 *ad* 19	238	b c d
	24 28	238	g
	31 32 33	239	k l
7	1 *ad* 19	239	l m
	17 18 19	239	m n
8	7 8 9	240	e f
	11 *ad* 22	240	g h
	25 *ad finem.*	241	o
9	1 *ad* 6	242	a
	11 13 15	242	b c
	17 *ad* 31	242	d e
		242	f g
10	1 *ad* 14	243	k l
	18 *ad* 30	244	a b
11	1 2 3	244	b c
	17 18	245	k
12	1 *ad* 16	245	l
	18	245	m
13	20 21	247	b c
14	1 2	247	l m
	23 25	249	l
15	14	250	d
	34	250	f
	38	251	k
16	1 2 3 4	251	l
	7 *ad* 20	252	b c
17	3 *ad* 6	252	c
	24	253	m
18	9	255	l m
	17 23	255	o
19	1 2	256	b
	20 *ad finem.*	256	e
	35 36 37	256	f
20	1 *ad* 11	257	i k
	14 *ad* 21	257	l m
21	1 2, &c.	258	a
	18	258	d
22	1 *ad* 8	258	d
	4 24	258	f g
	8 13	259	i
	15 *ad finem.*	259	k
23	5 11	260	a
	22	260	c
	13 *ad finem.*	260	d
24	11 *ad* 20	261	h
	17 20	262	d e
25	*per totum.*	260	g
	1 *ad* 10	263	k
	1 *ad* 7	264	d e
		265	h
	4 *ad* 12	262	f
	9 *ad* 18	265	i
	18 *ad* 22	265	l
	27	262	a

A Table of *Josephus* directing to the Bible.

Chap.	Verſ.	Fol.	Let.
	1 Chron.		
32	1 *ad* 6	198	m
	6 *ad* 24	198	n
	7 *ad finem.*	198	o
23	13 14	200	n
26	1 *ad* 12	201	l
28	11 *ad* 18	201	m
29	5 *ad* 9	201	n
	2 Chron.		
4	2	209	l
7	1	212	b
11	5	221	b
	11 13	221	b
12	2 *ad* 13	221	e f
13	1 *ad* 13	223	k l m
14	*per totum.*	224	i k
	9 *ad* 14	224	l
	12	224	m
15	3 4	224	m n
17	1	226	a b
	1 2	226	b e
18	1 *ad* 8	232	b
	5	232	c
	13 *ad finem.*	232	d e
	27	232	f
	28 *ad finem.*	233	h i
19	1 *ad* 17	234	d e
20	1 2	234	g
	22 24	235	k l
21	12	241	l
	16 17 18	241	n
24	1 *ad* 14	245	n
	17 *ad* 21	246	b c
25	11 *ad* 16	247	n
	17 *ad* 28	248	d e
	18 *ad* 25	247	k
26	1 *ad* 10	249	m n
	16 *ad* 21	250	b c
28	9 *ad* 19	251	l m
29	1 2	252	d
	20 21	253	h i
	30 31	253	i
32	33	257	n
33	1 *ad* 10	258	b
	10 *ad* 13	258	c
	14 *ad* 20	258	d
34	8 *ad* 21	258	e
	23 *ad finem.*	259	k
35	22 23 24	260	c
36	6 *ad* 21	260	g
37	1 *ad* 21	261	k l m
	Ezra,		
1	*per totum.*	274	e
	3	274	g
	7 *ad* 10	275	i k
2	*per totum.*	275	l
3	4 5 8	279	k l
	6 *ad finem.*	278	d
4	1 *ad* 6	279	o
	2 *ad* 11	275	n
	11 *ad* 12	276	b
5	3 *ad* 6	278	g
	6 *ad finem.*	279	i
	7 *ad finem.*	280	e
6	1 *ad* 15	278	b
	4 5 6	278	b
	7 *ad* 16	278	d
	22	278	e
	17, &c.	281	i
	15 16	281	k
7	11 12	281	n
9	*per totum.*	283	h i
10	5 10 11	283	n
	Nehemiah.		
1	1 *ad* 5	284	d
	5 *ad* 11	282	c
2	1 *ad* 11	285	i
4	1 *ad* 15	285	k
	16 *ad finem.*	285	k l
8	1 *ad* 11	284	b
	Ester.		
1	1	286	b
	10 *ad finem.*	286	c d
2	7 *ad* 10	287	h
	21 22	287	i
3	1 2 3 4	287	l
4	1 2	288	c d
	11	288	e
	16 17	288	f
5	1 2, &c.	289	k
	4	289	l
	6	287	n
	8 9	287	l
	14	289	n
6	1 2 3 4	289	o
	6 *ad* 13	290	c d e
7	1 *ad* 10	290	e f g
8	1 2	291	i
	5 *ad finem.*	291	l
9	1 *ad* 10	292	c d
10	*per totum.*	292	f
		293	*per tot.*
	Isaiah.		
44	5 *ad* 10	274	f
45	1 *ad* 9	274	f g
	Jeremiah.		
22	24	261	l
25	1 *ad* 12	261	l
29	1 *ad* 10	261	l m
37	*per totum.*	267	k
39	1 *ad* 14	263	k
40	4	265	g
	6 *ad finem.*	265	c
42	*per totum.*	265	k
52	10 11	265	n
	31 *ad finem.*	267	h
	Daniel.		
1	1 *ad* 16	267	n o
	6 17	268	b c
2	20 *ad finem.*	268	f
3	1 *ad* 19	269	m
4	1 *ad* 29	269	n o
5	5 *ad* 30	271	h i
	24 *ad* 31	271	n o
6	4 *ad* 16	272	b
	24 *ad finem.*	272	f
7	3 *ad* 27	273	k
9	*per totum.*	273	n o
	Jonah.		
1	*per totum.*	249	h i
2	*per totum.*	249	k l
	Nahum.		
2	8 *ad finem.*	250	g

FINIS.